BRIHAT SAMHITA

Edited by
PANDITA BHUSHANA
V. SUBRAHMANYA SASTRI, B.A.

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VARAHAMIHIRA'S

BRIHAT SAMHITA

बृहत्संहिता

WITH AN

English Translation and Notes

BY

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Jatakadesamarga, Sanketa Nidhi, etc.

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INTRODUCTION

We are happy to present by the grace of God this edition of the Brihat Samhita of Sri Varahamihira with an English translation. A look at the table of contents will enable the reader to gauge the wonderful depth and wide range of the author's knowledge. In this monumental work which can rightly be called a *Magnum Opus*, there is no subject which he has not treated of with dignity, beauty and grandeur. This work, in fine, is a valuable encyclopaedia, as it deals with an astonishing variety of subjects of exceptional interest and value. Albiruni, the Arabian astronomer who has translated the लघुजातक (Laghu Jataka) of our author into Arabic, eulogises this संहिता (Samhita) for its richness in details. It contains important astronomical data, geographical details, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Botany, Zoology, Prosody, figures of speech and other subjects. This work is unique in Sanskrit Literature. The author has made it extremely interesting in spite of its dealing with technical subjects. The author is a poet of a high order. We can also observe here clear traces of the influence of the great poet Kalidasa on this author. In fact वराहमिहिर (Varahamihira) must have been an ardent admirer of Kalidasa. This fact probably led people to believe that our author was a contemporary of the illustrious poet. Moreover, in the ज्योतिर्विदाभरण (Jyotirvidabharana), its author, a Kalidasa, says that he wrote it in 3068 of Kali Yuga or 33 B. C. and that he is a contemporary of Varahamihira. This work bears internal testimony of composition at a much later date. This pseudo-Kalidasa apparently wanted to pass off for the real one and called himself a contemporary of Varahamihira. Varahamihira's literary acknowledgment to Kalidasa will be apparent from the following extracts :—

यत्राकृतिस्तत्र गुणा वसन्ति (Brihatsamhita LXX-23)

प्रायः शरीराकारानुवर्तिनो हि गुणा दोषाश्च भवन्ति
(Brihatsamhita II-2)

ते दुर्जना मे मनसो वितर्कः (Brihat Samhita LXXIV-5)

यस्मिन् मनो व्रजति.तत्र गतोऽयमात्मा (Brihat Samhita LXXV-3)

योऽयं विचिन्तयति याति स तन्मयत्वम् (Brihat Samhita LXXV-4)

and verses 7 and 8 (The whole chapter is excellent)

मनो हि मूलं हरदग्धमूर्तेः (Brihat Samhita LXXVIII-14)

The verses 1 and 2 in Adhyaya LXXIV.

All these lead us to believe in the author's admiration for Kalidasa. The metres employed by him point to his mastery of poetics and command of language. He gives various kinds of दण्डक (Dandaka) and आर्या (Aryas).

The author is a staunch adherent of scientific principles in Astrology. Out of respect for the ancient sages or masters of this science, he quotes their views and then states his own confirmed decisions in unmistakable terms (*vide* III-1, 2, V-1.17, and IX-6). He belongs to the group of first-rank scholars in scientific astronomy such as आर्यभट (Aryabhata) ब्रह्मगुप्त (Brahmagupta) and भास्कर (Bhaskara). [The last two are posterior to him]. Varahamihira does not claim to be a pioneer in the field of Samhita. Before him, Parasara, Garga and others had written Samhitas. He refers to them and sometimes quotes them and gives his views in addition, for the benefit of mankind (*vide* I-5). The पराशरतन्त्र (Parasara Tantra) is partly in prose and partly in verse of अनुष्टुभ् (Anushtub) and आर्या (Arya) type. The geographical details given in Chapter XIV are taken with slight changes from this तन्त्र (Tantra). So, it can be said to be the geography of India at the time of Parasara. According to tradition, it was Varahamihira that fixed the sphere at the beginning of Aswini (*Cf.* III-1).

His style, though at times archaic, is simple, graceful and pithy, bearing the stamp of individuality and affinity to सुश्रुत (Susruta) and Kalidasa. That is the reason why he was ranked among the nine gems of the Court of Vikrama.

The author was the son of आदित्यदास (Adityadasa) of Ujjain (बृ. जा. XXVIII-9). The Astronomers of Ujjain have held that वराह (Varaha) belonged to the 427th year of Saka era or 505 A. D. This date is confirmed by Albiruni also as that of the composition of his पञ्चसिद्धान्तिका (Pancha Siddhantika). But Dr. Bhau Daji declares that वराह (Varaha) died in 587 A. D. Hence it should be concluded that 505 A. D. is the date of his birth and not of his composition. Scholars hold that वराह (Varaha) quotes आर्यभट (Aryabhata) who was born in 476 A. D. This also points to the above conclusion regarding the date of his birth. About the statement made in the ज्योतिर्विदाभरण (Jyotirvidabharana) we can only say that it was not written by Kalidasa, the author of Raghuvamsa, etc. Probably there were many Kalidasas and one such was the one belonging to the 6th century A. D.

For, the शत्रुञ्जयमाहात्म्य (Satrunjayamahatmya) mentions a king विक्रमादित्य (Vikramaditya) as having ascended the throne in 544 A. D. Probably वराह (Varaha) and this neo Kalidasa were contemporaries of this Vikrama. Similarly अमरसिंह (Amarasimha) who is identified with अमरदेव (Amaradeva) that built the Buddha Gaya temple in about 500 A. D. is said to be a contemporary of our author. This too will lead to the above conclusion of his date. Many scholars from the days of Colebrook, Davis, Sir William Jones, Weber and Lassen have done much research work on Varahamihira.

According te Sage Garga, the Science of Astronomy-cum-Astrology was created by the creator himself for the sake of the twice-born as ancillary to the Vedas. It was handed down to Garga by Brahman, and from him, other sages got it and thus its knowledge was dissemnated throughout the world.

It is but right that we draw here the attention of the readers to the erroneous judgment of many a western orientalist regarding Astrology and Greek influence. On the other hand, it is the Greeks who freely borrowed or learnt the various scientific truths from the Aryans of India. Clement of Alexandria calls Pythagoras, the celebrated Greek, a pupil of the Brahmanas. The Swami Vivekananda, the great spiritual and intellectual giant of modern India, has ably refuted the false theories of the Western Orientalists. He says :—

> "There may be, it is true some similarity between the Greek and Indian terms in astronomy and so forth, but the westerners have ignored the direct Sanskrit etymology and sought for some far-fetched etymology from the Greek. That

> such shallow and biased learning has been manifested by many orientalists in the West is deplorable. From a single Sanskrit Sloka that reads, 'The Yavanas are Mlechchas; in them, this Science is established; therefore, even they deserve worship like Rishis.........' in the west, they have gone so far as to declare that all Indian sciences are but echoes of the Greek; whereas a true reading of the Sloka may show that the Mlechcha disciples of the Aryans are herein praised in order to encourage them to a further study of the Aryan Sciences.........".

Only a sage can comprehened this Science, says our author (II-4). The present author does pay homage to the ancient authorities on this subject. He also just alludes to the various theories regarding creation propounded by the Sankhyas, Vaiseshikas, Meemamsakas and others and passes on to the subject on hand. The Science consists of three Skandhas or branches, *viz.* Ganita, Hora and Sakha (*vide* I·9). The treatment of the whole subject in all its details is said to be संहिता (Samhita) which itself means a collection. Accordingly Garga says that the Great Brahman who is well-versed in these three branches is said to be an expert in Samhita. But our author points out that he has already done justice to two of the branches, *viz.*, Ganita (गणित) and Jataka (जातक) in his पञ्चसिद्धान्तिका (Panchasiddhantika) and बृहज्जातक (Brihat Jataka) respectively (*vide* I-10). He gives in the 2nd Chapter the details of the संहिता (Samhita) thereby indicating that the term Samhita is independently used for the Sakha also by itself. But he gives a resume of the first two Skandhas also.

It has been stated (CVII-13) that this work consists of 100 Adhyayas, in Slokas 3900 when converted into

अनुष्टुभ् (Anushtub) metre. Out of the 107 Adhyayas now printed in this book, the chapters on (1) वास्तचक्र, (2) रजोलक्षणं, (3) अङ्गविद्या, (4) पिटकलक्षणं, (5) विवाहपटल (6) नक्षत्र जातक and (7) शास्त्रानुक्रमणी are apparently not his. These have been noted in their respective places.

The qualifications of an astrologer (Adh. II) are really very high and not within easy reach of ordinary mortals. The author says that a king should employ a chief astrologer assisted by 4 others. He is of opinion that no good people should live in a country where there are no good astrologers. The esteem in which the author holds them is indeed very great. He is equally strong in condemning pseudo-astrologers.

The chapters on Omens give a great deal of useful information. If man is careful in noting them when he goes out, he will be forewarned about the results of his efforts. The author says that (XLVI-2) the evil omens are the results of man's Karma in previous births and that they are intended to warn him.

There is a whole chapter giving various types of the आर्या (Arya) metre containing their Ganas and Yatis and also many varieties of Dandakas. Verse (LXVIII-112) is an example of good poetry.

The verse आसन्मघासु मुनयः is very useful in finding the time that has elapsed since the reign of the Pandavas. But here there is a doubt in the next line of the verse, where he says so many years intervene between Yudhishtira and the commencement of the Saka era. Some hold different views regarding this शक. Some say that it refers to the विक्रमशक and others to the शालिवाहनशक. But in our opinion, it points to the latter.

The chapter entitled विवाहपटल was composed by one विन्ध्यवासी. दकार्गल forms part of the मनुसंहिता. Manu is said to be one of the 18 ancient authors of Samhita. In गर्गसंहिता itself, Manu's authority is recognised. This shows that Manu was a very ancient sage.

The author quotes a number of authorities in this Science: Parasara, Garga, Vriddha Garga, Kasyapa, Narada, Pitamaha Siddhanta, Saura Siddhanta, Paulisa Siddhanta, Vasishta Siddhanta, Romaka Siddhanta, Vishnugupta, Asita, Devala, Rishiputra, Sukra (Bhrigu or Usanas), Maya, Brihaspati, Saka, Garutman, Saptarshi, Badarayana, Nagnajit, Saraswata, Savitra (a work), Shashtyabda (a work ?), Manu, Viswakarman, Vajra, Sri Dravyavardhana, Bharadwaja, Kapila and Kanabhuk. In other works of his, the author quotes the following: Satyacharya or Bhadatta, Manittha, Devaswamin, Siddhasena, Yavanacharya, Jeevasarman, Latacharya, Simhacharya; and Aryabhata.

Some hold the view that Garga and Vriddha Garga are one and the same person. But in XIII-2 and XLVIII-2, he mentions Vriddha Garga by name. The quotations of Bhattopala, the commentator, also prove that they are different persons. *Cf.* XXXI. Vriddha Garga is referred to in the Mahabharata also. We are of opinion that they are different. The गर्गसंहिता which is otherwise known as वृद्धगार्गीय contains almost the same chapters with the same titles. In this work, there is a chapter entitled युगपुराण dealing with the Yugas. Asita who was a great astronomer cast the horoscope of the Buddha according to Hieuntsang. Kasyapa also was a very ancient sage, who does not mention the Romakas at all.

From this work, it appears quite clear that वराह had already written his पञ्चसिद्धान्तिका and the बृहज्जातक (I-10) According to him, the होरा (Hora) should treat of horoscopy, questions about journey and marriage. The पञ्चसिद्धान्तिका which is based on the five Siddhantas has been published with an English translation by G. Thibut in 1888. He seems to have written two other big works, namely Brihat Yatra and Brihat Vivahapatala. He has also written three smaller editions of these, *viz.* (लघु ?) स्वल्पजातक, लघुयात्रा and लघुविवाहपटल. The Brihat Jataka is very famous. Bhattopala has commented upon it. One महीधर also seems to have written a commentary on it. Albiruni speaks of a commentary on it by बलभद्र (Balabhadra). This Balabhadra has written an independent astrological work from which extracts are quoted in the pages of Jatakaparijata. The लघुजातक which is also commented upon by Bhattotpala has been translated into Arabic by Albiruni as already stated above. Only two chapters of this लघुजातक are now available. The यात्रा according to Utpala cantains 14 chapters. Dr. Kern has said that a manuscript copy of this work was with him. The copy now available has only 7 chapters and goes under the name of योगयात्रा. It is not complete either. Hence we may conclude that it might be the लघुयात्रा.

We know nothing about the author's विवाहपटल. Owing to its utter absence, the commentator has probably introduced a chapter by विन्ध्यवासी*. The author has written a समाससंहिता which is known to us only from the quotations of the learned commentator.

The author's son पृथुयशस् (Prithuyasas) was also a great astrologer. He has written the षट्पञ्चाशिका and होरासार as far as we know. The latter is a very useful work giving many new ideas and has been utilised by Mantreswara in his Phaladeepika especially in respect of Ashtaka Varga (*vide* page 265 of that work).

The present work has the commentary of Bhattotpala which is very exhaustive and helpful. It gives valuable quotations from many ancient authorities and the other works of the author. At the end of his commentary on the Brihat Jataka, he says that he finished his commentary on Thursday, the 5th day of the Bright half of the month of Chaitra in 888 of the Saka era-966 A. D. He has commented upon the योगयात्रा and also the षट्पञ्चाशिका of पृथुयशस्. His scholarship was deep and vast. He seems to have written a work भट्टोत्पलहोराशास्त्रम् in 75 stanzas. He has also written a work-वास्तुविद्या (see P. 439). He was well acquainted with all the ancient works on Astrology, Astronomy, Poetics, etc. He is very frank. Where he is ignorant, he openly owns that. For example, in perfumery, he says his knowledge is very meagre. He holds our author in the highest esteem. Scholars all over the world should be grateful to this commentator for his having preserved by his quotations many authors in this field whose works are now lost. We are not pioneers in presenting an English translation of this great work. Before us, Dr. Kern and Chidambara Iyer have translated it. But those editions are not available now. Moreover, they are deficient in some respects. They do not also give the translation by the side of the text.

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*According to one tradition, this is Varahamihira himself as he was living in the Vindhyas before he went to the Royal Court.

We too might have nodded in certain places in spite of our care and scrutiny; for, we are also human beings and this is a very big work whose publication has necessarily extended over a long period. We have given notes under the translation wherever necessary and not grouped the notes in an appendix to avoid the reader being put to inconvenience by referring to the concerned pages.

The author says at the end of the work, the course of the work and the Slokas it contains. Here Sloka means a ग्रन्थ or 32 syllables.

It may not be out of place here if we tell the readers that in spite of the heavy cost of printing and paper, the price of this book has been kept sufficiently low in order to enable all classes of readers to have easy access to it. We take this opportunity to record our heartfelt thankfulness to Mr. V. B. Srikantaiya, Proprietor, Messrs. V. B. Soobiah & Sons, Printers, for printing this huge work promptly in a spirit of cordial co-operation and service to the Goddess of Learning, in spite of the scarcity of labour and consequent hardships.

BANGALORE,
27th December 1946.

V. SUBRAHMANYA SASTRI.
M. RAMAKRISHNA BHAT.

CONTENTS.

Adhyaya Page

I उपनयनाध्यायः–Introductory 1

II. सांवत्सरसूत्राध्यायः–The Astrologer 6

III. आदित्यचारः–The Sun 22

IV. चन्द्रचारः–The Moon 33

V. राहुचारः–Rahu 44

VI. भौमचारः–Mars 75

VII. बुधचारः–Mercury 80

VIII. बृहस्पतिचारः–Jupiter 87

IX. शुक्रचारः–Venus 105

X. शनैश्चरचारः–Saturn 121

XI. केतुचारः–Ketu 127

XII. अगस्त्यचारः–Agasthya 146

XIII. सप्तर्षिचारः–The Seven Sages 155

XIV. कूर्मविभागः–Kurma Vibhaga 159

XV. नक्षत्रव्यूहः–Allotment of animate and inanimate objects to the several asterisms 166

XVI. ग्रहभक्तियोगः–Countries, People and Things belonging to the domain of each Planet 173

XVII. ग्रहयुद्धाध्यायः–Planetary Conflicts 184

XVIII. शशिग्रहसमागमाध्यायः–Conjunction of the Moon with Planets or Stars.... 192

XIX. ग्रहवर्षफलाध्यायः–The years presided over by each of the planets and their results 195

XX. ग्रहशृङ्गाटकाध्यायः–The Planetary triangle 204

Adhyaya		*Page*
XXI.	गर्भलक्षणम्–Pregnancy of Clouds	207
XXII.	गर्भधारणाध्याय:-Pregnancy of the Air	219
XXIII.	प्रवर्षणाध्याय:-The Quantity of Rainfall	221
XXIV.	रोहिणीयोगाध्यायः–Moon's conjunction with Rohini	224
XXV.	स्वातियोगाध्यायः-The Moon's conjunction with Swati	237
XXVI.	आषाढियोगाध्यायः-The Moon's conjunction with Ashadha	239
XXVII.	वातचक्रम्-The Wind Circle	244
XXVIII.	सद्योवर्षणाध्यायः-Signs of Immediate Rain	247
XXIX.	कुसुमलताध्यायः-Prognostics from Flowers and Creepers	255
XXX.	सन्ध्यालक्षणाध्याय:–The Indications at Dawn and Twilight	259
XXXI.	दिग्दाहलक्षणाध्यायः-The Glow at the Horizon	269
XXXII.	भूकम्पलक्षणाध्याय:–Signs of an Earthquake	270
XXXIII.	उल्कालक्षणम्-Ulkas or Meteors	280
XXXIV.	परिवेषलक्षणाध्यायः–Halos	288
XXXV.	इन्द्रायुधलक्षणाध्याय:-Signs of Rainbows	295
XXXVI.	गन्धर्वनगरलक्षणाध्याय:–An Aerial City	298
XXXVII.	प्रतिसूर्यलक्षणाध्यायः-Mock Suns	299
XXXVIII.	रजोलक्षणम्-Haze	300
XXXIX.	निर्घातलक्षणाध्यायः-Hurricane	302
XL.	सस्यजातकम्–Growth of Crops	304
XLI.	द्रव्यनिश्चयाध्यायः–Classification of Substances	308

Adhyaya *Page*

XLII. अर्घकाण्डाध्यायः-Fluctuation of Prices.... 312
XLIII. इन्द्रध्वजसम्पद्-The Glory of Indra's Banner 316
XLIV. नीराजनविधिः-Lustration Ceremony 333
XLV. खञ्जनकलक्षणाध्याय:-Wagtail 340
XLVI. उत्पाताध्यायः-Portentous Phenomena.... 344
XLVII. मयूरचित्रकम-Motley Miscellany 369
XLVIII. पुष्यस्नानम्-Royal Ablution 379
XLIX. पट्टलक्षणम्-Royal Crowns 397
L. खड्गलक्षणम्-Signs of Swords 396
LI. अङ्गविद्या-Prediction through Limbs 406
LII. पिटकलक्षणम्-Characteristics of Pimples 418
LIII. वास्तुविद्या-House-Building 421
LIV. दकार्गलम्-On the Exploration of Water Springs 458
LV. वृक्षायुर्वेदाध्यायः-Treatment of Trees 483
LVI. प्रासादलक्षणाध्यायः-Description of Temples ... 491
LVII. वज्रलेपलक्षणाध्याय:-On the Adamantine Glue 501
LVIII. प्रतिमालक्षणाध्यायः-Description of Idols 503
LIX. वनसम्प्रवेशाध्यायः-Ingress into the forest 518
LX. प्रतिमाप्रतिष्ठापनाध्यायः-Installation of Idols 521
LXI. गोलक्षणम्-Signs of Cows 526
LXII. श्वलक्षणम्-Signs of Dogs 531
LXIII. कुक्कटलक्षणम्-Signs of Cocks 532
LXIV. कूर्मलक्षणम्-Signs of Tortoises 533
LXV. छागलक्षणम्-Signs of Goats 535

Adhyaya *Page*
LXVI. अश्वलक्षणम्-Signs of Horses 538
LXVII. हस्तिलक्षणम्-Signs of Elephants 539
LXVIII. पुरुषलक्षणम्-Signs of Men 542
LXIX. पञ्चमहापुरुषलक्षणम्-Signs of the Five Great men 567
LXX. कन्यालक्षणम्-Characteristics of Maidens 578
LXXI. वस्त्रच्छेदलक्षणम्-Omens from Slits of Garments 585
LXXII. चामरलक्षणम्-Signs of Chowries 588
LXXIII. छत्रलक्षणम्-Signs of Umbrellas 589
LXXIV. स्त्रीप्रशंसाध्यायः-Praise of Women 591
LXXV. सौभाग्यकरणम्-Winning of Affection 597
LXXVI. कान्दर्पिकम्-Erotic Remedies 600
LXXVII. गन्धयुक्तिः-Preparation of Perfumes.... 603
LXXVIII. पुंस्त्रीसमायोगः-Union of Man and Woman 613
LXXIX. शय्यासनलक्षणम्-Signs of Couches and Seats 620
LXXX. रत्नपरीक्षा-Examination of Gems 628
LXXXI. मुक्तालक्षणम्-Signs of Pearls 632
LXXXII. पद्मरागलक्षणम्-Signs of Rubies 639
LXXXIII. मरकतलक्षणम्-Signs of Emeralds 641
LXXXIV. दीपलक्षणम्-Signs of Lamps 641
LXXXV. दन्तकाष्ठलक्षणम्-Tokens of Tooth-Sticks 642

Omens : Section I

LXXXVI. शाकुनम्-Omens through Birds and Beasts 645

Adhyaya **Page**

Omens : Section II

LXXXVII. अन्तरचक्रम्–The Circle of Quarters 669

Omens : Section III

LXXXVIII विरुतम्–On the cries of Birds and Beasts 680

Omens : Section IV

LXXXIX श्वचक्रम्–The Circle of Dogs 691

Omens : Section V

XC. शिवारुतम्-On the cries of Jackals 698

Omens : Section VI

XCI. मृगचेष्टितम्-Omens connected with the movements of Wild Animals 701

Omens : Section VII

XCII. गवेङ्गितम्–The Intention of Cows 702

Omens : Section VIII

XCIII. अश्वेङ्गितम्–The Intention of Horses 703

Omens : Section IX

XCIV. हस्तिचेष्टितम्–The Attitude of Elephants 707

Omens : Section X

XCV. वायसविरुतम्–On the cries of Crows.... 710

Omens : Section XI

XCVI. शाकुनोत्तरम्–Further Omens 724
XCVII. पाकाध्यायः–On the time of Fruition of Effects 738
XCVIII. नक्षत्रकर्मगुणम्–On the Functions and Properties of the Asterisms 742
XCIX. तिथिकर्मगुणम्–On the Functions and Properties of Tithis or Lunar Days 746

Adhyaya *Page*

C. करणगुणम्-On the Qualities of the Karanas 748
CI. नक्षत्रजातकम्-On the Effects of Birth in the Asterisms 753
CII. राशिविभागाध्यायः–Division of the Zodiac into Signs 762
CIII. विवाहपटलाध्यायः-(of Vindhyavasin) Effects ef Planetary Combination on Marriage. 764
CIV. ग्रहगोचराध्यायः-On the Transits of Planets 768
CV. रूपसत्राध्यायः On the Worship of the Stellar Deity 794
CVI. उपसंहाराध्यायः-Conclusion 798
CVII. शास्त्रानुक्रमणी–Table of Contents in this Science 800
श्लोकानुक्रमाणिका-Slokanukramanika 1–48
मुख्यविषयपदानामकारादिकोशः–Sanskrit Index 49-68
English Index ....

ERRATA.

Page.	Line.	For.		Read.
36	17	culturists.	....	culturists,
63	20	willbecome	....	will become
64	14	प्रबलाद्वृति	....	प्रबलाह्वाति
68	6	destrution	....	destruction
69	3	Vaugas	....	Vangas
80	19	मभ्य फलदो	....	मध्यफलदो
103	last	चतुथ	....	चतुर्थं
104	28	सङ्झेपः	....	सङ्क्षेपः
133	20	काङ्कुम	....	कौङ्कुम
165	20	Abhitaras	....	Abhisaras
173	16	कृषिकरनपर्हिस्र	....	कृषिकरनृपाहिंस्र
185	10	eyest o	....	eyes to
208	2	रजितानि	....	रचितानि
	8	मिथ्याम्बु नेर्देशे	....	मिथ्याम्बुनिर्देशे
	15	Snperior	...	superior
214	2	Kamala	....	Tamala
216	last	ighting	....	lighting
224	7	नक्षत्र	....	नक्षत्रे
	‘last but one,	o	....	of
237	23	....	....	During
283	14	couch	....	conch
316	20	theirh ead	....	their head
354	26	ावपर्यासो	....	विपर्यासो
406	12	thel imbs	....	the limbs
407	top	एकपञ्चात्तमो	....	एकपञ्चाशत्तमो

446	16	Sloka 83	...	Slokas 83—84
496	2	शुभैर्गहै	....	शुभैर्ग्रहै
505	22	तत्रिभागिका	....	तत्त्रिभागिका
509	15	मूर्तिभिः	....	मूर्त्तिभिः
510	13	कण्ठाच्चाहृदयं	....	कण्ठाच्च हृदयं
512	2	couch	....	conch
582	23	Sloka 16	....	Sloka 17
628	last but one	मरकर्तककतर	....	मरकतकर्केतर
629	15	yellow)	....	yellow),
637	Transpose 'vessel' in the 3rd line as the first word in the 2nd.			
646	line 23	For mangooses	....	Read mongooses.
656	27	Sloka 31	....	Sloka 37
677	Top	Adh. LXXXVI	....	Adh. LXXXVII
686	12	Sloka 62	....	Sloka 26
665	6	विदिकस्थः	....	विदिक्स्थः
668	26	राचा	....	राजा
725	Top	षट्नवति	....	षण्णवति
731	8	वी र्यभागी	....	वीर्यभागी
748	13	रोहिणा	....	रोहिणी

॥ श्री गणेशाय नमः ॥

॥ बृहत्संहिता ॥

BRIHAT SAMHITA

उपनयनाध्यायः ॥१॥ Introductory.

जयति जगतः प्रसूतिर्विश्वात्मा सहजभूषणं नभसः ।
द्रुतकनकसदृशदशशतमयूखमालार्चितः सविता ॥१॥

Sloka 1.—The Sun who is the procreator of the Universe, who is the supreme being (soul of the Universe), who is the natural ornament of the sky and who is adorned with rows of thousands of rays that resemble molten gold, is flourishing supreme.

प्रथममुनिकथितमवितथमवलोक्य ग्रन्थविस्तरस्यार्थम् ।
नातिलघुविपुलरचनाभिरुद्यतः स्पष्टमभिधातुम् ॥२॥

Sloka 2.—Being convinced of the correctness and truth of the voluminous science expounded by Brahma, (the first sage), I now begin to write this scientific work explaining clearly its ideas in a way which is neither too brief, nor too copious.

मुनिविरचितमिदमिति यच्चिरन्तनं साधु न मनुजग्रथितम् ।
तुल्येऽर्थेऽक्षरभेदादमन्त्रके का विशेषोक्तिः ॥३॥

Sloka 3.—Simply because this ancient work was composed by a sage, it should be good, while that written by an ordinary man of the present day could not be so. When the sense conveyed in both the cases is the same, while the words used alone are different, why should there be any distinction between the two as it is a non-Vedic subject ?

The translation of a Vedic passage into any language is not as sanctified as the original though the sense may be the same as the former lacks the शब्द (Sabda) or the sound of the original.

क्षितितनयदिवसवारो न शुभकृदिति यदि पितामहप्रोक्ते ।
कुजदिनमनिष्टमिति वा कोऽत्र विशेषो नृदिव्यकृतैः ॥४॥

Sloka 4.—It has been declared by our grand father (Sage Brahma) that the day of the week belonging to Mars—that is Tuesday—is not auspicious. People of our generation have also stated that the week day of Mars will not prove good (for beginning or doing any function). Wherein is the special merit in the two declarations of man and God ?

आब्रह्मादिविनिःसृतमालोक्य ग्रन्थविस्तरं क्रमशः ।
क्रियमाणकमेवैतत्समासतोऽतो ममोत्साहः ॥५॥

Sloka 5.—Looking into the vastness of the science that has emanated from Brahma and others and its being epitomised gradually by successive sages, I also take pleasure in writing this work in a brief manner.

This science *viz.*, Astronomy-cum-Astrology was created by Brahman himself as ancillary to the Vedas. It was handed down from him to गर्ग (Garga) and other sages.

Cf. गर्गः

स्वयं स्वयम्भुवा सृष्टं चक्षुर्भूतं द्विजन्मनाम् ।
वेदाङ्गं ज्यौतिषं ब्रह्मपरं यज्ञहितावहम् ॥

मया स्वयम्भुवः प्राप्तं क्रियाकालप्रसाधनम् ।
वेदानामुत्तमं शास्त्रं त्रैलोक्यहितकारकम् ॥

मत्तश्चान्यानृषीन् प्राप्तं पारम्पर्येण पुष्कलम् ।
तैस्तदा स्रष्टृभिर्भूयो ग्रन्थैः स्वैः स्वैरुदाहृतम् ॥ इति.

आसीत्तमः किलेदं तत्रापां तैजसेऽभवद्धैमे ।
स्वर्भूशकले ब्रह्मा विश्वकृदण्डेऽर्कशशिनयनः ॥६॥

Sloka 6.—Originally, there was only darkness pervading throughout the universe. Then came water. From it sprang a blazing golden egg consisting of the two parts of the shell, *viz.*, the earth and the firmament. Out of this, it is said, arose Brahman, the creator, with the Sun and the Moon for his eyes.

Cf. मनुः

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥

ततः स्वयम्भूर्भगवानव्यक्तं व्यञ्जयन्निदम् ।
महाभूतादिवृत्तौजाः प्रादुरासीत्तमोनुदः ॥

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥

सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु वीर्यमवासृजत् ॥

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥

ताभ्यां स शकलाभ्यां तु दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ इति.

कपिलः प्रधानमाह द्रव्यादीन् कणभुगस्य विश्वस्य ।
कालं कारणमेके स्वभावमपरे जगुः कर्म ॥७॥

Sloka 7.—Sage Kapila has declared प्रधान-Pradhana (the unmanifested Prakriti) to be the material cause of the universe, while Sage Kanada—who was the founder of the atomic theory relating to the origin of the Universe—has described the Dravyas—the nine substances—as the material cause. Some have opined that time is the cause of the universe. There are others who say that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties (and not by the agency of a supreme being). Lastly, there are people who state that the actions—good or bad—of the beings are the cause of the universe.

तदलमतिविस्तरेण प्रसङ्गवादार्थनिर्णयोऽतिमहान् ।
ज्योतिःशास्त्राङ्गानां वक्तव्यो निर्णयोऽत्र मया ॥८॥

Sloka 8.—Enough of this incidental discourse on a polemical and vast subject, and which, if it were to be discussed, would swell to a very great length and be of no avail to us for the present. I am now going to treat in a decisive manner of the principles of the science of Astrology—Jyotissastra—and the ancillary topics.

ज्योतिःशास्त्रमनेकभेदविषयं स्कन्धत्रयाधिष्ठितं
तत्कार्त्स्न्योपनयस्य नाम मुनिभिः सङ्कीर्त्यते संहिता ।
स्कन्धेऽस्मिन् गणितेन या ग्रहगतिस्तन्त्राभिधानस्त्वसौ
होरान्योऽङ्गविनिश्चयश्च कथितः स्कन्धस्तृतीयोऽपरः॥९॥

Sloka 9.—The science of Astrology consists of various branches and is in three sections or Skandhas—*viz.*, गणित-Ganita, होरा-Hora and शाखा-Sakha, and the treatment of the subject in its entirety is termed by sages

संहिता-Samhita (compilation or collection). The first स्कन्ध or section where the exact movements, etc., of the planets in the several signs of the zodiac are ascertained through mathematical computation is otherwise known as तन्त्र-Tantra. Horoscopy is another section; अङ्गविनिश्चय-Angavinischaya or locating precisely the correct position of the Lagna, etc., which is the first step in जातककर्म-Jatakakarma is the 3rd.

गर्गः

गणितं जातकं शाखां यो वेत्ति द्विजपुङ्गवः ।
त्रिस्कन्धज्ञो विनिर्दिष्टः संहितापारगश्च सः ॥

वक्रानुवक्रास्तमयोदयाद्यास्ताराग्रहाणां करणे मयोक्ताः ।
होरागतं विस्तरतश्च जन्मयात्राविवाहैः सह पूर्वमुक्तम् ॥१०॥

Sloka 10.—By me have been treated in detail in the करणग्रन्थ (Karana Grantha) पञ्चसिद्धान्तिका (Pancha Siddhanthika), of retrograde and direct motions of the several (non-luminous) planets from Mars onwards, their disappearance (eclipse) through proximity to the Sun, and their reappearance or emerging after conjunction with the Sun, their state of being at war or planetary fight. All things connected with horoscopy along with births, journeys, marriages, etc., have been already treated of in my previous works.

This shows that Varahamihira had already written Brihat Jataka, Yatra, etc.

प्रश्नप्रतिप्रश्नकथाप्रसङ्गान् स्वल्पोपयोगान् ग्रहसम्भवांश्च ।
सन्त्यज्य फल्गूनि च सारभूतं भूतार्थमर्थैः सकलैः प्रवक्ष्ये ॥११॥

Sloka 11.—Omitting queries and their respective answers which are not highly useful for our purpose, and also the origin of the planets and other unessential discussions, I am going to treat of real facts—the quintessence of everything that is useful.

सांवत्सरसूत्राध्यायः । ॥२॥ The Astrologer.

१. अथातः सांवत्सरसूत्रं व्याख्यास्यामः ।

We shall now comment upon the aphorisms relating to an astrologer:—

२. तत्र सांवत्सरोऽभिजातः प्रियदर्शनो विनीतवेषः सत्यवागनसूयकः समः सुसंहितोपचितगात्रसन्धिरविकलश्चारुकरचरणनखनयनचिबुकदशनश्रवणललाटभ्रूत्तमाङ्गो वपुष्मान् गम्भीरोदात्तघोषः । प्रायः शरीराकारानुवर्त्तिनो हि गुणा दोषाश्च भवन्ति ।

2. The astrologer should be of noble descent, good-looking, modest in disposition, truthful, free from malice, impartial, with well-proportioned limbs all perfect and unimpaired, strong joints, undeformed, with fine hands, feet, nails, eyes, chin, teeth, ears, forehead, eye-brows and head, with handsome physique and a voice deep and sonorous. For, merits and demerits are generally the reflections of good and bad physical features.*

३. तत्र गुणाः । शुचिर्दक्षः प्रगल्भो वाग्मी प्रतिभानवान् देशकालवित् सात्विको न पर्षद्भीरुः सहाध्यायिभिरनभिभवनीयः कुशलोऽव्यसनी शान्तिकपौष्टिकाभिचारस्नानविद्याभिज्ञो विबुधार्चनव्रतोपवासनिरतः स्वतन्त्राश्चर्योत्पादितप्रभावः पृष्टाभिधाय्यन्यत्र दैवात्ययात् । ग्रहगणितसंहिताहोराग्रन्थार्थवेत्तेति ।

3. The following are the good qualities of an astrologer. He must be clean and active, bold and

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* Cf. Kumara Sambhava-Canto V—36.

यदुच्यते पार्वति पापवृत्तये न रूपमित्यव्यभिचारि तद्वचः ।
तथा हि ते शीलमुदारदर्शने तपस्विनामप्युपदेशतां गतम् ॥

eloquent, have readiness of wit, fully conversant with the details of the place and time and sincere in disposition. He should not be timid in an assembly, should not be overpowered by his fellow students, must be well-trained, should understand the heart of others, should be free from vices, must be conversant with the art of propitiation, with hygiene, magic and ablutions, should be engaged in the worship of the Devas, should be an observer of fast and penance, should be endowed with great power resulting from the wonderful achievements of his scientific knowledge, should be capable of answering questions put by others, and voluntarily suggesting palliatives and remedies regarding things other than the visitations of God. He should also be thoroughly conversant with works dealing with calculations of the positions, etc., of planets, Samhita, Horoscopy and their several details.

४. तत्र ग्रहगणिते । पौलिशरोमकवासिष्ठसौरपैतामहेषु पञ्चस्वेतेषु सिद्धान्तेषु युगवर्षायनर्तुमासपक्षाहोरात्रयाममुहूर्तनाडीप्राणत्रुटित्रुट्याद्यवयवादिकस्य कालस्य क्षेत्रस्य च वेत्ता ।

4. In that astronomical science, there are five schools, *viz.*, Paulisa (belonging to Pulisa), Romaka (a Siddhanta, probably derived from the Romans), Vasishtha (belonging to Vasishta), Saura (belonging to Surya), Paitamaha (or Brahma Siddhanta), that is Siddhanta by Brahmagupta. In these are treated of all about Yuga, year, Ayana, Ritu, Masa, Paksha (fortnight), Day, Night, Yama, Muhurtha, Nadee, Prana, Thruti and its further subdivisions of time, and the astrologer should be conversant with all these and also with the ecliptic.

५. चतुर्णां च मानानां सौरसावननाक्षत्रचान्द्राणामधिमासकावमसंभवस्य च कारणाभिज्ञः ।

5. He should also be familiar with the four kinds of measurements of time, *viz.*, सौर-solar ; सावन, a duration (day) intervening between the first rising of any particular planet or star and its corresponding next rising ; नाक्षत्र stellar calculation in terms of lunar months, Tithis, etc., with the occurrence of Adhimasa or intercalary lunations and intercalary days.

A सौर day is the interval between one sun-rise and the succeeding one. A सावन or terrestrial day is the interval between two contiguous risings of the Sun at the Equator. Thirty such days constitute a सावन month, नाक्षत्रदिन is the time taken by the Moon to clear a Star. A चान्द्रमास consists of 30 lunar Tithis and is a period intervening between two successive conjunctions of the Moon with the Sun. An Adhika Masa is a period of a lunar month occurring between two solar Sankramanas in the same Rasi. For this and अवम, see Suryasiddhanta.

६. षष्ट्यब्दयुगवर्षमासदिनहोराधिपतीनां प्रतिपत्तिच्छेदवित् ।

6. He should be familiar with the computation of the commencement and termination times of the 60 year-period, the Yuga (5 year-period), a year, a month, a day, an hour and also of their respective lords.

There are 12 Yugas or five-year periods in a cycle of 60 years and their lords are stated as follows :

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥

७. सौरादीनां च मानानामसदृशसदृशयोग्यायोग्यत्वप्रतिपादनपटुः ।

In the case of the several systems of measurements of time, *viz*,. Solar, Savana, Lunar, etc., he must be able to distinguish what are similar and what are not similar; and also be conversant with the aptness or otherwise of each for (being used for) any particular purpose.

८. सिद्धान्तभेदेऽप्ययननिवृत्तौ प्रत्यक्षसममण्डललेखासंप्रयोगाभ्युदितांशकानां छायाजलयन्त्रदृग्गणितसाम्येन प्रतिपादनकुशलः ।

8 In cases of difference of opinion among the Siddhantas regarding the actual termination of an Ayana, he should be able to reconcile them by showing the agreement between accurate calculation and what has been actually observed in the circle drawn on the ground through shadow and water-appliances.

९. सूर्यादीनां च ग्रहाणां शीघ्रमन्दयाम्योत्तरनीचोच्चगतिकारणाभिज्ञः ।

9. He should also be conversant with the causes that lead the planets from the Sun onwards to proceed in different kinds of motions—rapid, slow, southerly, northerly, towards apojee, perijee, etc.

Vide Sripatipaddhati—P. 48.

१०. सूर्याचन्द्रमसोश्च ग्रहणे ग्रहणादिमोक्षकालदिक्प्रमाणस्थितिविमर्दवर्णादेशानामनागतग्रहसमागमयुद्धानामादेष्टा ।

10. In the matter of the Solar and Lunar eclipses, he should be able to predict by calculation the times of their commencement, cessation, direction, magnitude, duration, intensity and color as well as the Moon's prospective conjunctions with the non-luminous planets and their warfare.

११. प्रत्येकग्रहभ्रमणयोजनकक्ष्याप्रमाणप्रतिविषययोजनपरिच्छेदकुशलः ।

11. He should in the case of every planet be able to calculate its distance (in Yojana) from the Earth, the length of its orbit, etc.

१२. भूभगणभ्रमणसंस्थानाद्यक्षावलम्बकाहर्व्यासचरदलकालराश्युदयच्छायानाडीकरणप्रभृतिषु क्षेत्रकालकरणेष्वभिज्ञः ।

12. He should be familiar with the Earth's rotation (in its own axis) round the Sun and also with its revolution in the stellar firmament, its shape (संस्थान) and the like, the latitude (of a place) and its complement, the difference in the lengths of the day and night, the Chara Khandas of a place, the rising periods of the several signs at any place, the methods of conversion from shadow to time and time to shadow, to find the exact period—elapsed ghatikas since Sun-rise or Sun-set—at any required time from the position of the Sun or from the Lagna as the case may be.

For Charakhandas, see Sripatipaddhati PP-157-160.

१३. नानाचोद्यप्रश्नभेदोपलब्धिजनितवाक्सारो निकषसन्तापाभिनिवेशैः कनकस्येवाधिकतरममलीकृतस्य शास्त्रस्य वक्ता तन्त्रज्ञो भवति ।

13. He is a true astrologer who is able to understand the objections and points of differences and meet them in clear and convincing language thus proving the truth of the science in its pristine purity in the same way as separating pure gold by bringing it under the touch-stone, fire, hammer, etc., and enabling it to retain its pure value.

न प्रतिबद्धं गमयति वक्ति न च प्रश्नमेकमपि पृष्टः ।
निगदति न च शिष्येभ्यः स कथं शास्त्रविज्ज्ञेयः ॥१॥

Sloka 1.—How could one who is not able to understand the ideas contained in the Sastras (incorrectly interprets the same), nor cares to answer any question that may be put to him, nor explains his views to his students, be termed an Astrologer that has grasped the essence of the science ?

ग्रन्थोऽन्यथाऽन्यथार्थं करणं यश्चान्यथा करोत्यबुधः ।
स पितामहमुपगम्य स्तौति नरो वैशिकेनार्याम् ॥२॥

Sloka 2—He is only a fool whose interpretation is quite opposed to the spirit of the text and whose calculations are also wrong. This is just like his approaching his grand father or God Brahman and praising before him his grand mother or Saraswati attributing the qualities of a courtezan to her.

तन्त्रे सुपरिज्ञाते लग्ने छायाम्बुयन्त्रसंविदिते ।
होरार्थे च सुरूढे नादेष्टुर्भारती वन्ध्या ॥३॥

Sloka 3.—When the astrologer has well-understood the mathematical portion, and has arrived at the correct Lagna by means of shadow, water-appliances, etc., and has acquired a firm grasp of the science his predictions and teachings will never prove void of effect.

उक्तं चार्यविष्णुगुप्तेन—

अप्यर्णवस्य पुरुषः प्रतरन् कदाचि-
दासादयेदनिलवेगवशेन पारम् ।
न त्वस्य कालपुरुषाख्यमहार्णवस्य
गच्छेत्कदाचिदनृषिर्मनसापि पारम् ॥४॥

The revered Vishnugupta says:

Sloka 4.—It may be possible for a man trying to cross the ocean even to reach the other shore through the force of the wind. But it is not at all possible for a person who is not a sage to reach even mentally the other shore of the vast ocean of Kalapurusha, *i. e.*, Astrology.

१४. होराशास्त्रेऽपि च राशिहोराद्रेष्काणनवांशकद्वादशभागत्रिंशद्भागबलाबलपरिग्रहो ग्रहाणां दिक्स्थानकालचेष्टाभिरनेकप्रकारबलनिर्धारणं प्रकृतिधातुद्रव्यजातिचेष्टादिपरिग्रहो निषेकजन्मकालविस्मापनप्रत्ययादेशसद्योमरणायुर्दायदशान्तर्दशाष्टकवर्गराजयोगचन्द्रयोगद्विग्रहादियोगानां नाभसादीनां च योगानां फलान्याश्रयभावावलोकननिर्याणगत्यनूकानि तत्कालप्रश्नशुभाशुभनिमित्तानि विवाहादीनां च कर्मणां करणम् ।

14. And the science of horoscopy comprises the following: the several divisions, *viz.*, Rasi, Hora, Drekkana, Navamsa, Dwadasamsa, Trimsamsa, the ascertainment of their strength or weakness, the calculation of the Balas of the planets due to दिक्, स्थान, काल, and चेष्टा in their various (Vargas) divisions, the humours of the planets, the constituent elements of the body represented by them, the substances pertaining to them, their castes, their characteristics, etc., the time of Nisheka (impregnation) and actual birth, extraordinary cases of birth and their prediction, the time of one's immediate death, the years contributed by the planets for one's life, the Dasa and its sub-divisions, Ashtakavarga, Raja yogas, the Chandra or lunar yogas, conjunctions of two or more planets, Nabhasa and other yogas and their effects, the effects of planets due to their occupation of

a Rasi, Bhava, etc., and the effects of their aspects on them, one's exit from the world, the region to which the deceased had belonged in his previous birth and the region to which he goes, the effects on queries—good or bad—at any time, good or bad omens, the performance of marriage and other rituals.

All the above subjects are treated of in Brihat Jataka and Vivaha Patala—विवाहपटल. This latter work is not by Varahamihira but by one author called विन्ध्यवासि, another great astrologer, who has written on Muhurta for marriage and so on. [See Adhyaya 103 *infra*]

१५. यात्रायां तु तिथिदिवसकरणनक्षत्रमुहूर्तविलग्नयोगदेहस्पन्दनस्वप्नविजयस्नानग्रहयज्ञगणयागाग्निलिङ्गहस्त्यश्वेङ्गितसेनाप्रवादचेष्टादिग्रहषाड्गुण्योपायमङ्गलामङ्गलशकुनसैन्यनिवेशभूमयोऽग्निवर्णामन्त्रिचरदूताटविकानां यथाकालं प्रयोगाः परदुर्गोपलम्भोपायश्चेत्युक्तं चाचार्यैः।

15. And in the work यात्रा too, the seers have declared all about Tithis, week days, Karanas, asterisms, Muhurta (48'), Lagna, Yoga, the throbbing of the body, dreams, baths for success in battle, sacrifices performed for the propitiation of planets, the worship of the Yakshas 7 days prior to the day of starting on a journey, prognosis through the movement—clockwise or otherwise—of the flame of the Sacrificial fire, the correct understanding of the feelings of the elephants and horses through the movements of their limbs, military proclamations and tendencies, omens, etc., the suitability through the help of the planets of any of the six expedients in foreign politics, *viz.*, (1) सन्धि-peace or alliance (2) विग्रह-war (3) यान-march or expedition (4) स्थान or आसन-halt (5) संश्रय-seeking shelter and (6) द्वैध-duplicity; the four

means of success against an enemy. *viz.*, (1) सामन्-conciliation or negotiation (2) दान-bribery (3) भेद sowing dissensions and (4) दण्ड-punishment (open attack)—to be judged by the omens (good or bad) when setting out on a journey; nature of the camping ground—lands for the location of the army—, the colors of (ceremonial) fires, the procedure of employing at the proper time ministers, spies, envoys, foresters, instructions for besieging and capture of fortresses belonging to others.

जगति प्रसारितमिवालिखितमिव मतौ निषिक्तमिव हृदये ।
शास्त्रं यस्य सभगणं नादेशा निष्फलास्तस्य ॥५॥

Sloka 5.—He who has got a clear grasp of the astrological science inclusive of the mathematical portion as if it were spread before his eyes in the world and engraved in his intellect and imbedded in his heart, the predictions made by him will never prove ineffective.

१६. संहितापारगश्च दैवचिन्तको भवति ।

16. It is only he who has made a complete and thorough study of the Samhita that becomes fit to divine the past, present and future—a true Astrologer.

१७. यत्रैते संहितापदार्थाः ।

17. The undermentioned subjects are treated of in the Samhita.

१८. दिनकरादीनां ग्रहाणां चारास्तेषु च तेषां प्रकृतिविकृतिप्रमाणवर्णकिरणद्युतिसंस्थानास्तमनोदयमार्गमार्गान्तरवक्रानुवक्रर्क्षग्रहसमागमचारादिभिः फलानि, नक्षत्रकूर्मविभागेन देशेष्वगस्त्यचारः । सप्तर्षिचारः । ग्रहभक्तयो नक्षत्रव्यूहग्रहशृङ्गाटकग्रहयुद्धग्रहसमागमग्रहवर्षफलगर्भलक्षणरोहिणीस्वात्याषाढीयोगाः सद्योवर्षकुसु-

मलतापरिधिपरिवेषपरिघपवनोल्कादिग्दाहक्षितिचलनसन्ध्यारागगन्धर्वनगररजोनिर्घातार्घकाण्डसस्यजन्मेन्द्रध्वजेन्द्रचापवास्तुविद्याङ्गविद्यावायसविद्यान्तरचक्रमृगचक्रश्वचक्रवातचक्रप्रासादलक्षणप्रतिमालक्षणप्रतिष्ठापनवृक्षायुर्वेदोदगार्गलनीराजनखञ्जनकोत्पातशान्तिमयूरचित्रकघृतकम्बलखड्गपट्टकृकवाकुकूर्मगोजाश्वेभपुरुषस्त्रीलक्षणान्यन्तःपुरचिन्ता पिटकलक्षणोपानच्छेदवस्त्रच्छेदचामरदण्डशयनाऽऽसनलक्षणरत्नपरीक्षा दीपलक्षणं दन्तकाष्ठाद्याश्रितानि शुभाऽशुभानि निमित्तानि सामान्यानि च जगतः प्रतिपुरुषं पार्थिवे च प्रतिक्षणमनन्यकर्माभियुक्तेन दैवज्ञेन चिन्तयितव्यानि । न चैकाकिना शक्यन्तेऽहर्निशमवधारयितुं निमित्तानि । तस्मात्सुभृतेनैव दैवज्ञेनान्येऽपि तद्विदश्चत्वारः कर्तव्याः । तत्रैकेनैन्द्री चाग्नेयी च दिगवलोकयितव्या । याम्या नैर्ऋती चान्येनैव वारुणी वायव्या चोत्तरा चैशानी चेति । यस्मादुल्कापातादीनि शीघ्रमपगच्छन्तीति । तस्माश्चाकारवर्णस्नेहप्रमाणादिग्रहर्क्षोपघातादिभिः फलानि भवन्ति ।

18. The movements of the Sun and other planets, their nature and extent of change if any, their magnitude, color, rays, brilliancy, their form or figure, their setting and rising, their route, the nature of their motion on the way, retrograde and direct, upwards and downwards, conjunction with a star or planet and of their course among the stars and the like, their effects, the nine triads of stars (divided like a tortoise) and their effects in the countries, the Agasthya Chara (the course of Canopus), the time of its rise (which ushers the Sarat Season when every thing on earth assumes a lively appearance), the course of the seven (sages मरीचि, अत्रि, अङ्गिरस, पुलस्त्य, पुलह, क्रतु and वसिष्ठ) stars, the constellation called Ursa Major and their effects, the assignment of countries, substances and living beings to the planets and also to

the stars, the ascertainment of the good effects resulting from planets occupying all the three houses, *viz.*, 1st, 5th and 9th, effect of planets being at war, their conjunction with the Moon, the planet presiding over the year and the effect caused thereby, monsoonish indications of the weather, the Moon's conjunction with the stars, Rohini, Swati, Purvashadha and Uttarashadha, symptoms for immediate rain, predicting good or bad effects through the growth of flowers and fruits, the misty halo round the Sun and the Moon, line of clouds crossing the Sun at Sunrise or Sunset, of the winds, fall of meteors, apparent outbreak of fire in the quarters, earthquakes, redness of the sky just before Sunrise or after Sunset, clouds taking the appearance of a City, of dust-storms, portent of thunderbolts, variation in value of commodities, the growing of corn, fruits, etc., Indradhwaja or banner worshipped by kings, rainbow, architecture, the science of foretelling good or evil by the movements of limbs, or by the cawing of crows, Antarachakra omens, phenomena connected with the deer, dogs, winds blowing in the 8 directions, royal mansions, construction of temples, casting of images, installation or consecration of an idol, herbalistic treatment, finding of sources of water, ceremony of general purification by water (done by kings, etc.), flight of the Khanjana (wagtail), expiation of evil caused by unusual phenomena boding calamity, Mayura Chitraka घृतकंबल or पुष्यस्नान (coronation ceremony when the Moon is in पुष्य), of swords, tiara or diadem, all about the features, etc. of कृकवाकु-a cock, tortoise, cow, rain, horse, elephant, a man and a woman, about the harem, breaking out of boils, injuries to shoes and clothes, on chowries, staffs, beds and seats, examination of gems and precious stones, lamps, materials derived from tusks, wood, etc., good and bad omens which are common to all the people of the world inclusive of the King and the ordinary individual. And all the above should be divined by an astrologer every moment with a single-minded devotion. And it is not possible for a single person to comprehend all these occurring day and night. Hence an astrologer in the employ of a king should engage four efficient assistants for the task, each to be in charge of two directions, thus: one to observe east, and south-east, a second for the south and south-west, a third for the west and north-west, and the fourth for the north and north-east. By this, it will be possible for noting clearly the fall of meteors and the like which is sudden in its nature and one's good and bad effects have to be predicted through the form, color, viscidity, size, etc., of these falling bodies and as to how they dash or strike against the other planets and stars.

शृङ्गाटक (Sringataka) yoga. If at a birth all the three houses viz., 1st, 5th and 9th are occupied by planets, Sringataka yoga is formed. The yoga and its effect are thus described by Varahamihira in his Brihatjataka :

शृङ्गाटकं नवमपञ्चमलग्नसंस्थैः" also "शृङ्गाटके चिरसुखी"

Cf. also सारावली

उदयान्त्यगैस्त्रिकोणे हल इति शृङ्गाटकं सलग्ने तत् ॥
प्रियकलहसमरसाहससुखिनो नृपतेः प्रियाः सुभगकान्ताः ।
आढ्या युवतिद्वेष्याः शृङ्गाटकसंभवा मनुजाः ॥

Also गुणाकार

सुतोदयधर्मगैराभिदधुः खलु शृङ्गमुखाटकम् ॥
शृङ्गाटके साहससङ्गराढ्यः क्षमाभृत्प्रियः सौख्ययुतो धर्मी च ॥

कृत्स्नाङ्गोपाङ्गकुशलं होरागणितनैष्ठिकम् ।
यो न पूजयते राजा स नाशमुपगच्छति ॥६॥

Sloka 6.—A king who does not patronise an astrologer who is thoroughly proficient in the science with all minute details and who is an expert in Astronomy and Horoscopy will surely come to grief.

वनं समाश्रिता येऽपि निर्ममा निष्परिग्रहाः ।
अपि ते परिपृच्छन्ति ज्योतिषां गतिकोविदम् ॥७॥

Sloka 7.—Even sages who have selected forests as their dwelling place, who are free from pride or arrogance and who are without family ties begin to take interest in the science, when they meet an astrological expert.

अप्रदीपा यथा रात्रिरनादित्यं यथा नभः ।
तथाऽसांवत्सरो राजा भ्रमत्यन्ध इवाध्वनि ॥८॥

Sloka 8.—Just as the night does not shine without a lamp, and the sky without the Sun, so will a king have pitfalls like a blind person, if he has no astrologer to guide him.

मुहूर्ततिथिनक्षत्रमृतवश्चायने तथा ।
सर्वाण्येवाकुलानि स्युर्न स्यात्सांवत्सरो यदि ॥९॥

Sloka 9.—A Muhurta, a Tithi, a Star, a Ritu, an Ayana, all these will be a confusion to a king, if there be no astrologer to guide him.

तस्माद्राज्ञाधिगन्तव्यो विद्वान् सांवत्सरोऽग्रणीः ।
जयं यशः श्रियं भोगान् श्रेयश्च समभीप्सता ॥१०॥

Sloka 10. – Therefore should a king who is desirous of success, fame, wealth, all kinds of enjoyments and happiness secure the services of a leading astrologer who is well-read, clever and proficient in the science.

नासांवत्सरिके देशे वस्तव्यं भूतिमिच्छता ।
चक्षुर्भूतो हि यत्रैष पापं तत्र न विद्यते ॥११॥

Sloka 11.—One desirous of prosperity should therefore avoid residing in a place where there is no astrologer. For, the astrologer is, as it were, an eye, and no sin will creep in there.

न सांवत्सरपाठी च नरकेषूपपद्यते ।
ब्रह्मलोकप्रतिष्ठां च लभते दैवचिन्तकः ॥१२॥

Sloka 12.—No person who studies astrology and divines the course of destiny will ever be seen in hell. He will have his permanent residence in the Brahmaloka.

ग्रन्थतश्चार्थतश्चैतत्कृत्स्नं जानाति यो द्विजः ।
अग्रभुक् स भवेच्छ्राद्धे पूजितः पङ्क्तिपावनः ॥१३॥

Sloka 13.—That Brahmin who has studied and understood completely the Samhita with the commentary is fit to be honoured with the role of chief guest in a Sraddha and the dinner is sanctified by his company.

म्लेच्छा हि यवनास्तेषु सम्यक् शास्त्रमिदं स्थितम् ।
ऋषिवत्तेऽपि पूज्यन्ते किं पुनर्दैवविद्द्विजः ॥१४॥

Sloka 14.—The Yavanas are of low origin. When this science has come to stay with them and when such astrologers are worshipped as sages, how much more should an astrologer of the Brahmin origin be ?

Cf.

यद्दानवेन्द्राय मयाय सूर्यः शास्त्रं ददौ सम्प्रणताय पूर्वम् ।
विष्णोर्वसिष्ठश्च महर्षिमुख्यो ज्ञानामृतं यत्परमाससाद ॥

पराशरश्चाप्यधिगम्य सोमाद्गुह्यं सुराणां परमाद्भुतं यत् ।
प्रकाशयांचक्रुरनुक्रमेण महर्षिमन्तो यवनेषु तत्ते ॥ इति

कुहकावेशपिहितकर्णोपश्रुतिहेतुभिः ।
कृतादेशो न सर्वत्र प्रष्टव्यो न स दैववित् ॥१५॥

Sloka 15.—Prediction made by people who are sorcerers, who are possessed by deities and who learn something about the subject in question by eaves-dropping and by hearsay should on no account be considered, for they are no astrologers.

अविदित्वैव यः शास्त्रं दैवज्ञत्वं प्रपद्यते ।
स पङ्क्तिदूषकः पापो ज्ञेयो नक्षत्रसूचकः ॥१६॥

Sloka 16.—He who poses himself as an astrologer by his knowledge of merely locating the stars, without having actually studied and understood the science is reckoned as a sinner and a blot to the society.

नगरद्वारलोष्टस्य यद्वत्स्यादुपयाचितम् ।
आदेशस्तद्वदज्ञानां यः सत्यः स विभाव्यते ॥१७॥

Sloka 17.—Just as a prayer addressed to the clod of earth at the gate of a city for a boon is fulfilled through blind chance, even so is considered the prophecy made by the ignorant which sometimes comes out true.

सम्पत्त्या योजितादेशस्तद्विच्छिन्नकथाप्रियः ।
मत्तः शास्त्रैकदेशेन त्याज्यस्तादृङ्महीक्षिता ॥१८॥

Sloka 18.—A king ought to shun a Jyautishika who justifies the occurrence of an event as a result of his original prediction, who has become arrogant by dabbling in astrology and who introduces irrelevant matters.

यस्तु सम्यग्विजानाति होरागणितसंहिताः ।
अभ्यर्च्यः स नरेन्द्रेण स्वीकर्तव्यो जयैषिणा ॥१९॥

Sloka 19.—He who is well-versed in Horoscopy, Astronomy and Samhita should be honoured by the sovereign and kept near him with a view to secure prosperity.

न तत्सहस्रं करिणां वाजिनां च चतुर्गुणम् ।
करोति देशकालज्ञो यथैको दैवचिन्तकः ॥२०॥

Sloka 20.—Neither a thousand elephants, nor even four times that number of horses will be able to accomplish what a single Jyautishika who knows the time and clime can do.

दुःस्वप्नदुर्विचिन्तितदुष्प्रेक्षितदुष्कृतानि कर्माणि ।
क्षिप्रं प्रयान्ति नाशं शशिनः श्रुत्वा भसंवादम् ॥२१॥

Sloka 21.—The effect of all bad dreams, bad thoughts, bad sights and wicked actions will vanish away immediately, when one hears about the Moon's passage over the stars.

तथा चोक्तम् ।
श्रुत्वा तिथिं भग्रहवासरं च प्राप्नोति धर्मार्थयशांसि सौख्यम् ।
आरोग्यमायुर्विजयं सुतांश्च दुःस्वप्नघातं प्रियतां च लोके ॥ इति.

न तथेच्छति भूपतेः पिता जननी वा स्वजनोऽथवा सुहृत् ।
स्वयशोऽभिविवृद्धये यथा हितमाप्तः सबलस्य दैववित् ॥२२॥

Sloka 22.—No one, may it be the father, mother, a relative or a friend, will so well be solicitous for the welfare of the king and his retinue as a trust-worthy astrologer employed in his court, seeking merely unsullied fame.

Thus ends the Second Adhyaya on the Aphorisms about the Astrologer.

आदित्यचारः ॥३॥ The Sun.

आश्लेषार्द्धाद्दक्षिणमुत्तरमयनं रवेर्धनिष्ठाद्यम् ।
नूनं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु ॥१॥

Sloka 1.—The Sun's southern course began at one time from the latter half of Aslesha and the northern, from the beginning of Dhanishta. This must indeed have been the case as it is so recorded in our ancient Sastras.

साम्प्रतमयनं सवितुः कर्कटकाद्यं मृगादितश्चान्यत् ।
उक्ताभावो विकृतिः प्रत्यक्षपरीक्षणैर्व्यक्तिः ॥२॥
दूरस्थचिह्नवेधादुदयेऽस्तमयेऽपि वा सहस्रांशोः ।
छायाप्रवेशनिर्गमचिह्नैर्वा मण्डले महति । ३॥

Slokas 2-3.—At present, one course of the Sun begins from the commencement of Karkataka and the other from the beginning of Makara. That it is different from what has been stated above can easily be ascertained by direct observation.

By marking every day the position of an object situated at a distance at the time of the rising or setting of the Sun, or watching the entry and exit of the brim of the shadow of a stick placed at the centre of a big circle drawn on the Earth, the difference in the Sun's course may be detected.

अप्राप्य मकरमर्को विनिवृत्तो हन्ति सापरां याम्याम् ।
कर्कटकमसम्प्राप्तो विनिवृत्तश्चोत्तरां सैन्द्रीम् ॥४॥

Sloka 4.—When the Sun retraces his steps before he has reached Makara and changes his direction, he destroys the West and the South. When he similarly changes his course without reaching Karkataka, he brings evil to the North and the East.

Cf. गर्गः

यदा निवर्ततेऽप्राप्तो धनिष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विन्द्यान्महद्भयम् ॥ इति ॥

पराशरः

यद्यप्राप्तो वैष्णवमुदग्मार्गं प्रपद्यते ।
दक्षिणमाश्लेषां वा महाभयाय – इति ॥

उत्तरमयनमतीत्य व्यावृत्तः क्षेमसस्यवृद्धिकरः ।
प्रकृतिस्थश्चाप्येवं विकृतगतिर्भयकृदुष्णांशुः ॥५॥

Sloka 5.—When the Sun changes his course after staying a little longer in his northern course, there will be prosperity all over and increase of crops. The same result will accrue when he is in his natural course. But if there should be any change or alteration in his gait, he will cause fear to the whole mankind.

प्रकृति is interpreted by Bhattotpala as agreement between calculation and actual observation in the Sun's change of course.

सतमस्कं पर्व विना त्वष्टा नामार्कमण्डलं कुरुते ।
स निहन्ति सप्त भूपान् जनांश्च शस्त्राग्निदुर्भिक्षैः ॥६॥

Sloka 6.—On days other than Parva (=the 8th, 14th of each half lunar month and the days of the full and New Moon), the planet त्वष्टा—Thwashta trims off a part of the Sun's brightness and darkens his disc. Then seven kings along with their subjects will meet with their end through weapons, fire and famine.

Cf. पराशर

अपर्वणि शशाङ्कार्कौ त्वष्टा नाम महाग्रहः ।
आवृणोति तमःश्यामः सर्वलोकविपत्तये ॥

तामसकीलकसंज्ञा राहुसुताः केतवस्त्रयस्त्रिंशत् ।
वर्णस्थानाकारैस्तान् दृष्ट्वाऽर्के फलं ब्रूयात् ॥७॥

Sloka 7.—There are 33 Ketus, the sons of Rahu, and are named Thamasa Keelakas. When they appear in the Sun's disc, their effects should be predicted according to their colour, position and form.

ते चार्कमण्डलगताः पापफलाश्चन्द्रमण्डले सौम्याः ।
ध्वाङ्क्षकबन्धप्रहरणरूपाः पापाः शशाङ्केऽपि ॥८॥

Sloka 8.—And these Thamasakeelakas when they enter the Sun's disc produce malefic effects. The effects will be auspicious when they enter the Moon's orb. When they assume the forms of a crow, a truncated body, a sword, etc., they produce inauspicious effects even in the Moon's disc. Much worse will be the effect they produce when they are in the Sun's disc.

तेषामुदये रूपाण्यम्भः कलुषं रजोवृतं व्योम ।
नगतरुशिखरामर्दी सशर्करो मारुतश्चण्डः ॥९॥
ऋतुविपरीतास्तरवो दीप्ता मृगपक्षिणो दिशां दाहाः ।
निर्घातमहीकम्पादयोभवन्त्यत्र चोत्पाताः ॥१०॥

Slokas 9-10.—When they become visible, the following indications appear: the water will become muddy and foul; the sky will be filled with dust; there will arise storms carrying sand with them and crushing tops of mountains and trees; the trees and creepers will reveal effects contrary to the seasons; the animals and birds will become heated by the Sun; there will be false fires in all the directions; there will be thunderbolts, earthquakes and such unusual phenomena boding calamity.

न पृथक् फलानि तेषां शिखिकीलकराहुदर्शनानि यदि ।
तदुदयकारणमेषां केत्वादीनां फलं ब्रूयात ॥११॥

Sloka 11.—The effects described above, *viz.*, water becoming turbid, etc. are not to be attributed to the appearance of the Thamasa Keelakas at the time of the eclipse of the Sun or the Moon. The effects due to the appearance of the Thamasa Keelakas, etc. should be declared only when they become visible at other times and not otherwise.

यस्मिन् यस्मिन् देशे दर्शनमायान्ति सूर्यबिम्बस्थाः ।
तस्मिंस्तस्मिन् व्यसनं महीपतीनां परिज्ञेयम् ॥१२॥

क्षुत्प्रम्लानशरीरा मुनयोऽप्युत्सृष्टधर्मसच्चरिताः ।
निर्मांसबालहस्ताः कृच्छ्रेणायान्ति परदेशम् ॥१३॥

तस्करविलुप्तवित्ताः प्रदीर्घनिःश्वासमुकुलिताक्षिपुटाः ।
सन्तः सन्नशरीराः शोकोद्भवबाष्परुद्धदृशः ॥१४॥

क्षामा जुगुप्समानाः स्वनृपतिपरचक्रपीडिता मनुजाः ।
स्वनृपतिचरितं कर्म न पुराकृतं प्रब्रुवन्त्यन्ये ॥१५॥

गर्भेष्वपि निष्पन्ना वारिमुचो न प्रभूतवारिमुचः ।
सरितो यान्ति तनुत्वं क्वचित्क्वचिज्जायते सस्यम् ॥१६॥

Slokas 12-16.—Wherever these Thamasa Keelakas show themselves in the Sun's disc, there will be distress and misery to the kings ruling over these countries. And even sages, emaciated being stricken with hunger, forsaking their usual religious duties and good conduct will be emigrating with great difficulty to other countries, having in their arms infants—mere skeletons—without flesh due to want of food. Good men will be robbed of their entire wealth by thieves and will be heaving long sighs ; and their eye-lids will be drooping and bodies, languid ; and their eyes will be obstructed by tears due to sorrow. Feeling weak and disgusted on account of trouble caused not only by their own Government but also by other (bordering) kings, people will begin to speak in disdain about the behaviour of their own kings and will not attribute their suffering to their previous Karma. Clouds though thick with full quantity of water will not let loose the same to fall on the earth. Rivers will become attenuated and crops will be found only here and there (only in a few places).

Now the author speaks of the effect of the several shapes of these portents.

दण्डे नरेन्द्रमृत्युर्व्याधिभयं स्यात्कबन्धसंस्थाने ।
ध्वाङ्क्षे च तस्करभयं दुर्भिक्षं कीलकेऽर्कस्थे ॥१७॥

Sloka 17.—If there should appear in the Sun's disc Thamasakeelaka in the form of a stick, it portends the death of the sovereign ; if the object appear like a body without the head (headless), there will be outbreak of diseases ; if the form be that of a crow, there will be danger from thieves, and if the form be that of a Keelaka (wedge), there will be famine.

राजोपकरणरूपैश्छत्रध्वजचामरादिभिर्विद्धः ।
राजान्यत्वकृदर्कः स्फुलिङ्गधूमादिभिर्जनहा ॥१८॥

Sloka 18.—If the Sun's disc be obscured by obstacles in the form of a king's paraphernalia such as umbrella, chowrie, banner, etc., it indicates a change of a sovereign. If the Sun be hidden by sparks of fire, smoke, etc., it forebodes the destruction of people.

एको दुर्भिक्षकरो द्व्याद्याः स्युर्नरपतेर्विनाशाय ।
सितरक्तपीतकृष्णैस्तैर्विद्धोऽर्कोऽनुवर्णघ्नः ॥१९॥

Sloka 19.—If there should be one single object in the Sun's disc, it denotes the advent of famine. If there be two or more, it indicates the destruction of the sovereign. And should the objects referred to above be of the colours, white, red, yellow and black, the destruction of the following classes in their order, *viz.*, Brahmins, Kshatriyas, Vaisyas and Sudras is indicated.

दृश्यन्ते च यतस्ते रविबिम्बस्थोत्थिता महोत्पाताः ।
आगच्छति लोकानां तेनैव भयं प्रदेशेन ॥२०॥

Sloka 20.—And these portents appearing on the Sun's disc bring danger from these directions to the people that behold them. People will get troubles from that very quarter in which these portents make their appearance on the Sun's disc.

ऊर्ध्वकरो दिवसकरस्ताम्रः सेनापतिं विनाशयति ।
पीतो नरेन्द्रपुत्रं श्वेतस्तु पुरोहितं हन्ति ॥२१॥

चित्रोऽथवापि धूम्रो रविरश्मिर्व्याकुलं करोत्यूर्ध्वम् ।
तस्करशस्त्रनिपातैर्यदि सलिलं नाशु पातयति ॥२२॥

Slokas 21-22.—If the Sun be with upward rays of copper (red) colour, it denotes the ruin of the commander. If the colour be yellow, it betokens the destruction of the king's son; if it be white, the preceptor will die. If the colour of the Sun's upward rays be variegated or misty and if there should be no immediate rain following, it causes chaos and disaster to the country through thieves, clash of weapons, etc.

Now he speaks of the Sun's colour in the different seasons:

ताम्रः कपिलो वार्कः शिशिरे हरिकुङ्कुमच्छविश्च मधौ ।
आपाण्डुकनकवर्णो ग्रीष्मे वर्षासु शुक्लश्च ॥२३॥

शरदि कमलोदराभो हेमन्ते रुधिरसंनिभः शस्तः ।
प्रावृट्काले स्निग्धः सर्वर्तुनिभोऽपि शुभदायी ॥२४॥

Slokas 23-24.—During the Sisira Ritu, the colour of the Sun will be like that of copper or tawny; it will be of greenish yellow or saffron colour in the Vasantha Ritu. In Greeshma Ritu, it will be almost pale or golden. In the Varsha Ritu, it will be whitish; in Sarad Ritu, the colour will be that of the interior of the lotus; and in the Hemanta Ritu, it will be blood-red, and the effect on mankind will be all auspicious. In the rainy season the Sun being glossy or showing the colours of other seasons also is auspicious.

Cf. समाससंहिता

ताम्रघृतकनकमुक्ताकमलासृक्संनिभः शुभः सविता ।
शिशिरादिषु षट्सु ऋतुषु प्रावृषि सर्वर्तुसंनिभः स्निग्धः ॥

Also वृद्धगर्गः

शिशिरे ताम्रसंकाशः कपिलो वापि भास्करः ।
वसन्ते कुङ्कुमप्रख्यो हरितो वापि शस्यते ॥

ग्रीष्मे कनकवैदूर्यं सर्वरूपो जलागमे ।
शस्तः शरदि पद्माभो हेमन्ते लोहितप्रभः ॥

एतत्स्वरूपं सवितुर्विपरीतमतोऽन्यथा ।

रूक्षः श्वेतो विप्रान् रक्ताभः क्षत्रियान् विनाशयति ।
पीतो वैश्यान् कृष्णस्ततोऽपरान् शुभकरः स्निग्धः ॥२५॥

Sloka 25.—If during the Varsha Ritu, the rays of the Sun be sharp and whitish in colour, the destruction of the Brahmins is indicated; when the colour is blood-red, the Kshatriyas will be ruined; if the colour be yellow, it indicates evil to the Vaisyas; and lastly, if it be black, the ruin of the last class should be expected. But if the rays be soft in the cases above mentioned, everything will prove auspicious.

ग्रीष्मे रक्तो भयकृद्वर्षास्वसितः करोत्यनावृष्टिम् ।
हेमन्ते पीतोऽर्कः करोति न चिरेण रोगभयम् ॥२६॥

Sloka 26.—If the Sun in Grishma Ritu be blood-red in colour, it causes fear in the minds of the people; if during Varsha Ritu the Sun be dark, there will be drought in the country. In the Hemanta Ritu, if the Sun be yellowish, diseases will spring up very soon.

सुरचापपाटिततनुर्नृपतिविरोधप्रदः सहस्रांशुः ।
प्रावृट्काले सद्यः करोति विमलद्युतिर्वृष्टिम् ॥२७॥
वर्षाकाले वृष्टिं करोति सद्यः शिरीषपुष्पाभः ।
शिखिपत्रनिभः सलिलं न करोति द्वादशाब्दानि ॥२८॥

Slokas 27-28—If the solar disc be cut across by a rainbow, it indicates something untoward to the ruling chief of the country. During the rainy season, if the Sun has a bright appearance, it indicates immediate rain. If during the Varsha Ritu the Sun be of the colour of the Sirisha flower, there will be immediate downpour of rain. If the colour be of the peacock's plume, there will be no rain for 12 years to come.

तथा च वृद्धगर्गः ।

मयूरचन्द्रिकाभो वा यदा दृश्येत भास्करः ।
पूर्णे तु द्वादशे वर्षे तदा देवः प्रवर्षति ॥

श्यामेऽर्के कीटभयं भस्मनिभे भयमुशन्ति परचक्रात् ।
यस्यर्क्षे सच्छिद्रस्तस्य विनाशः क्षितीशस्य ॥२९॥

Sloka 29.—When the Sun is dark in colour, there will be danger to crops from insects and reptiles. If the colour be ashy, there will be fear to be apprehended from other kings. If the Sun should have a slit in his disc, it indicates the destruction of the king who has the star occupied by the Sun at the time as his natal asterism.

शशरुधिरनिभे भानौ नभस्तलस्थे भवन्ति सङ्ग्रामाः ।
शशिसदृशो नृपतिवधः क्षिप्रं चान्यो नृपो भवति ॥३०॥

Sloka 30.—If the Sun, while in the upper regions of the sky be red in colour similar to the blood of the hare, there will be war in the land. If he should appear cool like the Moon without rays, the king will be killed and another will soon occupy his place.

तथा च गर्गः ।
शशलोहितवर्णाभो यदा भवति भास्करः ।
तदा भवन्ति सङ्ग्रामा घोरा रुधिरकर्दमाः ॥ इति-

क्षुन्मारकृद्घटनिभः खण्डो जनहा विदीधितिर्भयदः ।
तोरणरूपः पुरहा छत्रनिभो देशनाशाय ॥३१॥

Sloka 31.—If the Sun should appear like a pot, people would suffer hunger and death. If he should appear broken, people will die. If he should be without rays, it indicates fear ; if he assumes the form of an arch, the chief city will be ruined ; if he appears like an umbrella, it indicates the destruction of the whole country.

ध्वजचापनिभे युद्धानि भास्करे वेपने च रूक्षे च ।
कृष्णा रेखा सवितरि यदि हन्ति ततो नृपं सचिवः ॥३२॥

Sloka 32.—When the Sun appears in the form of a flag-staff or a bow, there will be war ; the same will be the case when he is quivering or of sharp rays. If there should be any black streak in his disc, the king ruling at the time will be killed by his own minister.

In the 4th पाद, नृपं सचिवम् is another reading.

दिवसकरमुदयसंस्थितमुल्काशनिविद्युतो यदा हन्युः ।
नरपतिमरणं विन्द्यात्तदान्यराजप्रतिष्ठा च ॥३३॥

Sloka 33.—During Sunrise (or Sunset) when a meteor, lightning or a thunderbolt strikes the Sun, it indicates the death of the ruling king and the installation of a foreigner on the throne.

तथा च पराशरः

उदयास्तमये भानुमुल्का हन्यात्समुत्थिता ।
प्रज्वलन्ति तदा राजा क्षिप्रं शस्त्रेण वध्यते ॥

प्रतिदिवसमहिमकिरणः परिवेषी सन्ध्ययोर्द्वयोरथवा ।
रक्तोऽस्तमेति रक्तोदितश्च भूपं करोत्यन्यम् ॥३४॥

Sloka 34.—If the Sun should be encircled by Parivesha every day or during the two twilights or be red in colour during the times of setting and rising, it indicates a change in the sovereign.

प्रहरणसदृशैर्जलदैः स्थगितः सन्ध्याद्वयेऽपि रणकारी ।
मृगमहिषविहगखरकरभसदृशरूपैश्च भयदायी ॥३५॥

Sloka 35.—If during Sunrise or Sunset the Sun be concealed by clouds in the form of weapons, it indicates that fighting is imminent. If the clouds in question take the form of a deer, a buffalo, a bird, an ass, a camel and the like, there will be fear infused among the people.

दिनकरकराभितापादृक्षमवाप्नोति सुमहतीं पीडाम् ।
भवति तु पश्चाच्छुद्धं कनकमिव हुताशपरितापात् ॥३६॥

Sloka 36.—When an asterism on account of its conjunction with the Sun is subjected to a good deal of torture by the Sun's rays, it emerges out all the more pure and clean as gold after its purification through fire.

तथा च पराशरः

ग्रहोपसृष्टं नक्षत्रं सवितुर्योगमागतम् ।
विशोधयति तत्पापं तुषाग्निरिव काञ्चनम् ॥

तथा च वृद्धगर्गः

तथाग्निना प्रज्वलिते गृहे तप्यन्त्यदूरिणः।
तथार्कस्थाप्यदूरस्थमृक्षं तदपि तप्यते ॥ इति.

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३७

Sloka 37.—If the mock-Sun (halo) be to the north of the Sun, there will be rain ; if to the south, there will be danger from floods; if above, there will be danger to the king ; if below (*i. e.*, towards the horizon), then the people will perish.

रुधिरनिभो वियत्यवनिपान्तकरो न चिरात्
परुषरजोऽरुणीकृततनुर्यदि वा दिनकृत ।
असितविचित्रनीलपरुषो जनघातकरः
खगमृगभैरवस्वररुतैश्च निशाद्युमुखे ॥३८।

Sloka 38.—If the Sun be of blood-colour when in the mid-sky, it portends the destruction of the king at no distant date. The same effect will be the case if the Sun should appear red by a dry dust-storm. If his colour be dark, variegated, blue or soiled, and if birds and beasts howl dreadfully at the times of Sunset or Sunrise, the death of many people will be the result.

In the 4th पाद खररुतैश्च is another reading for स्वरुतैश्च

अमलवपुरवक्रमण्डलः स्फुटविपुलामलदीर्घदीधितिः ।
अविकृततनुवर्णचिह्न भृज्जगति करोति शिवं दिवाकरः॥३९॥

Sloka 39.—A Sun with a spotless form, clear and not crooked, with bright, abundant, clear and long rays and bearing a natural appearance, colour and features will prove auspicious to the whole mankind.

तथा च पराशरः

श्वेतः शिरीषपुष्पाभः पद्माभो रूप्यसन्निभः ।
वैदूर्यघृतमण्डाभो हेमाभश्च दिवाकरः ॥

वर्णैरेभिः प्रशस्तस्यान्महास्निग्धः प्रतापवान् ।
भावनः सर्वसस्यानां क्षेमारोग्यसुभिक्षदः ॥

Thus ends the Third Adhyaya on the 'Course of the Sun.'

चन्द्रचारः ॥४॥ The Moon.

नित्यमधःस्थस्येन्दोर्भाभिर्भानोः सितं भवत्यर्द्धम् ।
स्वच्छाययान्यदसितं कुम्भस्येवाऽऽतपस्थस्य ॥१॥

Sloka 1.—The Moon being always below (or nearer to the Earth than the Sun) has half her orb illuminated by the rays of the Sun and white, while the other half is dark or black being obscured by her own shadow just as one half of a pot exposed to the Sun.

तथा च ब्रह्मसिद्धान्ते

रविदृष्टं सितमर्द्धं कृष्णमदृष्टं यथाऽऽतपस्थस्य ।
कुम्भस्य तथासन्नं रवेरधस्थस्य चन्द्रस्य ॥

तथा च सूर्यसिद्धान्ते

महतश्चाप्यधःस्थस्य नित्यं भासयते रविः ।
अर्द्धं शशाङ्कबिम्बस्य न द्वितीयं कथञ्चन ॥

सलिलमये शशिनि रवेर्दीधितयो मूर्च्छितास्तमो नैशम् ।
क्षपयन्ति दर्पणोदरनिहिता इव मन्दिरस्यान्तः ॥२॥

Sloka 2.—The rays of the Sun falling on and being reflected by the watery Moon dispels the darkness of the night (on Earth) just in the same way as light reflected from a mirror (placed in the Sun) removes the darkness within a room.

तथा च सूर्यसिद्धान्ते

तेजसा गोलकः सूर्यो ग्रहर्क्षाण्यम्बुगोलकाः ।
प्रभावन्तो हि दृश्यन्ते सूर्यरश्मिविदीपिताः ॥

तथा चाऽऽर्यभटः

भूग्रहभानां गोलार्द्धानि स्वच्छायया विवर्णानि ।
अर्द्धानि यथा सार्द्धं सूर्याभिमुखानि दीप्यन्ते ॥

त्यजतोऽर्कतलं शशिनः पश्चादवलम्बते यथा शौक्ल्यम् ।
दिनकरवशात्तथेन्दोः प्रकाशतेऽधःप्रभृत्युदयः ॥३॥

Sloka 3.—As the Moon leaves the surface of the Sun her back gets illumined by the Sun. So also the Moon's disc begins to shine from the bottom (in an increasing measure).

तथा च सूर्यसिद्धान्ते

विप्रकर्षं यथा याति ह्यधःस्थश्चन्द्रमा रवेः ।
तथा तथाऽस्य भूदृश्यमंशं भासयते रविः ॥

प्रतिदिवसमेवमर्कात्स्थानविशेषेण शौक्ल्यपरिवृद्धिः ।
भवति शशिनोऽपराह्णे पश्चाद्भागे घटस्येव ॥४॥

Sloka 4.—The brightness of the Moon is thus on the increase every day corresponding to her distance from the Sun, in the same way as the western side of a pot becomes gradually illumined by the Sun in the afternoon.

ऐन्द्रस्य शीतकरणो मूलाषाढाद्वयस्य चायातः ।
याम्येन बीजजलचरकाननहा वह्निभयदश्च ॥५॥

Sloka 5.—When the Moon passes through the south of Jyeshta, Moola and the two Ashadhas, there will be destruction of seeds, water-animals, ruin of forests and risks from fire. *Vide infra* Adh. XVIII—1

दक्षिणपार्श्वेन गतः शशी विशाखानुराधयोः पापः ।
मध्येन तु प्रशस्तः पितृदेवविशाखयोश्चापि ॥६॥

Sloka 6.—If the Moon goes through the south of Visakha and Anuradha, she will prove malefic. If she should pass even through the middle of Magha or of Visakha, she will bring on prosperity.

तथा च समाससंहितायाम्

भवति विशाखाद्यानां षण्णां याम्येन पापदश्चन्द्रः ।
उदगिष्टः सर्वेषां पित्र्येशविशाखयोश्चान्तः ॥ – इति.

षडनागतानि पौष्णाद् द्वादशरौद्राच्च मध्ययोगीनि ।
ज्येष्ठाद्यानि नवर्क्षाण्युडुपतिनातीत्य युज्यन्ते ॥७॥

Sloka 7.—The six stars reckoned from Revati conjoin with the Moon when she has not actually come to them. The twelve asterisms counted from Ardra conjoin with the Moon only when she comes to their middle portion, while the remaining nine reckoned from Jyeshta conjoin with the Moon only after they have been completely passed by her.

तथा च गर्गः

उत्तराश्च तथाऽऽदित्यं विशाखा चैव रोहिणी ।
एतानि षडध्यर्द्धभोगीनि महाक्षेत्राणि ।
मघाश्विकृत्तिकासोमतिष्यापित्र्यभगाह्वयाः ।
सावित्रचित्राऽनूराधा मूलं तोयं च वैष्णवम् ॥
धनिष्ठाजैकपाच्चैव समभागः प्रकीर्तितः ।
एतानि पञ्चदश समभोगीनि मध्यक्षेत्राणि ।
याम्येन्द्ररुद्रवायव्यसार्पवारुणसंज्ञिताः ।
एतानि षडर्द्धभोगीनि स्वल्पक्षेत्राणि ।

तथा च ब्रह्मसिद्धान्ते

केशादित्यविशाखाप्रोष्ठपदार्यमणवैश्वदेवानि ।
षट् षड्ज्येष्ठाभरणीस्वात्यार्द्रावारुणाश्लेषाः ॥
पञ्चदशात्रानुक्तान्येकाऽभिजिदुक्तमृक्षभोगोऽन्यः ।
तन्मानं नाक्षत्रं दुरधिगमं मन्दबुद्धीनाम् ॥

अध्यर्द्धार्द्धसमक्षेत्राणां मध्यगातिलिप्तिकाः शशिनः ।
अध्यर्द्धार्द्धैकगुणा भभोगलिप्तास्तदैक्योनाः ॥
मण्डललिप्ताः शेषा भोगोऽभिजितः— इति

The author now describes certain unusual appearances of the Moon-

उन्नतमीषच्छृङ्गं नौसंस्थाने विशालता चोक्ता ।
नाविकपीडा तस्मिन्भवति शिवं सर्वलोकस्य ॥८॥

Sloka 8.—When the horns of the Moon appear a bit raised and far from each other while presenting the appearance of a boat, there will be trouble to the sailors, but prosperity to the mankind at large.

अर्द्धोन्नते च लाङ्गलमिति पीडा तदुपजीविनां तस्मिन् ।
प्रीतिश्च निर्निमित्तं मनुजपतीनां सुभिक्षं च ॥९॥

Sloka 9.—If the northern horn of the Moon be higher than the southern by a half thus presenting the appearance of a plough, there will be trouble to the agriculturists. there will be cordiality without any apparent cause among the kings and there will be prosperity in the land.

तथा च वृद्धगर्गः ।
यदा सोमः प्रतिपदि नौस्थायी सम्प्रदृश्यते ।
उत्तरोज्ज्वलशृङ्गो वा लाङ्गली च मनोहरः ॥

क्षेमं सुभिक्षमारोग्यं सर्वभूतेषु निर्दिशेत् ।
राज्ञां च विजयं ब्रूयाद्वृद्धन्ते शृङ्गिगस्तथा - इति

दक्षिणविषाणमर्द्धोन्नतं यदा दुष्टलाङ्गलाख्यं तत् ।
पाण्ड्यनरेश्वरनिधनकृदुद्योगकरं बलानां च ॥१०॥

Sloka 10.—If the southern horn be raised by half, it is termed Dushtalangala—inauspicious plough—and will cause the demise of the Pandya king and the army will be mobilised for war.

तथा च वृद्धगर्गः ।

दक्षिणे च भवेत्स्थूलं हीनं शृङ्गमथोत्तरम् ।
दुष्टलाङ्गलसंज्ञं तत् प्रजाक्षयकरं स्मृतम् ॥

समशशिनि सुभिक्षक्षेमवृष्टयः प्रथमदिवससदृशाः स्युः ।
दण्डवदुदिते पीडा गवां नृपश्चोग्रदण्डोऽत्र ॥११॥

Sloka 11.—When the two horns are of even height, there will be good crops, happiness all over and timely rains. These effects for the whole period will be similar to that of the first day of the lunar month. If the horns assume the shape of a stick, disease will break out among cattle and the kings will be ruthless in meting out punishment.

तथा च वृद्धगर्गः ।

समशृङ्गो यदा दृष्टः शशी क्षेमसुभिक्षकृत् ।
प्रतिपत्सदृशं तत्र वासवो वर्षते तदा ॥

चन्द्ररेखा यदा चोर्ध्वमृज्वी दण्ड इव स्थिता ।
उदक्शृङ्गाधिकसमो दण्डस्थानं तदुच्यते ॥

उद्युक्तदण्डा राजानो विनिघ्नन्ति समन्ततः ।
गवां पीडां विजानीयाद्दण्डस्थाने यदा शशी ॥

कार्मुकरूपे युद्धानि यत्र तु ज्या ततो जयस्तेषाम् ।
स्थानं युगमिति याम्योत्तरायतं भूमिकम्पाय ॥१२॥

Sloka 12.—If the configuration be of the form of a bow, there will be war and success will attend those that live in the direction indicated by the bowstring. If the Moon should appear stretched like the yoke of a carriage from south to north, there will be earthquake.

तथा च वृद्धगर्गः

उदये तु यदा सोमं पश्येद्धनुरिवोदितम् ।
धनुर्धराणामुद्योगो जगद्युद्धकरो भवेत् ॥

क्षत्रियाः क्षत्रियान् घ्नन्ति वर्णांश्चैव तथा परे।
अग्रतश्च जयस्तेषां पृष्ठतश्च पराजयः॥
चन्द्ररेखा यदा व्यक्ता दक्षिणोत्तरमायता।
शुक्लादौ प्रतिपद्येत तद्योगस्थानलक्षणम्॥
सैन्योद्योगा भवन्त्यत्र भूमिकम्पश्च जायते।

युगमेव याम्यकोट्यां किञ्चित्तुङ्गं स पार्श्वशायीति।
विनिहन्ति सार्थवाहान् वृष्टेश्च विनिग्रहं कुर्यात्॥१३॥

Sloka 13.—If the southern curved end of the yoke be a bit higher than that of the northern, the Moon is then said to be पार्श्वशायी 'slightly reclining on the side' and will cause the destruction of the trading class and there will also be drought.

तथा च वृद्धगर्गः

याम्यकोट्यायतः किञ्चिद्युगकाले यदा शशी।
पार्श्वशायीति संज्ञोऽयं सार्थहा वृष्टिनाशनः॥

अभ्युच्छ्रायादेकं यदि शशिनोऽवाङ्मुखं भवेच्छृङ्गम्।
आवर्जितमित्यसुभिक्षकारि तद्गोधनस्यापि॥१४॥

Sloka 14.—If one of the horns (of the Moon) should on account of the elevation of the other appear in a downward direction, the figure (or form) is termed आवर्जित —bent down or pulled down—and indicates famine all over affecting even the cattle.

Cf. वृद्धगर्गः

अधोमुखं यदा शृङ्गं शशिनो दृश्यते तदा।
संस्थानमावर्जितकं गोघ्नं दुर्भिक्षकारकम्॥

अव्युच्छिन्ना रेखा समन्ततो मण्डला च कुण्डाख्यम्।
अस्मिन्माण्डलिकानां स्थानत्यागो नरपतीनाम्॥१५॥

Sloka 15.—If the horns of the Moon should together appear like a circle it is termed 'Kunda' and the ruling chiefs living in the land will be ousted from their places.

Cf. वृद्धगर्गः

अच्छिन्ना मण्डले रेखा शशिनो दृश्यते यदा ।
कुण्डाख्यं नाम संस्थानं नृपविग्रहदायकम् ॥

Also पञ्चसिद्धान्तिका V-1-10.

प्रोक्तस्थानाभावादुदगुच्चक्षेमवृद्धिवृष्टिकरः ।
दक्षिणतुङ्गश्चन्द्रो दुर्भिक्षभयाय निर्दिष्टः ॥१६॥

Sloka 16.—If the Moon has her northern horn slightly raised and be of a form or configuration other than any of those described above, it indicates increase of happiness to mankind and advent of timely rains. If the southern horn be higher, it portends famine and fear.

शृङ्गेणैकेनेन्दुर्विलीनमथवाऽप्यवाङ्मुखं शृङ्गम् ।
सम्पूर्णं चाभिनवं दृष्ट्वैको जीविताद्भ्रश्येत् ॥१७॥

Sloka 17.—If the Moon should appear with only one horn, with one of the horns shorn off, or with one of the horns bent downwards, or appear like a full Moon while in reality it is not so, the person who observes such a Moon singly on the first day of the bright half of a month will meet with immediate death.

Cf. समाससंहिता

उद्यन्तमप्यसदृशं न शुभं बहुरूपताथवैकस्य ।
एकश्चन्द्रविकारं यः पश्येन्नस चिरं जीवेत् ॥

संस्थानविधिः कथितो रूपाण्यस्माद्भवन्ति चन्द्रमसः ।
स्वल्पो दुर्भिक्षकरो महान् सुभिक्षावहः प्रोक्तः ॥१८॥
मध्यतनुर्वज्राख्यः क्षुद्भयदः सम्भ्रमाय राज्ञां च ।
चन्द्रो मृदङ्गरूपः क्षेमसुभिक्षावहो भवति ॥१९॥

ज्ञेयो विशालमूर्तिर्नरपतिलक्ष्मीविवृद्धये चन्द्रः ।
स्थूलः सुभिक्षकारी प्रियधान्यकरस्तु तनुमूर्त्तिः ॥२०॥

Slokas 18-20.—All about the configurations have been described. There are other shapes also of the Moon as detailed below : a tiny Moon indicates drought, while that which is big is declared to be a forerunner of plenty of good crops. A form slender in the middle is termed Vajra and indicates risk to people from hunger and feverish preparations by kings for war; while the Moon of the form of tabor denotes peace and plenty to the people. A Moon with a very broad disc denotes large influx of wealth to the king, while a corpulent Moon will make people eat richfood and a slender Moon will give food and grain that is most agreeable (or costly ?).

Cf. वृद्धगर्गः

विलग्नमध्यो मेघाभो वज्रसंस्थानसंस्थितः ।
मध्यच्छिद्रो विलीनो वा भयं च जनयेन्महत् ॥

प्रत्यन्तान् कुनृपांश्च हन्त्युडुपतिः शृङ्गे कुजेनाहते
शस्त्रक्षुद्भयकृद्यमेन शशिजेनावृष्टिदुर्भिक्षकृत ।
श्रेष्ठान् हन्ति नृपान् महेन्द्रगुरुणा शुक्रेण चाल्पान्नृपान्
शुक्ले याप्यमिदं फलं ग्रहकृतं कृष्णे यथोक्तागमम् ॥२१॥

Sloka 21.—When the Moon's horn is dashed by the five planets (other than the two luminaries) the following are the effects : if Mars be the planet thus dashing, kings living in the neighbourhood and who are wicked will perish. If the planet so cutting be Saturn, there will be peril through weapons, hunger and fear. If it be Mercury, it indicates famine and drought. If it be Jupiter, the important kings will die, while the petty chiefs will be affected if Venus be the planet concerned. These effects will be mild and partial if the Moon be in the bright half; if she be in the dark half, the effects described will fully come to pass.

Cf. समाससंहिता

प्रत्यन्तविनाशोऽन्नक्षयो महाराजपीडा च ।
सङ्ग्रामाश्चाभिहते शृङ्गे भौमादिभिः क्रमशः ॥

भिन्नः सितेन मगधान् यवनान् पुलिन्दान्
नेपालभृङ्गिमरुकच्छसुराष्ट्रमद्रान् ।
पाञ्चालकैकयकुलूतकपूरुषादान्
हन्यादुशीनरजनानपि सप्तमासान् ॥२२॥

Sloka 22.—When the Moon's orb is divided into two by the contact of Venus in the middle, the people of Magadha, the Yavanas, the men of Pulinda, the Nepalese, the Bhringees, the Marwarees, the people of Cutch and Surat, the people of Madra, the Panchalas, the Kekayas, the Kuluthakas, the Purushadas (cannibals) and the men of Useenara (Kandahar) will be subjected to all sorts of miseries for 7 months.

गान्धारसौवीरकसिन्धुकीरान् धान्यानि शैलान् द्रविडाधिपांश्च ।
द्विजांश्च मासान् दश शीतरश्मिः सन्तापयेद्वाक्पतिना विभिन्नः ॥२३

Sloka 23.—When the Moon's orb is cut by the conjunction of Jupiter, the people of Gandhara, Sauveeraka, Sindhu and Keera, and all the corn, mountains, the king of the Dravida country and the Brahmin community will be affected for ten months.

उद्युक्तान् सह वाहनैर्नरपतींस्त्रैगर्तकान् मालवान्
कौलिन्दान् गणपुङ्गवानथ शिबीनायोध्यकान् पार्थिवान् ।
हन्यात्कौरवमत्स्यशुक्त्याधिपतीन् राजन्यमुख्यानपि
प्रालेयांशुरसृग्ग्रहे तनुगते षण्मासमर्यादया ॥२४॥

Sloka 24.—When the planet Mars comes in conjunction with the body of the Moon and obstructs her, kings who are ready for war with their cavalry, carriages, etc., the Traigartas (of Lahore), Malawas. Kaulindas, Chieftains, the Sibees, the people of Ayodhya and their kings, the Kauravas, the people of the country of Virata and Sukthi, their kings and other important Kshatriya chiefs will suffer for a course of six months.

यौधेयान् सचिवान् सकौरवान् प्रागीशानथ चार्जुनायनान् ।
हन्यादर्कजभिन्नमण्डलः शीतांशुर्दशमासपीडया ॥२५॥

Sloka 25.—When the Moon's orb is cut or obstructed by Saturn, the Yaudheyas, the ministers, the people of the Kurus, the Arjunas and the rulers of the eastern countries, these will suffer misery for a period of ten months.

मगधान् मथुरां च पीडयेद्वेणायाश्च तटं शशाङ्कजः ।
अपरत्र कृतं युगं वदेद्यदि भित्वा शशिनं विनिर्गतः ॥२६॥

Sloka 26.—The following people will suffer miseries when Mercury forms a conjunction with the Moon and then emerges out of her orb: the Magadhas, Mathuras and those living on the banks of the river Vena. In the other places, it will be like Krita Yuga.

क्षेमारोग्यसुभिक्षविनाशी शीतांशुः शिखिना यदि भिन्नः ।
कुर्यादायुधजीविविनाशं चौराणामधिकेन च पीडाम् ॥२७॥

Sloka 27.—When the Moon is obstructed by Ketu, the people will be deprived of prosperity, health and plenty. The military population will perish and there will be much trouble through the excess of the thieving population.

उल्कया यदा शशी ग्रस्त एव हन्यते ।
हन्यते तदा नृपो यस्य जन्मनि स्थितः ॥२८॥

Sloka 28.—When the Moon eclipsed by Rahu is cut by a meteor (Ulka), the king happening to own that star as his natal one dies.

Cf. समाससंहिता

उल्काभिहतो ग्रहणे तन्नक्षत्रं नृपं हन्ति ।

भस्मनिभः परुषोऽरुणमूर्तिः शीतकरः किरणैः परिहीणः ।
श्यावतनुः स्फुटितः स्फुरणो वा क्षुड्डमरामयचौरभयाय ॥२९॥

Sloka 29.—If the Moon be of ash colour, dirty reddish, deprived of rays and dark in form and appear broken or shaky, people will suffer from hunger, tumult, pestilence, disease and danger from thieves.

प्रालेयकुन्दकुमुदस्फटिकावदातो
यत्नाद्दिवाद्रिसुतया परिमृज्य चन्द्रः ।
उच्चैः कृतो निशि भविष्यति मे शिवाय
यो दृश्यते स भविता जगतः शिवाय ॥३०॥

Sloka 30.—If the Moon appear white like snow, Kunda (Jessamine) or Kumuda (lotus) flower and crystal, as if she were placed above by Goddess Parvati after polishing her with great effort with the idea of deriving happiness at night (from Siva), it is a harbinger of peace and prosperity to the entire land.

शुक्ले पक्षे सम्प्रवृद्धे प्रवृद्धिं ब्रह्मक्षत्रं याति वृद्धिं प्रजाश्च ।
हीने हानिस्तुल्यता तुल्यतायां कृष्णे सर्वं तत्फलं व्यत्ययेन ॥

Sloka 31.—During the bright half of the Moon, if her growth be regular, the Brahmins and Kshatriyas as also the people will rise to power and prosperity.

Their prosperity, etc., will be moderate if her growth be medium. If it be less, the prosperity also will dwindle. These effects will be reversed in the dark half.

यदि कुमुदमृणालहारगौरः स्थितिनियमात् क्षयमेति वर्द्धते वा ।
अविकृतगतिमण्डलांशुयोगी भवति नृणां विजयाय शीतरश्मिः ॥

Sloka 32.—The Moon leads to victory and prosperity to the whole mankind when she is as bright as the Kumuda flower, lotus-stalk and a pearl-necklace, and whose digits increase or decrease proportionately to the number of Tithis that have elapsed and who remains unchanged in her gait, appearance and rays.

Thus ends the Fourth Adhyaya on the 'Course of the Moon.'

राहुचारः ॥५॥ Rahu.

अमृतास्वादविशेषाच्छिन्नमपि शिरः किलासुरस्येदम् ।
प्राणैरपरित्यक्तं ग्रहतां यातं वदन्त्येके ॥१॥

Sloka 1.—A demon's head, though cut off for his having devoured nectar, is still not deprived of life, it is said, as a result of the potency of nectar and that head became a planet, so declare some sages.

तथा च पुराणकारः
सिंहिकातनयो राहुरपिबच्चामृतं पुरा ।
शिरश्छिन्नोऽपि न प्राणैस्त्यक्तोऽसौ ग्रहतां गतः ॥इति.

इन्द्वर्कमण्डलाकृतिरसितत्वात्किल न दृश्यते गगने ।
अन्यत्र पर्वकालाद्वरप्रदानात्कमलयोनेः ॥२॥

Sloka 2.—His disc is similar in form to those of the Sun and the Moon, but he is not visible in the heavens except on Parva days (New and Full Moon days) on account of his blackness in colour. Owing to a boon conferred by Brahma, he is visible only at the time of eclipses and not on other days.

Simhika begged of Sage Kasyapa at an unseasonal hour for progeny. Enraged at this untimely request, he gave her a son who was dreadful like Yama. This son came to be called Rahu. As soon as he was born, he fought and sustained a defeat at the hands of the son of Aditi. Humiliated by this, he performed severe penance for 10,000 divine years on the summit of the Himalayas. He asked God Brahma to confer on him the status of a planet, immortality, victory over the Gods and power to devour the two luminaries. At this, the Lord spoke smilingly thus : "You will find it extremely hard to digest these two ; still, be it so." So saying, the Lord vanished. Then Rahu rushed at them. Then God Vishnu hurled his discus, chopped his head off and said, "Let the creator's words however, not go to waste. In your respective periods you may devour the two luminaries and thereby indicate good and bad things for the world."

मुखपुच्छविभक्ताङ्गं भुजङ्गमाकारमुपदिशन्त्यन्ये ।
कथयन्त्यमूर्तमपरे तमोमयं सैंहिकेयाख्यम् ॥३॥

Sloka 3.—One school of learned men says that Rahu—son of Simhika—is of a serpentine form with only the face and the tail ; while another class maintains that he is formless and of the nature of pure darkness.

तथा च वीरभद्रः

सिंहिकातनयस्यास्य राहोः पुच्छमुखादृते ।
नान्यदस्ति परं बाहुकटिपादकरादिकम्॥

तथा च वसिष्ठः

भषट्कान्तरितौ राहुः सूर्याचन्द्रमसावुभौ ।
छादयत्युरगाकारो वरदानात् स्वयम्भुवः ॥

तथा च दवलः

अन्धकारमयो राहुर्मेघखण्ड इवोत्थितः ।
आच्छादयति सोमार्कौ पर्वकाले ह्युपस्थिते ॥

यदि मूर्तो भविचारी शिरोऽथवा भवति मण्डली राहुः ।
भगणार्द्धेनान्तरितौ गृह्णाति कथं नियतचारः ॥४॥

Sloka 4.—For, if Rahu has a form, travels in the zodiac, possesses a head and has a circular orb, how is it that he whose movement is fixed and uniform seizes the two luminaries who are situated 180° away from him ?

अनियतचारः खलु चेदुपलब्धिः संख्यया कथं तस्य ।
पुच्छाननाभिधानोऽन्तरेण कस्मान्न गृह्णाति ॥५॥

Sloka 5.—If his gait has not been fixed, how is his exact position determined by calculation ? If he is to be distinguished by his tail and face, why should he not seize them at other intervals (instead of only when 180° apart.) ?

अथ तु भुजगेन्द्ररूपः पुच्छेन मुखेन वा स गृह्णाति ।
मुखपुच्छान्तरसंस्थं स्थगयति कस्मान्न भगणार्द्धम् ॥६॥

Sloka 6.—For, if this Rahu who is of the form of a serpent is able to seize the Sun or the Moon through his tail or mouth, why should he not conceal or hide half of the zodiac which is the interval between his head and tail ?

राहुद्वयं यदि स्याद् ग्रस्तेऽस्तमितेऽथवोदिते चन्द्रे ।
तत्समगतिनान्येन ग्रस्तः सूर्योऽपि दृश्येत ॥७॥

Sloka 7.—If there should be two Rahus, when the Moon has set or risen and is eclipsed by one Rahu, the Sun (who is 180° from the Moon) should also be eclipsed by the other Rahu whose rate of motion is also similar.

भूच्छायां स्वग्रहणे भास्करमर्कग्रहे प्रविशतीन्दुः ।
प्रग्रहणमतः पश्चान्नेन्दोर्भानोश्च पूर्वार्द्धात् ॥८॥

Sloka 8.—In her own eclipse, the Moon enters the shadow of the Earth, and in that of the Sun, the solar disc. Therefore it is that the lunar eclipse does not commence at the western limb, nor the solar at the eastern limb.

वृक्षस्य स्वच्छाया यथैकपार्श्वे भवति दीर्घचया ।
निशि निशि तद्वद्भूमेरावरणवशाद्दिनेशस्य ॥९॥

Sloka 9.—Just as the shadow of a tree goes on increasing on one side on account of the motion of the Sun, so is the case with the Earth's shadow every night by its hiding the Sun during its rotation.

सूर्यात्सप्तमराशौ यदि चोदग्दक्षिणेन नातिगतः ।
चन्द्रः पूर्वाभिमुखश्छायामौर्वीं तदा विशति ॥१०॥

Sloka 10.—If the Moon, in her course towards the East and placed in the 7th house from the Sun, does not swerve much either to the north or the south, she enters the shadow of the earth.

तथा च ब्रह्मसिद्धान्ते

भूच्छायां शशिकक्ष्यागां रवौ भार्द्धान्तरास्थिते ।
यदा विशत्यविक्षिप्तश्चन्द्रः स्यात्तद्ग्रहस्तदा ॥

चन्द्रोऽधस्थः स्थगयति रविमम्बुदवत् समागतः पश्चात् ।
प्रतिदेशमताश्चित्रं दृष्टिवशाद्भास्करग्रहणम् ॥११॥

Sloka 11.—The Moon moving from the west conceals the solar disc from below just like a cloud. The solar eclipse is therefore different in various countries according to the visibility of the eclipsed disc.

तथा च सूर्यसिद्धान्ते

इन्दुना च्छादितं सूर्यमधोऽविक्षिप्तगामिना ।
न पश्यति यदा लोकस्तदा स्याद्भास्करग्रहः ॥

तमोमयस्य तमसो रविरश्मिपलायिनः ।
भूच्छाया चन्द्रबिम्बं च स्थाने द्वे परिकल्पिते ॥

तथा च ब्रह्मसिद्धान्ते

भूच्छायेन्दुं चन्द्रः सूर्यं छादयति मानयोगार्द्धात् ।
विक्षेपो यद्यूनः शुक्लेतरपक्षदृश्यन्ते ॥

आवरणं महदिन्दोः कुण्ठविषाणस्ततोऽर्द्धसञ्छन्नः ।
स्वल्पं रवेर्यतोऽतस्तीक्ष्णविषाणो रविर्भवति ॥१२॥

Sloka 12.—In the case of a lunar eclipse, the concealing agency is very big, while in that of the solar, it is small. Hence in semi-lunar and semi-solar eclipses, the luminous horns are respectively blunt and sharp.

तथा च ब्रह्मसिद्धान्ते

महदिन्दोरावरणं कुण्ठविषाणो यतोऽर्द्धसञ्छन्नः ।
अर्द्धच्छन्नो भानुस्तीक्ष्णविषाणस्ततोऽस्याल्पम् ॥

एवमुपरागकारणमुक्तमिदं दिव्यदृग्भिराचार्यैः ।
राहुरकारणमस्मिन्नित्युक्तः शास्त्रसद्भावः ॥१३॥

Sloka 13.—Thus the cause for the eclipses has been given by our ancient masters possessed of divine sight. Hence, the scientific truth is that Rahu is not at all the cause of that.

तथा च ब्रह्मसिद्धान्ते

यदि राहुः प्राग्भागादिन्दुं छादयति किं तथा नार्कम् ।
स्थित्यर्द्धं महदिन्दोर्यथा तथा किं न सूर्यस्य ॥
किं प्रतिविषयं सूर्यो राहुश्चान्यो यतो रविग्रहणे ।
ग्रासान्यत्वं न ततो राहुकृतं ग्रहणमर्केन्द्वोः ॥

योऽसावसुरो राहुस्तस्य वरो ब्रह्मणाऽयमाज्ञप्तः ।
आप्यायनमुपरागे दत्तहुतांशेन ते भविता ॥१४॥
तस्मिन् काले सान्निध्यमस्य तेनोपचर्यते राहुः ।
याम्योत्तरा शशिगतिर्गणितेऽप्युपचर्यते तेन ॥१५॥

Slokas 14-15. The following boon has been conferred by Brahman on Rahu, the Demon : "You shall have to live and rest satisfied with whatever gifts and oblations that may be given at the time of an eclipse." During that period his presence is recognised. There are two places or nodes for the Moon caused by her deviation south or north and this is ascertained by astronomical calculation. The ascending node is termed Rahu.

न कथञ्चिदपि निमित्तैर्ग्रहणं विज्ञायते निमित्तानि ।
अन्यस्मिन्नपि काले भवन्त्यथोत्पातरूपाणि ॥१६॥

Sloka 16.—An eclipse can by no means be ascertained through symptoms in the form of portents. For, these latter, *viz.*, fall of meteors, etc., occur at other times also.

पञ्चग्रहसंयोगान्न किल ग्रहणस्य संभवो भवति ।
तैलं च जलेऽष्टम्यां न विचिन्त्यमिदं विपश्चिद्भिः ॥१७॥

Sloka 17.—It is not correct to say that an eclipse cannot occur unless five planets combine; it is also incorrect for the learned to suppose that on the previous Ashtami day the eclipse and its characteristics can be guessed by examining the appearance of a drop of oil poured on the surface of water.

तथा च वृद्धगर्गः ।

ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।
यदि न स्याद्दुघस्तत्र तं दृष्ट्वा ग्रहणं वदेत् ॥

अष्टम्यां परिवेषः स्यात्तैले जलगते यदा ।
प्रसारिते विजानीयाद्यतः खण्डस्ततस्तमः ॥

अवनत्यार्के ग्रासो दिग्ज्ञेया वलनयाऽवनत्या च ।
तिथ्यवसानाद्वेला करणे कथितानि तानि मया ॥१८॥

Sloka 18.—The magnitude of the Sun's eclipse is to be determined by the Moon's deflection (parallax). The direction in which the eclipse commences has to be found out through the deflection and angles of the Moon known as अयनवलन and अक्षवलन (Ayanavalana and Akshavalana). The actual time of the eclipse has to be found out by noting the exact time of conjunction of the Sun and the Moon. These have been described in detail in my astronomical work Pancha Siddhantika.

षण्मासोत्तरवृद्ध्या पर्वेशाः सप्त देवताः क्रमशः ।
ब्रह्मशशीन्द्रकुबेरा वरुणाग्नियमाश्च विज्ञेयाः ॥१९॥

Sloka 19.—The following seven deities are in their order the lords of the successive six-month-periods since creation. Brahma, the Moon, Indra, Kubera, Varuna, Agni and Yama.

ब्राह्मे द्विजपशुवृद्धिः क्षेमारोग्यानि सस्यसम्पच्च ।
तद्वत्सौम्ये तस्मिन् पीडा विदुषामवृष्टिश्च ॥२०॥

ऐन्द्रे भूपविरोधः शारदसस्यक्षयो न च क्षेमम् ।
कौबेरेऽर्थपतीनामर्थविनाशः सुभिक्षं च ॥२१॥

वारुणमवनीशाशुभमन्येषां क्षेमसस्यवृद्धिकरम् ।
आग्नेयं मित्राख्यं सस्यारोग्याभयाम्बुकरम् ॥२२॥

याम्यां करोत्यवृष्टिं दुर्भिक्षं सङ्क्षयं च सस्यानाम् ।
यदतः परं तदशुभं क्षुन्मारावृष्टिदं पर्व ॥२३॥

ಹೆಚ್ಚುವರಿ ಸಂಖ್ಯೆ.................... H. 1227

Slokas 20-23.—During the Parvan presided over by Brahman, the Brahmins and cattle will prosper. The whole period will be marked by happiness, health and abundance of corn. In the Moon's Parvan, there will be similar prosperity for the Brahmins and the quadrupeds; but the learned will suffer and there will be drought. In the six-month period owned by Indra, there will be quarrel among kings; crops of the autumnal season will fail and there will be no happiness. In the period owned by Kubera, rich people will suffer loss of wealth, but there will be general prosperity in the land. In Varuna's period there will be no happiness for the kings, but people will be happy and there will be abundance of corn. In the six-month-period swayed by Agni—also known as Mitra— there will be plenty of crops; the people will be immune from disease and there will be abundance of water. During Yama's period, there will be no rain; people will suffer from famine and there will be a general destruction of crops. In the event of an eigth Parvan occurring next to this owing to unusual causes or phenomena, there will be general suffering due to hunger, death and drought.

वेलाहीने पर्वाणि गर्भविपात्तिश्च शस्त्रकोपश्च ।
आतिवेले कुसुमफलक्षयो भयं सस्यनाशश्च ॥२४॥

Sloka 24.—If an eclipse should occur a bit prior to the time actually calculated, there will be miscarriages and outbreak of war. In the case of the eclipse happening a bit after the expected time, flowers will wither, fruits will be destroyed and there will be general panic and destruction of crops.

तथा च गर्गः:

वेलाहीने शस्त्रभयं गर्भाणां स्रावणं तथा ।

अतिवेले फलानां तु सस्यानां क्षयमादिशेत् ॥
दृक्समे पर्वणि नृपा निर्वैरा विगतज्वराः ।
प्रजाश्च सुखिताः सर्वा भयरोगविवर्जिताः ॥

तथा च काश्यपः

अनागतमतीतं वा ग्रहणं पर्व दृश्यते ।
गर्भस्रावमनावृष्टिः फलं पुष्पं विनश्यति ॥

हीनातिरिक्तकाले फलमुक्तं पूर्वशास्त्रदृष्टत्वात् ।
स्फुटगणितविदः कालः कथञ्चिदपि नान्यथा भवति ॥२५॥

Sloka 25.—The effects of eclipses occurring a bit earlier or later than the actual time calculated have been described as stated above simply because they have been so stated in the ancient Sastras. However, the time calculated by a true astrologer will in no case prove inaccurate.

Note here Varahamihira's bold and dogmatic assertion that calculations done on proper lines will never be false. Consequently, there is absolutely no chance of there being any difference between the actual occurrence of an eclipse and the calculation.

यद्येकस्मिन् मासे ग्रहणं रविसोमयोस्तदा क्षितिपाः ।
स्वबलक्षोभैः सङ्क्षयमायान्त्यतिशस्त्रकोपश्च ॥२६॥

Sloka 26.—If there should be both solar and lunar eclipses occurring in one and the same month, kings will suffer destruction through the open rebellion of their army. There will further be terrible bloodshed.

तथा च काश्यपः

चन्द्रार्कयोरेकमासे ग्रहणं न प्रशस्यते ।
परस्परं वधं कुर्युः स्वबलक्षुभिता नृपाः ॥

ग्रस्तावुदितास्तमितौ शारदधान्यावनीश्वरक्षयदौ ।
सर्वग्रस्तौ दुर्भिक्षमरकदौ पापसन्दृष्टौ ॥२७॥

Sloka 27.—If the Sun or the Moon rises or sets being eclipsed at the time, the crops of the शरद्-Sarat season will fail and the kings in the land will suffer. If such an eclipse be a total one and if the eclipsed disc be aspected by malefics as well, there will be famine and pestilence all over the country.

तथा च वृद्धगर्गः

उद्गच्छति गृहीतश्चेदस्तं वा यदि गच्छति ।
शारदं तु तदा सस्यं जातं जातं विपद्यते ॥
ग्रैष्मेण तत्र जीवन्ति नरा मूलफलेन वा ।
भयदुर्भिक्षरोगैश्च तदा सम्पीड्यते जगत् ॥

तथा च ऋषिपुत्रः

यावतोंऽशान् ग्रसित्वेन्दोरुदयत्यस्तमेति वा ।
तावतोंऽशान् पृथिव्यास्तु तम एव विनाशयेत् ॥

उदयेऽस्तमये वाऽपि सूर्यस्य ग्रहणं भवेत् ।
तदा नृपभयं विन्द्यात् परचक्रस्य चागमम् ॥ तथा च
चिरं गृह्णाति सोमार्कौ सर्वं वा ग्रसते यदा ।
हन्यात् स्फीतान् जनपदान् वरिष्ठांश्च जनाधिपान् ॥
ग्रैष्मेण तत्र जीवन्ति नराश्चाम्बुफलेन वा ।
भयदुर्भिक्षरोगैश्च सम्पीड्यन्ते प्रजास्तथा ॥

अर्द्धोदितोपरक्तो नैकृतिकान् हन्ति सर्वयज्ञांश्च ।
अग्न्युपजीविगुणाधिकविप्राश्रमिणो युगेऽभ्युदितः ॥२८॥

कर्षकपाखण्डवणिक्क्षत्रियबलनायकान् द्वितीयांशे ।
कारुकशूद्रम्लेच्छान् खतृतीयांशे समन्त्रिजनान् ॥२९॥

मध्याह्ने नरपतिमध्यदेशहा शोभनश्च धान्यार्घः ।
तृणभुगमात्यान्तःपुरवैश्यघ्नः पञ्चमे खांशे ॥३०॥

स्त्रीशूद्रान् षष्ठेंशे दस्युप्रत्यन्तहाऽस्तमयकाले ।
यस्मिन् खांशे मोक्षस्तत्प्रोक्तानां शिवं भवति ॥३१॥

Slokas 28-31.—If the eclipse should begin when the Sun or the Moon has just half-risen, the low tribes, Chandalas, etc., will suffer and all sacrifices will be destroyed. If the visible portion of the sky be divided into seven equal divisions and if such an event happen in the first division, those that earn their livelihood with the help of fire such as gold-smiths, virtuous men, Brahmins and hermits will suffer. Agriculturists, heretics, traders, the Kshatriyas, leaders of the army, these will be destroyed, if the eclipse happens in the second division. The eclipse that occurs in the third division will bring on distress to artisans, artists, the Sudras, the Mlechchas and ministers. When the eclipse happens in mid-day, *i. e.*, the central or fourth division, the king and the central country will be destroyed; corn will sell at fair rates. Quadrupeds, ministers, people in the harem and Vaisyas will perish when the eclipse occurs in the 5th division of the sky. The eclipse in the sixth division will destroy the womankind and the Sudras; while thieves and people living in the border countries will be annihilated when the eclipse occurs at the setting time. When the end of the eclipse happens in the several divisions of the sky referred to above, the effect will prove good to the corresponding people.

तथा च काश्यपः

उदितास्तमितौ ग्रस्तौ सर्वसस्यक्षयङ्करौ ।
सर्वग्रस्तौ यदा पश्येद्दुर्भिक्षं तत्र जायते ॥

प्रथमांशो विप्रपीडा क्षत्रियाणां द्वितीयके ।
शूद्राणां च तृतीयेंशे चतुर्थे मध्यदेशिनाम् ॥

वैश्यानां पञ्चमे खांशे षष्ठांशे प्रमदाभयम् ।
दस्युप्रत्यन्तकम्लेच्छविनाशः सप्तमांशके ॥
येषामंशे भवेन्मोक्षस्तज्जातानां शुभं भवेत् ।

तथा च वृद्धगर्गः ।

येषां सोमो युगे ग्रस्तो विमर्दो यत्र वा भवेत् ।
तेषां पीडां विजानीयात् मोक्षे शुभमथादिशेत् ॥

द्विजनृपतीनुदगयने विट्शूद्रान् दक्षिणायने हन्ति ।
राहुरुदगादिदृष्टः प्रदक्षिणं हन्ति विप्रादीन् ॥३२॥

म्लेच्छान् विदिक्स्थितो यायिनश्च हन्याद्धुताशसक्तांश्च ।
सलिलचरदन्तिघाती याम्येनोदग्गवामशुभः ॥३३॥

पूर्वेण सलिलपूर्णां करोति वसुधां समागतो दैत्यः ।
पश्चात्कर्षकसेवकबीजविनाशाय निर्दिष्टः ॥३४॥

Slokas 32-34.—Rahu when found in the Uttarayana will kill the Brahmins and kings, while in the Dakshinayana the Vaisya and the Sudra classes will be affected. If the solar and lunar eclipses begin at the four quarters, *viz.*, the north, east, south, and west, it will kill respectively the Brahmins, the Kshatriyas, the Vaisyas and the Sudras. If found in the half-quarters (or corners), *viz.*, north-east, south-east, south-west, and north-west, the Mlechchas, people who are marching, those that earn their livelihood by fire—potters, smiths and the like—and fire-worshippers will be affected. Further, if Rahu begins in the south, water-animals and elephants, etc., will suffer and if in the north, the cattle will suffer. If Rahu commences the eclipse in the east, he will inundate the earth with floods; if in the west, agriculturists, servants and dependants, seeds and seedlings will be destroyed.

तथा च काश्यपः

पूर्वे सलिलघाती स्यात् पश्चाद्धान्यकृषीवलान् ।
याम्ये जलचरान् हन्ति सौम्ये गोनाशकः स्मृतः ॥

म्लेच्छान् यायिनृपान् हन्ति विदिक्स्थः सिंहिकासुतः । इति
तथा च समाससंहितायाम्

उदगादिषु दिक्ष्वशुभो विप्रादीनां सितादिवर्णस्य ।
विदिगादिगतो हन्थाद्राहुर्म्लेच्छान् सविजिगीषून् ॥
द्विजराजन्यान् हन्यादुदगयने दक्षिणो तु विट्शूद्रान् ।
समरामयाय राहुर्यदि पक्षान्ते पुनर्दृश्यः—इति

पाञ्चालकलिङ्गशूरसेनाः काम्बोजोड्रकिरातशस्त्रवार्ताः ।
जीवन्ति च ये हुताशवृत्त्या ते पीडामुपयान्ति मेषसंस्थे ॥३५॥

Sloka 35.—When the Sun or the Moon occupy sign Mesha and is eclipsed there, people of the Panchala country, the Kalingas, the Surasenas, Kambojas, the Udras (the people of the modern Orissa), hunters, those employed in the military, men who earn their living by fire, all these will suffer.

गोपाः पशवोऽथ गोमिनो मनुजा ये च महत्वमागताः ।
पीडामुपयान्ति भास्करे ग्रस्ते शीतकरेऽथवा वृषे ॥३६॥

Sloka 36.—If the Sun or the Moon be eclipsed while in Vrishabha, shepherds, cattle, owners of cows and men who have risen to eminence will suffer.

मिथुने प्रवराङ्गना नृपा नृपमात्रा बलिनः कलाविदः ।
यमुनातटजाः सबाह्लिका मत्स्याः सुह्मजनैः समन्विताः ॥३७॥

Sloka 37.—If the eclipse referred to above be in Mithuna, ladies of nobility, kings and powerful compeers, *viz.,* ministers and the like, persons versed in the arts, people living in the banks of the Jumna, people of Balkh, the Viratas, the Suhmas—all these will suffer

आभीराञ्छबरान् सपल्लवान् मल्लान् मत्स्यकुरूञ्छकानपि ।
पाञ्चालान्विकलांश्च पीडयत्यन्नं चापि निहन्ति कर्कटे ॥३८॥

Sloka 38.—When the Sun or the Moon is eclipsed in sign Karkataka, the following people will suffer: the Abheeras, the Sabaras, the Pallavas, the Mallas (wrestlers), the Mathsyas, the Kurus, the Sakas, the Panchalas and all those that are infirm. There will also be the destruction of food grains.

सिंहे पुलिन्दगणमेकलसत्वयुक्तान्
राजोपमान्नरपतीन् वनगोचरांश्च ।
षष्ठे तु सस्यकविलेखकगेयसक्तान्
हन्त्यश्मकात्रिपुरशालियुतांश्च देशान् ॥३९॥

Sloka 39.—An eclipse in Simha will bring on destruction to the whole tribe of hunters, the Mekalas, people who are valorous, people similar in status to kings, kings and men living in forests. When the eclipse occurs in Kanya, the crops, poets, writers, musicians, the inhabitants of the Asmaka, and Tripura countries and all the regions that are endowed with paddy fields will suffer destruction.

तुलाधरेऽवन्त्यपरान्त्यसाधून्वणिग्दशार्णान्मरुकच्छपांश्च ।
अलिन्यथोदुम्बरमद्रचोलान्द्रुमान्सयौधेयविषायुधीयान् ॥४०॥

Sloka 40.—When the eclipse happens in Tula Rasi, people of Avanti, Aparanthya (western border), people of good disposition, trading class, men of the Dasarna country, the Marus and the Kachchapas, all these will suffer. When the eclipse takes place in Vrischika, the people of Udumbara, Madra, Chola, Yaudheya tribe, soldiers with poisoned weapons and trees will be destroyed.

सिन्धून् is another reading for साधून्

धन्विन्यमात्यवरवाजिविदेहमल्लान्
पाञ्चालवैद्यवणिजो विषमायुधज्ञान् ।
हन्यान्मृगे तु झषमन्त्रिकुलानि नीचान्
मन्त्रौषधीषु कुशलान् स्थविरायुधीयान् ॥४१॥

Sloka 41.—If the Sun or the Moon be eclipsed while in Dhanus, the chief ministers in the country, the horses, the people of Videha, wrestlers, the Panchala people, physicians, traders, people who are rough and hard, men who know the use of arms, all these will suffer. The eclipse in Makara will do away with fishes, ministers and their families, all men of the lower class, people who are clever in the use of magic and herbs, people that are old and infirm and those living by weapons.

कुम्भेऽन्तर्गिरिजान् सपश्चिमजनान् भारोद्वहांस्तस्करा-
नाभिरान्दरदाऽऽर्यसिंहपुरकान् हन्यात्तथा बर्बरान् ।
मीने सागरकूलसागरजलद्रव्याणि वन्यान् जनान
प्राज्ञान्वायुर्पजीविनश्च भफलं कूर्मोपदेशाद्वदेत् ॥४२॥

Sloka 42.—Through the eclipse occurring in sign Kumbha, people in the interior of mountains, those living in the west, bearers of burdens, thieves, the Abheeras, the Daradas, all nobles, people living in Simhapura and the Barbaras will be affected. The eclipse formed in sign Meena will destroy the substances that are obtained in the shores of oceans and those derived from the seas, people living in forests, learned men and those that earn their livelihood through water and water-products. The effects of eclipses occurring in any of the asterisms will be felt in those countries signified by them as explained in the Nakshatra Kurma Adhyaya. (Ch. XIV, *infra*)

मान्यान् is another reading for वन्यान्.

समाससंहितायाम्
कूर्मविभागेन वदेत् पीडां देशस्य वीक्ष्य नक्षत्रम् ।
सहितं ग्रहणं येन तद्देशश्चाप्नुयात् पीडाम् ॥

सव्यापसव्यलेहग्रसननिरोधावमर्दनारोहाः ।
आघ्रातं मध्यतमस्तमोऽन्त्य इति ते दश ग्रासाः ॥४३॥

Sloka 43.—The eclipses consist of ten varieties, *viz.*, Savya, Apasavya, Leha, Grasana, Nirodha, Avamardana, Aroha, Aghrata, Madhyatama and Thamonthya.

सव्यगते तमसि जगज्जलप्लुतं भवति मुदितमभयं च ।
अपसव्ये नरपतितस्करावमर्दैः प्रजानाशः ॥४४॥

Sloka 44.—When Rahu is on the southern side of the Sun or the Moon during an eclipse, floods will occur and there will be happiness and freedom from fear. When Rahu is on the northern side, there will be oppression through the sovereign and thieves and people will die in consequence. If the lunar eclipse commences from the southeast, it is called Savya, while, from the north-east, it is called Apasavya. In the case of the solar eclipse, the respective directions are northwest and southwest.

जिह्वोपलेढि परितास्तिमिरनुदो मण्डलं यदि स लेहः ।
प्रमुदितसमस्तभूता प्रभूततोया च तत्र मही ॥४५॥

Sloka 45.—The eclipse is called लेह (Leha) where the orb of the Sun or the Moon is enveloped (as if licked) by (the tongue of) darkness. All beings will be happy and there will be abundance of water all over the earth.

ग्रसनमिति यदा त्र्यंशः पादो वा गृह्यतेऽथवाऽप्यर्द्धम् ।
स्फीतनृपवित्तहानिः पीडा च स्फीतदेशानाम् ॥४६॥

Sloka 46.—When a third or a fourth part of the disc or even half is concealed (by darkness), it is called ग्रसन (Grasana); a flourishing king will suffer loss of wealth and countries which are thriving and prosperous will suffer devastation.

पर्यन्तेषु गृहीत्वा मध्ये पिण्डीकृतं तमस्तिष्ठेत् ।
स निरोधो विज्ञेयः प्रमोदकृत् सर्वभूतानाम् ॥४७॥

Sloka 47.—When Rahu eclipses the disc all round leaving a lump of thick darkness in the middle, it is called निरोध (Nirodha). The effect of this will be that all creatures will be happy.

अवमर्दनमिति निःशेषमेव सञ्छाद्य यदि चिरं तिष्ठेत् ।
हन्यात्प्रधानभूपान् प्रधानदेशांश्च तिमिरमयः ॥४८॥

Sloka 48.—When Rahu conceals the entire orb and is in that position for a considerably long period, it is called अवमर्दन (Avamardana) and the result of it will be the destruction of leading kings and important countries.

वृत्ते ग्रहे यदि तमस्तत्क्षणमावृत्य दृश्यते भूयः ।
आरोहणमित्यन्योन्यमर्दनैर्भयकरं राज्ञाम् ॥४९॥

Sloka 49.—If soon after the termination of the eclipse, the luminary be again enveloped in darkness, it is called आरोहण (Arohana); there will be mutual strife among kings causing great fear and anxiety.

दर्पण इवैकदेशे सबाष्पनिःश्वासमारुतोपहतः ।
दृश्येताऽऽघ्रातं तत् सुवृष्टिवृद्ध्यावहं जगतः ॥५०॥

Sloka 50.—The eclipse is known as आघ्रात (Aghrata) when it appears on a part of the disc like a mirror filled with the vapour of hot breath when blown on it; and it indicates timely rains and prosperity to the people.

मध्ये तमःप्रविष्टं वितमस्कं मण्डलं च यदि परितः ।
तन्मध्यदेशनाशं करोति कुक्ष्यामयभयं च ॥५१॥

Sloka 51.—The eclipse is termed मध्यतम (Madhyatama) when Rahu appears in the centre of the disc and the entire (circular) portion surrounding the same is unconcealed (bright all round). It will affect people living in the central countries, and people will suffer from colic. There will be general panic all over the country.

This phenomenon occurs only in a Solar eclipse.

पर्यन्तेष्वतिबहुलं स्वल्पं मध्ये तमस्तमोऽन्त्याख्ये ।
सस्यानामीतिभयं भयमस्मिंस्तस्कराणां च ॥५२॥

Sloka 52.—When the entire surrounding portion in the disc appears thick-dark while in the middle or central portion it is only slight, the eclipse is called Tamonthya. There will be danger to the crops through locusts, etc. and fear from thieves.

The Eetibadhas or injuries are six in number, *viz.*,

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः ।
अत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः ॥

excessive rain, drought, rats, grasshoppers, parrots and neighbouring kings.

तथा च कश्यपः

सव्यगे तु सुभिक्षं स्यादपसव्ये तु तस्कराः ।
लीढे प्रजाः प्रहृष्टाः स्युर्ग्रसनं लोकनाशनम् ॥
निरोधे जनहर्षः स्यादारोहे नृपसङ्क्षयः ।
आमर्दितं चापमर्दे स्वयं क्षुभ्यन्ति पार्थिवाः ॥
स्वच्छं वर्णप्रदेशं यदाघ्रातं तद्विघातयेत् ।
मध्ये तमसि सन्दष्टे पीडयेत् मध्यदेशजान् ॥
दृष्टे तमसि पर्यन्ते सस्यानामीतिजं भयम् ।—इति

श्वेते क्षेमसुभिक्षं ब्राह्मणपीडां च निर्दिशेद्राहौ ।
अग्निभयमनलवर्णे पीडा च हुताशवृत्तीनाम् ॥५३॥

हरिते रोगोल्बणता सस्यानामीतिभिश्च विध्वंसः ।
कपिले शीघ्रगसत्वम्लेच्छध्वंसोऽथ दुर्भिक्षम् ॥५४॥

अरुणकिरणानुरूपे दुर्भिक्षा वृष्टयो विहगपीडा ।
आधूम्रे क्षेमसुभिक्षमादिशेन्मन्दवृष्टिं च ॥५५॥
कापोतारुणकपिलश्यावाभे क्षुद्भयं विनिर्देश्यम् ।
कापोतः शूद्राणां व्याधिकरः कृष्णवर्णश्च ॥५६॥
विमलकमणिपीताभो वैश्य ध्वंसी भवेत् सुभिक्षाय ।
सार्चिष्मत्यग्निभयं गैरिकरूपे तु युद्धानि ॥५७॥
दूर्वाकाण्डश्यामे हारिद्रे वापि निर्दिशेन्मरकम् ।
अशनिभयसम्प्रदायी पाटलकुसुमोपमो राहुः ॥५८॥
पांशुविलोहितरूपः क्षत्रध्वंसाय भवति वृष्टेश्च ।
बालरविकमलसुरचापरूपभृच्छस्त्रकोपाय ॥५९॥

Slokas 53-59.—If the eclipsed disc appear white, there will be peace and prosperity all over, but the Brahmins will suffer. If the colour be like that of fire, there will be risk from fire and people who live by or eke their livelihood through fire, *viz.*, gold and silversmiths, etc., will suffer. If Rahu's colour be parrot's hue, there will be outbreak of diseases, and crops will be destroyed by excessive rain, etc. When the colour is reddish or tawny, quick-footed animals such as camels and Mlechchas will suffer and there will be famine. When the colour resembles that of the rays of the rising Sun, there will be famine and drought and birds will suffer. When the colour is grey, there will be prosperity all round and limited rain. When the eclipsed portion of the disc is reddish in colour or of the colour of the pigeon, or of gold or yellow-black, people will suffer from hunger. When it is of the colour of the pigeon or dark, the Sudras will suffer from diseases. When it is the colour of a (topaz ?) spotless jewel (bluish-yellow), the Vaisyas will suffer destruction and there will be prosperity in the land; if it be similar in colour to that of burning flame, there will be risk from fire; and if the disc be of the colour of a mineral, (gold ore?), there will be wars. If the colour be dark as that of the Durva stalks or yellowish, there will be outbreak of epidemics. And when Rahu is like the Patala flower in colour, there will be risk from lightning and thunder-bolts. If the colour be a mixture of red and brown, it indicates the ruin of the Kshatriyas and the advent of drought. If the colour be similar to that of the rising Sun, the lotus or the rainbow, it forebodes the outbreak of war.

पश्यन् ग्रस्तं सौम्यो घृतमधुतैलक्षयाय राज्ञां च ।
भौमः समरविमर्दं शिखिकोपं तस्करभयं च ॥६०॥

शुक्रः सस्यविमर्दं नानाक्लेशांश्च जनयति धरित्र्याम् ।
रविजः करोत्यवृष्टिं दुर्भिक्षं तस्करभयं च ॥६१॥

Slokas 60-61.—When Mercury aspects the eclipsed Sun or the Moon, ghee, honey and oil willbecome dear and rare and kings will suffer. If Mars should aspect either of them in such a condition, there would be outbreak of war, risk from fire and danger from thieves. If Venus be the aspecting planet, there will be destruction of crops and there will also arise various miseries and troubles in the land. When Saturn is the planet that is aspecting, rains will fail, famine and risk from thieves will result.

यदशुभमवलोकनाभिरुक्तं ग्रहजनितं ग्रहणे प्रमोक्षणे वा ।
सुरपतिगुरुणावलोकिते तच्छममुपयाति जलैरिवाग्निरिद्धः ॥६२॥

Sloka 62.—Whatever untoward effects have been declared as a result of aspects by planets on either of the luminaries at the time of the commencement or conclusion of an eclipse, the intensity will be toned down and they will prove auspicious if only Jupiter's aspect falls on the same, just as blazing fire is put out by water.

ग्रस्ते क्रमान्निमित्तैः पुनर्ग्रहो मासषट्कपरिवृद्ध्या ।
पवनोल्कापातरजः क्षितिकम्पतमोऽशनिनिपातैः ॥६३॥

Sloka 63.—If at the time of an eclipse (whether solar or lunar) there should occur a strong wind, fall of meteors, dust storm, earthquake, total darkness or thunder-bolt, the eclipse will recur after 6, 12, 18, 24, 30 and 36 months respectively.

उपरक्ते यदा सूर्ये प्रबलाद्वति मारुतः ।
मासषट्के तदा विन्द्याद्राहोरागमनं ध्रुवम् ॥
उल्कायां द्वादशे मासे रजसाष्टादशे तथा ।
भूकम्पे च चतुर्विंशे त्रिंशे तमसि निर्दिशेत् ॥
षट्त्रिंशेऽशनिपाते स्यात् सर्वेषु स्यात् षडुत्तरे ॥इति-

आवन्तिकाजनपदाः कावेरीनर्मदातटाश्रयिणः ।
दृप्ताश्च मनुजपतयः पीड्यन्ते क्षितिसुते ग्रस्ते ॥६४॥

Sloka 64.—If at the time of an eclipse, Mars also by his conjunction with the Sun or the Moon as the case may be be eclipsed, people of Avanthi, those living at the banks of the Cauvery and Narmada and kings who have become arrogant will suffer misery.

अन्तर्वेदीसरयू नेपालं पूर्वसागरं शोणम् ।
स्त्रीनृपयोधकुमारान् सह विद्वद्भिर्बुधो हन्ति ॥६५॥

Sloka 65.—If Mercury be in such a position, the people living in the tract of land between the Ganges and the Jumna, on the banks of the Sarayu, those of Nepal, those living in the east coast and on the Sone riverside, the female folk, kings, warriors, boys and learned men, all will perish.

ग्रहणोपगते जीवे विद्वन्नृपमन्त्रिगजहयध्वंसः ।
सिन्धुतटवासिनामप्युदग्दिशं संश्रितानां च ॥६६॥

Sloka 66.—In the case of Jupiter being thus eclipsed, learned men, kings, ministers, elephants, horses, people living on the banks of the Indus, including also those living to the north will all be destroyed.

भृगुतनये राहुगते दाशेरककैकयाः सयौधेयाः ।
आर्यावर्ताः शिबयः स्त्रीसचिवगणाश्च पीड्यन्ते ॥६७॥

Sloka 67.—When Venus is (thus) eclipsed by Rahu, the people of Daseraka, of Kekaya, of Yaudheya, of Aryavartha, the Sibees, the woman-folk and the ministers and tribes will suffer misery.

सौरे मरुभवपुष्करसौराष्ट्रिकधातवोऽर्बुदान्त्यजनाः ।
गोमन्तपारियात्राश्रिताश्चनाशं व्रजन्त्याशु ॥६८

Sloka 68.—When Saturn is eclipsed, the men of Maru (of desert) of Pushkara, of Saurashtra, the minerals, etc. derived from the earth, people living in the Arbuda mountain, those of low caste, cowherds, inhabitants of the Pariyatra mountain, all these suffer loss very soon.

कार्तिक्यामनलोपजीविमगधान् प्राच्याधिपान् कोशलान्
कल्माषानथ शूरसेनसाहितान् काशींश्च सन्तापयेत् ।
हन्यादाशु कलिङ्गदेशनृपतिं सामात्यभृत्यं तमो
दृष्टं क्षत्रियतापदं जनयति क्षेमं सुभिक्षान्वितम् ॥६९॥

Sloka 69.—If the solar or lunar eclipse should occur in the lunar month of Kartika, men that eke their livelihood through fire, those belonging to Magadha, kings in the East, the Kosalas, the Kalmashas, the Surasenas, people of Benares, all these will be affected. The king of the Kalingas along with his ministers and servants will very soon meet with his end. Rahu will torment the entire Kshatriyas. Other people will be happy and there will be plenty all over the land.

काश्मीरकान् कौशलकान् सपुण्ड्रान् मृगांश्च हन्यादपरान्तकांश्च ।
ये सोमपास्तांश्च निहन्ति सौम्ये सुवृष्टिकृत् क्षेमसुभिक्षकृच्च ॥७०॥

Sloka 70.—If the eclipse happens in the month of Margasira, people of Kashmir, the Kosalas and the Pundras will suffer. The animals living in the forest and the people of the West will perish. So also the Somayajees. There will be good rain and people will be happy and prosperous.

पौषे द्विजक्षत्रजनोपरोधः ससैन्धवाख्याः कुकुरा विदेहाः ।
ध्वंसं व्रजन्त्यत्र च मन्दवृष्टिं भयं च विन्द्यादसुभिक्षयुक्तम् ॥७१॥

Sloka 71.—When the eclipse falls in the month of Pushya, there will be trouble to the Brahmins and the Kshtriyas. The Saindhavas, the Kukaras and the Videhas will also suffer. There will be only small showers. There will be famine and panic.

माघे तु मातृपितृभक्तवसिष्ठगोत्रान्
स्वाध्यायधर्मनिरतान् करिणस्तुरङ्गान् ।
वङ्गाङ्गकाशिमनुजांश्च दुनोति राहु-
र्वृष्टिं च कर्षकजनाभिमतां करोति ॥७२॥

Sloka 72.—If the eclipse happens in the month of Magha, Rahu gives trouble to those that revere their parents, Brahmins born in the Vasishtha Gotra, men that are fully engaged in their sacred study and in the performance of their religious duties, elephants and horses, the people of Vanga, Anga and Kasi. There will be plenty of rain to the satisfaction of the agriculturists.

पीडाकरं फाल्गुनमासि पर्ववङ्गाश्मकावन्तिकमेकलानाम् ।
नृत्यज्ञसस्यप्रवराङ्गनानां धनुष्करक्षत्रतपस्विनां च ॥७३॥

Sloka 73.—The eclipse occurring in the month of Phalguna will give trouble to the people of Vanga, Asmaka, Avanthika and those living in the Mekala mountain, dancers, agriculturists, decent ladies, bow-makers, Kshatriyas and hermits.

चैत्र्यां तु चित्रकरलेखकगेयसक्तान्
रूपोपजीविनिगमज्ञहिरण्यपण्यान् ।
पौण्ड्रौड्रकैकयजनानथ चाश्मकांश्च
तापः स्पृशत्यमरपोऽत्र विचित्रवर्षी ॥७४॥

Sloka 74.—If an eclipse happen in the lunar month of Chaitra the artists, writers, musicians, dancing girls, chanters of Vedas, goldsmiths and jewellers, the people of Paundra, Uddra, Kaikaya and Asmaka will suffer. The lord of the Devas (God Indra) will be quixotic in the matter of supplying rain to the Earth (*i.e.*, there will be rain in some parts and no rain in others).

वैशाखमासे ग्रहणे विनाशमायान्ति कर्पासतिलाः समुद्गाः ।
इक्ष्वाकुयौधेयशकाः कालिङ्गाः सोपप्लवाः किन्तु सुभिक्षमस्मिन् ॥

Sloka 75.—The eclipse occurring in the lunar month of Vaisakha will destroy the cotton crop, sesamum and green gram. The descendants of Ikshvaku, the Yaudheyas, the Sakas and the Kalingas will suffer. But the crops will be plenty all over the land.

ज्येष्ठे नरेन्द्रद्विजराजपत्न्यः सस्यानि वृष्टिश्च महागणाश्च ।
प्रध्वंसमायान्ति नराश्च सौम्याः साल्वैः समेताश्च निषादसंघाः॥७६॥

Sloka 76.—If the eclipse occur in the lunar month of Jyeshta, the kings, their queens, Brahmins, the crops and the rains, crowds of people, good-looking persons, the Salvas and the group of hunters will suffer destrution.

आषाढपर्वण्युदपानवप्रनदीप्रवाहान् फलमूलवार्तान् ।
गान्धारकाश्मीरपुलिन्दचीनान् हतान् वदेन्मण्डलवर्षमस्मिन् ॥७७॥

Sloka 77.—When the eclipse falls in the lunar month of Ashadha, the banks of wells, tanks, etc., will be destroyed and rivers will dry up. People living on fruits and roots, the people of Gandhara, Kashmir, Pulinda and China will suffer destruction. The rains will not be evenly distributed.

काश्मीरान् सपुलिन्दचीनयवनान् हन्यात्कुरुक्षेत्रजान्
गान्धारानपि मध्यदेशसहितान् दृष्टो ग्रहः श्रावणे ।
काम्बोजैकशफांश्च शारदमपि त्यक्त्वा यथोक्तानिमा-
नन्यत्र प्रचुरान्नहृष्टमनुजैर्धात्रीं करोत्यावृताम् ॥७८॥

Sloka 78.—If an eclipse should occur in the lunar month of Sravana, the following, *viz.*, people of Kashmir, Pulindas, men of China, the Yavanas. those born in Kurukshetra, Gandhara and those living in the central tracts and the Kambojas and all whole-hoofed animals and also the grains of the autumnal season will suffer damage and perish. With the exception of those stated above, all those living elsewhere will be happy and live in plenty.

कलिङ्गवङ्गान् मगधान् सुराष्ट्रान् म्लेच्छान् सुवीरान् दरदाश्मकांश्च ।
स्त्रीणां च गर्भानसुरो निहन्ति सुभिक्षकृद्भाद्रपदेऽभ्युपेतः ॥७९॥

Sloka 79.—The undermentioned will be affected when the eclipse happens in the lunar month of Bhadrapada : the Kalingas, the Vaugas, the Magadhas, the Surashtras, the Mlechchas, the Suveeras, the Daradas and the Asmakas ; women will suffer miscarriages. But there will be prosperity in the land.

काम्बोजचीनयवनान् सहशल्यहृद्भि-
र्वाह्लीकसिन्धुतटवासिजनांश्च हन्यात् ।
आनर्तपौण्ड्रभिषजश्च तथा किरातान्
दृष्टोऽसुरोऽश्वयुजि भूरिसुभिक्षकृच्च ॥८०॥

Sloka 80.—When Rahu is seen eclipsing the Sun or the Moon in the lunar month of Aswayuja, the people of Kamboja, China, the Yavanas, the surgeons, the Valhikas those living on the banks of the Indus, the Anarthas, the Paundras, physicians and the Kiratas will perish. But there will be abundance of food and provisions.

तथा च समाससंहितायाम्
अश्वयुग्माघकार्त्तिकभाद्रपदेष्वागतः सुभिक्षकरः।
राहुरवशिष्टमासेष्वशुभकरो वृष्टिधान्यानाम् ॥

हनुकुक्षिपायुभेदा द्विर्द्विः सञ्छर्दनं च जरणं च
मध्यान्तयोश्च विदरणमिति दश शशिसूर्ययोर्मोक्षाः ॥८१॥

Sloka 81.—The liberation or the end of a solar or lunar eclipse is one of ten varieties : (1) दक्षिणहनु—Dakshinahanu (2) वामहनु—Vamahanu (3) दक्षिण कुक्षि—Dakshina-Kukshi (4) वामकुक्षि—Vama Kukshi (5) दक्षिणपायु—Dakshinapayu (6) वामपायु—Vamapayu (7) सञ्छर्दन—Sanchhardana (8) जरण—Jarana (9) मध्यविदरण—Madhya Vidarana and (10) अन्त्यविदरण—Antyavidarana.

आग्नेय्यामपगमनं दक्षिणहनुभेदसञ्ज्ञितं शशिनः।
सस्यविमर्दो मुखरुक् नृपपीडा स्यात् सुवृष्टिश्च ॥८२॥

Slokas 82.—If the liberation of the Moon takes place in the south-east quarter of the orb, it is termed दक्षिणहनुभेद —Dakshinahanubheda. The effect of this will be destruction of crops, outbreak of diseases in thc face, trouble for the sovereign and advent of good rains.

तथा च काश्यपः

दक्षिणो हनुभेदः स्याच्चाग्नेय्यां यदि गच्छति ।
सस्यनाशं च कुरुते नृपभङ्गं सुदारुणम् ॥

पूर्वोत्तरेण वामो हनुभेदो नृपकुमारभयदायी ।
मुखरोगं शस्त्रभयं तस्मिन् विन्द्यात् सुभिक्षं च ॥८३॥

Sloka 83.—If the liberation of the Moon should happen in the northeast of the orb, it is known as वामहनु —Vamahanu. The King's son will be afflicted with some sort of fear. Facial diseases and risk by weapons are indicated. Otherwise there will be food and provisions.

तथा च काश्यपः

पूर्वोत्तरोऽपरो भेदो नृपपुत्रभयप्रदः ।

दक्षिणकुक्षिविभेदो दक्षिणपार्श्वेन यदि भवेन्मोक्षः ।
पीडा नृपपुत्राणामभियोज्या दक्षिणा रिपवः ॥८४॥

Sloka 84.—If the end of the eclipse happens on the southern side of the Moon's orb, it is called दक्षिणकुक्षि—Dakshina Kukshi. There will be trouble to the King's children and there will be a conflict with the enemies in that direction.

तथा च काश्यपः ।

दक्षिणः कुक्षिभेदः स्याद्वामे मोक्षो भवेद्यदि ।
राजपुत्रभयं तत्र दक्षिणाशाद्विषां वधः ॥

वामस्तु कुक्षिभेदो यद्युत्तरमार्गसंस्थितो राहुः ।
स्त्रीणां गर्भविपत्तिः सस्यानि च तत्र मध्यानि ॥८५॥

Sloka 85.—If Rahu while liberating the Moon be posited on the northern side of the orb, it is called वामकुक्षिभेद Vamakukshibheda. Women will suffer abortion, and the crops will only be medium.

तथा च काश्यपः

सौम्यायां तु यदा मोक्षो वामकुक्षिविभेदतः
स्त्रीणां गर्भविनाशाय सौम्याशाधेपतेर्वधः ॥

नैर्ऋतवायव्यस्थौ दक्षिणवामौ तु पायुभेदौ द्वौ ।
गुह्यरुगल्पा वृष्टिर्द्वयोस्तु राज्ञीक्षयो वामे ॥८६॥

Sloka 86.—If at the time of liberation Rahu be posited in the southwestern side of the Moon's orb, it is called दक्षिणपायु—Dakshinapayu; if in the northwestern side, it is known as वामपायु. The effect is that people will suffer from pain in the anus or the generating organs in both the cases. The rains will be poor. In the case of वामपायु—Vamapayu, the wife of the king will die.

तथा च काश्यपः

पायुभेदगते राहौ वायवीनैर्ऋताशयोः ।
गुह्यरोगभयं विन्द्याद्वामे राज्ञीभयं तथा ॥

पूर्वेण प्रग्रहणं कृत्वा प्रागेव चापसर्पेत ।
सञ्छर्दनमिति तत्क्षेमसस्यहार्दिप्रदं जगतः ॥८७॥

Sloka 87.—If the commencement and end of the eclipse be both in the eastern side of the Moon's orb, it is termed सञ्छर्दन—Sanchhardana. There will be prosperity and peace in the country, abundance of crops and general contentment among thc people.

तथा च कश्यपः ।

ग्रासमोक्षौ यदा पूर्वे छर्दनं तु तदा भवेत् ।
क्षेमहार्दिप्रदं ज्ञेयं सस्यनिष्पत्तिकारकम् ॥

प्राक्प्रग्रहणं यस्मिन् पश्चादपसर्पणं तु तज्जरणम् ।
क्षुच्छस्त्रभयोद्विग्ना न शरणमुपयान्ति तत्र जनाः ॥८८॥

Sloka 88.—If in the case of an eclipse the commencement was in the east of the orb and the end or liberation be in the west, it is known as जरण. The effect in this case will be that people will suffer from hunger and risk from weapons. People will become anxious and there will be no kind of relief to them.

तथा च काश्यपः ।
पूर्वेण ग्रसते राहुरपरस्यां विमुञ्चति ।
क्षुत्तस्करभयं तत्र मोक्षस्तु जरणं स्मृतम् ॥

मध्ये यदि प्रकाशः प्रथमं तन्मध्यविदरणं नाम ।
अन्तःकोपकरं स्यात् सुभिक्षदं नातिवृष्टिकरम् ॥८९॥

Sloka 89.—If the liberation of the eclipse should begin from the *middle* of the Moon's orb and there be light first there in consequence, it is called मध्यविदरण Madhya Vidarana: The effect will be disaffection in the king's army. People will be peaceful and prosperous; but there will not be much rain.

तथा च काश्यपः ।
यदा प्रकाशो मध्ये स्याद् दुर्भिक्षमरकं तदा ।

पर्यन्तेषु विमलता बहुलं मध्ये तमोऽन्त्यदरणाख्यः ।
मध्याख्यदेशनाशः शारदसस्यक्षयश्चास्मिन् ॥९०॥

Sloka 90.—If the entire rim of the Moon's orb should first begin to clear leaving intense darkness in the middle portion, it is called अन्त्यदरण—Antyadarana. The central country will suffer ruin as also the autumnal crops.

तथा च कश्यपः

पर्यन्ते विमलत्वं स्यात्तमो मध्ये यदा भवेत् ।
मध्याख्यदेशनाशः स्याच्छरत्सस्यं विनश्यति ॥

एते सर्वे मोक्षा वक्तव्या भास्करेऽपि किन्त्वत्र ।
पूर्वा दिक् शशिनि यथा तथा रवौ पश्चिमा कल्प्या ॥९१॥

Sloka 91.—All these (10) kinds of liberations which have been declared for the Moon's eclipse should be deemed to apply to solar eclipses as well, the only difference being that wherever the East is referred to for the Moon, West should be substituted for the Sun. Similarly for the other pairs of quarters.

मुक्ते सप्ताहान्तः पांशुनिपातोऽन्नसङ्क्षयं कुरुते ।
नीहारो रोगभयं भूकम्पः प्रवरनृपमृत्युम् ॥९२॥
उल्का मन्त्रिविनाशं नानावर्णा घनाश्च भयमतुलम् ।
स्तनितं गर्भविनाशं विद्युन्नृपदंष्ट्रिपरिपीडाम् ॥९३॥
परिवेषो रुक्पीडां दिग्दाहो नृपभयं च साग्निभयम् ।
रूक्षो वायुः प्रबलश्चौरसमुत्थं भयं धत्ते ॥९४॥
निर्घातः सुरचापं दण्डश्च क्षुद्भयं सपरचक्रम् ।
ग्रहयुद्धे नृपयुद्धं केतुश्च तदेव सन्दृष्टः ॥९५॥
अविकृतसलिलनिपातैः सप्ताहान्तः सुभिक्षमादेश्यम् ।
यच्चाशुभं ग्रहणजं तत्सर्वं नाशमुपयाति ॥९६॥

Slokas 92-96.—If within 7 days after the termination of an eclipse there should arise a dust storm in the land, it will cause famine; if there be heavy dew, there will be outbreak of diseases; if there be an earthquake the death of an important king will happen; if there be the fall of a meteor, it portends the destruction of a minister. If there should be clouds, of various colours there would be very great fear in men's minds. If there be thunder, it will cause mis-carriages. If there be lightning, there will be trouble from kings, serpents, etc. If there be Parivesha, there will be trouble from diseases. If there be false fires, there will be danger from kings and risk from fires. If there be fierce and stormy wind, it will engender fear from thieves. If there be portentous thunder, Indra's bow or an impact of the Sun's rays with the cloud helped by the wind, people will suffer from hunger and there will be the risk of the country being overrun by a foreign king. If there be planetary war, there will be war between kings. If Ketu be visible, the same effect will happen. If there be clear shower within these 7 days, there will be prosperity and peace in the land, and any thing untoward due to the eclipse will be warded off completely.

तथा च समाससंहितायाम् ।

परुषपवनाभ्रगर्जितविद्युत्परिवेषभूप्रकम्पाद्याः ।
सप्ताहान्तर्न शुभा ग्रहणनिवृत्तौ शुभा वृष्टिः ॥

तथा च वृद्धगर्गः ।

अथेन्दुग्रहनिर्मुक्ते सप्ताहान्तर्भवेद्यदि ।
पांशुवर्षोऽन्ननाशः स्यान्नीहारो रोगवृद्धये ॥
नृपनाशाय भूकम्प उल्का मन्त्रिविपत्तये ।
रोगाय परिवेषः स्याद्भयायैवाभ्रसंप्लवः ॥
विद्युद्गर्भविनाशाय दिग्दाहोऽग्निविवृद्धये ।
निर्घातेन्द्रधनुर्दण्डा दुर्भिक्षाय भयाय च ॥
पवनः प्रबलो रूक्षश्चौरोपद्रवसूचकः ।
सर्वोपद्रवनाशः स्यात्सम्यग्वृष्टिर्भवेद्यदि ॥
यद्राहुचरितं प्रोक्तं चन्द्रग्रहणहेतुकम् ।
तदेव सकलं सूर्यो वेदितव्यं शुभाशुभम् ॥

सोमग्रहे निवृत्ते पक्षान्ते यदि भवेद् ग्रहोऽर्कस्य ।
तत्रानयः प्रजानां दम्पत्योर्वैरमन्योन्यम् ॥९७॥

Sloka 97.—If after a lunar eclipse there should happen a solar one at the end of the fortnight, the effect will be that people will become wicked and unjust in their behaviour and there will be disharmony among couples.

अर्कग्रहात्तु शशिनो ग्रहणं यदि दृश्यते ततो विप्राः ।
नैकक्रतुफलभाजो भवन्ति मुदिताः प्रजाश्चैव ॥९८॥

Sloka 98.—If a lunar eclipse happens at the next fortnight after a solar one, the Brahmins will perform many sacrifices and be blessed thereby and the entire population will be happy and contented.

When a solar or lunar eclipse occurs, persons at whose birth the Moon occupied the same sign as at the eclipse, should perform expiatory ceremonies in order to ward off any calamities that may befall them or their families. These are explained in detail in Adhyaya 67 of the मत्स्यपुराण-Mathsya Purana. They generally relate to the worship of the lords of the eight quarters headed by Indra in four earthen pots filled with herbs, mud, gems, etc. representing the four oceans, and of Brahmins with the presents of cows and clothes.

Thus ends the fifth Adhyaya on the 'course of Rahu'.

भौमचारः ॥६॥ Mars.

यद्युदयर्क्षाद्वक्रं करोति नवमाष्टसप्तमर्क्षेषु ।
तद्वक्त्रमुष्णमुदये पीडाकरमग्निवार्तानाम् ॥१॥

Sloka 1.—Note the asterism occupied by Mars at the time he emerges after his last conjunction with the Sun. If he should begin his retrograde motion when he is passing the 7th, 8th or 9th star reckoned from the aforesaid asterism, it is called वक्त्रमुष्ण-Vaktramushna. People eking their livelihood through working on fire will suffer thereby.

तथा च वृद्धगर्गः ।

उदयात् नवमे कुर्यादष्टमे सप्तमेऽपि वा ।
निवृत्तिं लोहिताङ्गस्तु तदुष्णं वक्त्रमुच्यते ॥
नरोऽग्निजीविनो ये च पचन्ति च दहन्ति च ।
तेषामुत्पद्यते तापो जायते धनसङ्क्षयः ॥

**द्वादशदशमैकादशनक्षत्राद्वक्रिते कुजेऽश्रुमुखम् ।
दूषयति रसानुदये करोति रोगानवृष्टिं च ॥२॥**

Sloka 2.—If the retrograde motion of Mars referred to above commence at the 12th, the 10th or the 11th asterism reckoned from the star occupied by Mars at the time of his last emergence from the Sun's conjunction, it is known as Asrumukha. The different kinds of tastes will be vitiated and diseases and drought will break out when he reappears after his next conjunction with the Sun.

तथा च वृद्धगर्गः

दशमैकादशे वाऽपि द्वादशे वाऽपि वक्रिते ।
लोहिताङ्गे ग्रहे ज्ञेयं वक्त्रमश्रुमुखं च तत् ॥
तत्र वर्षति पर्जन्यो दूषयित्वा शुभान् रसान् ।
ते दुष्टा दूषयन्त्याशु नृणां धातून् तथा भृशम् ॥
बहवो व्याधयः क्रूरा उत्पद्यन्ते शरीरिणाम् ।
बहुभिः कारणैरेतैस्ततो लोकः प्रलीयते ॥

**व्यालं त्रयोदशर्क्षाच्चतुर्दशाद्वा विपच्यतेऽस्तमये ।
दंष्ट्रिव्यालमृगेभ्यः करोति पीडां सुभिक्षं च ॥३॥**

Sloka 3:—When the retrograde motion alluded to begins while Mars transits the 13th or the 14th asterism, it is known as व्याल Vyala and lapses after Mars is next eclipsed. People will suffer from creatures having sharp teeth, serpents and other reptiles and wild animals. There will however be general prosperity.

तथा च गर्गः ।
त्रयोदशे च नक्षत्रे यदि वापि चतुर्दशे ।
निवृत्तं कुरुते भौमस्तद्वक्त्रं व्यालमुच्यते ॥
भवन्ति प्रचुरा व्यालास्तेभ्यो लोकभयं वदेत् ।
नृपाणामशुभं विन्द्यात्सस्यसम्पत्तिमादिशेत् ॥

तथा च पराशरः
त्रयोदशचतुर्दशयोः सस्यदंष्ट्रिव्यालप्राबल्यं हिरण्यसंचयं च-

रुधिराननमिति वक्त्रं पञ्चदशात् षोडशाच्च विनिवृत्ते ।
तत्कालं मुखरोगं सभयं च सुभिक्षमावहति ॥४॥

Sloka 4.—When Mars emerges from his last conjunction with the Sun and begins his retrograde motion at the 15th or the 16th asterism reckoned from the one occupied by him at the time of his eclipse, it is known as रुधिरानन-Rudhiranana. During this period, people will suffer from facial diseases and there will be general panic. There will however be prosperity.

तथा च गर्गः
यदि पञ्चदशर्क्षे तु भूसुतः षोडशेऽपि वा ।
निवृत्तिं कुरुते वक्रस्तद्विदुर्लोहिताननम् ॥
दीप्तिमन्तः पार्थिवाश्च भवन्ति प्रथिता भुवि ।
क्षत्रकोपश्च सुमहान् मुखरोगा भवन्ति च ॥

तथा च पराशरः
पञ्चदशषोडशयोर्मुखरोगो नृपक्षोभः शस्त्रकोपश्च ॥

असिमुसलं सप्तदशादष्टादशतोऽपि वा तदनुवक्रे ।
दस्युगणेभ्यः पीडां करोत्यवृष्टिं सशस्त्रभयाम् ॥५॥

Sloka 5.—When the retrograde motion begins at the 17th or the 18th star counted from the one occupied by Mars at his conjunction with the Sun, it is known as असिमुसल-Asimusala. When Mars begins his direct motion after this, there will be trouble from bands of robbers, drought and risk from weapons.

तथा च गर्गः
समादशेऽष्टादशे वा लोहिताङ्के निवर्तिते ।
निस्त्रिंशमुशलं नाम तद्वक्त्रं परिकीर्तितम् ॥
पशुपुत्रधनं धान्यमाहरन्ते तु दस्यवः ।
प्राणिनां जीवनं हन्ति जायते शस्त्रसम्भ्रमः ॥

तथा च पराशरः
सप्तदशेऽष्टादशे वा दस्युगणैः प्रजानामुपद्रवमवृष्टिं शस्त्रभयं च ॥

भाग्यार्यमोदितो यदि निवर्तते वैश्वदैवते भौमः ।
प्राजापत्येऽस्तमितस्त्रीनपि लोकान्निपीडयति ॥६॥

Sloka 6.—If Mars should emerge from the Sun in Purvaphalguni or Uttaraphalguni, begin his retrograde motion in Uttarashadha and disappear in Rohini, he will afflict the three worlds with miseries.

तथा च पराशरः
फल्गुन्यामुदयं कृत्वा वक्रं स्याद्वैश्वदेवते ।
प्राजापत्ये प्रवासश्च त्रैलोक्यं तत्र पीड्यते ॥

श्रवणोदितस्य वक्रं पुष्ये मूर्द्धाभिषिक्तपीडाकृत् ।
यस्मिन्नृक्षेऽभ्युदितस्तद्दिग्व्यूहान् जनान् हन्ति ॥७॥

Sloka 7.—If the emergence of Mars from the Sun's conjunction be in the asterism Sravana and he begins his retrograde motion in Pushya, kings will suffer. People belonging to the countries denoted by the asterism through which Mars reappears will meet with destruction.

For the asterisms denoting countries *vide* ch. XIV, *infra*.

तथा च पराशरः
उदितः श्रवणे भौमः पुष्ये वक्रं चरेद्यदि ।
मूर्द्धाभिषिक्ता राजानो विनश्येयुः परस्परम् ॥
यथा जनपदव्यूहे दिग्विभागः प्रदर्शितः ।
तस्य वै मोहितं कुर्याल्लोहिताङ्गस्तथा मुखम् ॥

मध्येन यदि मघानां गतागतं लोहितः करोति ततः ।
पाण्ड्यो नृपो विनश्यति शस्त्रोद्योगाद्भयमवृष्टिः ॥८॥

Sloka 8.—If Mars should pass through the middle of the asterism Magha and retrograde from there alone, the Pandya king will meet with his end, and people will suffer from drought and war.

भित्वा मघां विशाखां भिन्दन् भौमः करोति दुर्भिक्षम् ।
मरकं करोति घोरं यदि भित्वा रोहिणीं याति ॥९॥

Sloka 9.—If Mars after cutting the asterism Magha should cut Visakha, there will be famine in the country. If he should cut the star Rohini, there will be terrible mortality in the land.

दक्षिणतो रोहिण्याश्चरन्महीजोऽर्घवृष्टिनिग्रहकृत ।
धूमायन् सशिखो वा विनिहन्यात् पारियात्रस्थान् ॥१०॥

Sloka 10.—When Mars passes through the southern side of Rohini, kings will suffer, prices will fall and there will be little rain. If he appears surrounded by smoke or flame, people living in the Pariyatra region will be destroyed.

प्राजापत्ये श्रवणे मूले त्रिषु चोत्तरेषु शाक्रे च ।
विचरन् घननिवहानामुपघातकरः क्षमातनयः ॥११॥

Sloka 11.—If Mars should transit Rohini, Sravana, Moola, Uttaraphalguni, Uttarashadha, Uttarabhadra or Jyeshta, he will spoil the thick clouds (Nimbus) that have been formed, and there will be no rain.

चारोदयाः प्रशस्ताः श्रवणमघादित्यहस्तमूलेषु ।
एकपदाश्विविशाखाप्राजापत्येषु च कुजस्य ॥१२॥

Sloka 12—If Mars should emerge from the Sun's conjunction when he is passing the asterisms Sravana, Maghs, Punarvasu, Hasta, Moola, Purvabhadra, Aswini, Visakha and Rohini, he will prove auspicious (and the evil effects mentioned before will not happen).

विपुलविमलमूर्तिः किंशुकाशोकवर्णः
स्फुटरुचिरमयूखस्तप्तताम्रप्रभाभः ।
विचरति यदि मार्गं चोत्तरं मेदिनीजः
शुभकृदवनिपानां हार्दिदश्च प्रजानाम् ॥१३॥

Sloka 13.—When Mars with a broad and clear form and deep-red like the Kimsuka and Asoka flowers, with pure and bright rays, with a brightness like that of red-hot molten copper should pass in the northern side of the asterism he is in, he will bring on prosperity to the kings and peace and contentment to the subjects.

तथा च गर्गः

याम्यादिपितृपर्यन्तं नवर्क्षं मार्गमुत्तरम् ।
भाग्यादिनैर्ऋतान्तं तु मध्यमं मार्गमुच्यते ॥
आषाढाद्याश्विनान्तं तु दक्षिणं समुदाहृतम् ।
सौम्यमार्गं स्थितो भौमः प्रजानामुपकारकः ॥
मध्यमे मध्यफलदो याम्ये तु भयदः स्मृतः ॥

Thus ends the sixth Adhyaya on the 'course of Mars'.

बुधचारः ॥७॥ Mercury.

नोत्पातपरित्यक्तः कदाचिदपि चन्द्रजो व्रजत्युदयम् ।
जलदहनपवनभयकृद्धान्यार्घक्षयविवृद्ध्यै ॥१॥

Sloka 1.—Mercury never reappears after his conjunction with the Sun without any unusual phenomenon. He will cause some sort of trouble through water, fire or wind, thus threatening people and causing extraordinary rise or fall in the prices of food grains.

तथा च समाससंहितायाम्
उदयं याति शशिसुतो नोत्पातविवर्जितः कदाचिदपि ।
पवनाग्निसलिलभयदो धान्यार्घवृद्धिक्षयकृद्वा ॥
तथा च वृद्धगर्गः
अवर्षे कुरुते वर्षं वर्षे वर्षं न गच्छति ।
भये च कुरुते क्षेमं सर्वत्र प्रतिलोमगः ॥
तथा च कश्यपः
नाकस्माद्दर्शनं याति विनोत्पातेन सोमजः ।
भयवतातपाहिमैरर्घबृद्धिक्षयादिभिः ॥

विचरन् श्रवणधनिष्ठाप्राजापत्येन्दुवैश्वदेवानि ।
मृद्नान् हिमकरतनयः करोत्यवृष्टिं सरोगभयाम् ॥२॥

Sloka 2.—When Mercury transits through the asterism Sravana, Dhanishta, Rohini, Mrigasira and Uttarashadha, there will be no rain and diseases will break out.

तथा च कश्यपः ।
रोहिणीं वैश्वदेवं च सौम्यवैष्णववासवान् ।
शशिजश्च यदा हन्ति प्रजा रोगैश्च पीडयेत् ॥

रौद्रादीनि मघान्तान्युपाश्रिते चन्द्रजे प्रजापीडा ।
शस्त्रनिपातक्षुद्भयरोगानावृष्टिसन्तापैः ॥३॥

Sloka 3.—When Mercury is passing through any of the five asterisms commencing from Ardra, people will suffer on account of clash of arms, hunger, fear, disease, drought and worries.

तथा च कश्यपः ।
रौद्रादीनि यदा पञ्च नक्षत्राणीन्दुनन्दनः ।
भिनत्ति शस्त्रदुर्भिक्षव्याधिभिः पीड्यते जगत् ॥

हस्तादीनि चरन् षड्क्षाण्युपपीडयन् गवामशुभः ।
स्नेहरसार्घविवृद्धिं करोति चोर्वीं प्रभूतान्नाम् ॥४॥

Sloka 4.—During Mercury's transit over the six stars reckoned from Hasta, cattle will suffer ; oil, ghee, etc.

honey, jaggery and the like will rise in price; but there will be plenty of food-crops.

तथा च कश्यपः

हस्तादीनि चरन् षड्वै नक्षत्राणीन्दुनन्दनः ।
गवामशुभदः प्रोक्तः सुभिक्षक्षेमकारकः ॥

आर्यम्णं हौतभुजं भद्रपदामुत्तरां यमेशं च ।
चन्द्रस्य सुतो निघ्नन् प्राणभृतां धातुसङ्क्षयकृत् ॥५॥

Sloka 5—If Mercury in his transit should cut through the stars Uttaraphalguni, Krittika, Uttarabhadrapada and Bharani, all creatures will be afflicted with diseases caused, by the seven constituent elements of the body, *viz*., muscle, bone, blood, skin, semen, fat and marrow.

तथा च कश्यपः ।

भरणीकृत्तिकार्यम्णमहिर्बुध्न्यं च चन्द्रजः ।
चरन्धातुविनाशाय प्राणिनां परिकीर्तितः ॥

आश्विनवारुणमूलान्युपमृद्नन् रेवतीं च चन्द्रसुतः ।
पण्यभिषग्नौजीविकसलिलजतुरगोपघातकरः ॥६॥

Sloka 6.—When Mercury passes through the stars Aswini, Satabhishak, Moola and Revati, the trading class physicians, sailors, substances derived from water such as pearls and conchs, and horses will suffer destruction.

तथा च कश्यपः ।

रेवतीं वारुणं मूलमाश्विनीं चोपमर्दयन् ।
बुधो वणिग्भिषग्वाहान् जलोत्थांश्च विनाशयेत् ॥

पूर्वात्रितयादेकमपीन्दोः सुतोऽभिमृद्नीयात् ।
क्षुच्छस्त्रतस्करामयभयप्रदायी चरन् जगतः ॥७॥

Sloka 7.—When Mercury cuts through Purvaphalguni, Purvashadha or Purvabhadra, people will suffer from hunger; war will break out, and there will be danger from thieves and diseases.

पूर्वत्रये चरन् सौम्यो भेदं कृत्वा यदि व्रजेत् ।
क्षुच्छस्त्रतस्करभयैः करोति प्राणिनां वधम् ॥

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
सप्त पराशरतन्त्रे नक्षत्रैः कीर्त्तिता गतयः ॥८॥

Sloka 8.—In Parasara's Tantra, the following seven courses (or gaits) have been declared for Mercury as distinguished by the several asterisms : (1) Prakrita (2) Vimisra (3) Sankshipta (4) Theekshna (5) Yogantha (6) Ghora and (7) Papakhya.

प्राकृतसञ्ज्ञा वायव्ययाम्यपैतामहानि बहुलाश्च ।
मिश्रा गतिः प्रदिष्टा शशिशिवपितृभुजगदेवानि ॥९॥
सङ्क्षिप्तायां पुष्यः पुनर्वसुः फल्गुनीद्वयं चेति ।
तीक्ष्णायां भद्रपदाद्वयं सशाक्राश्वयुक् पौष्णम् ॥१०॥
योगान्तिकेति मूलं द्वे चाषाढे गतिः सुतस्येन्दोः ।
घोरा श्रवणस्त्वाष्ट्रं वसुदैवं वारुणं चैव ॥११॥
पापाख्या सावित्रं मैत्रं शक्राग्निदैवतं चेति ।

Slokas 9-11½—The course is known as Prakrita when Mercury passes through any of the asterisms Swati, Bharani, Rohini and Krittika. It is termed Misra when he transits any of the stars Mrigasira, Ardra, Magha and Aslesha. The gait is called Sankshipta when Mercury travels through Pushya, Punarvasu, Purvaphalguni and Uttara phalguni. The course is Theekshna when he moves through Purvabhadra, Uttarabhadra, Jyeshta Aswini and Revati. It is Yoganta when Mercury passes over Moola, Purvashadha or Uttarashadha. If the transit be through the stars Sravana, Chittra, Dhanishta and Satabhishak, it is called Ghora. Lastly, it is called Papakhya when his passage is over the stars Hasta, Anuradha and Visakha.

उदयप्रवासादिवसैः स एव गतिलक्षणं प्राह ॥१२॥
चत्वारिंशत् त्रिंशत् द्विसमेता विंशतिर्द्विनवकं च ।
नव मासार्द्धं दश चैकसंयुताः प्राकृताद्यानाम् ॥१३॥

Slokas 12–13.—The measures in days for the rising and setting of Mercury in his seven courses are 40, 30, 22, 18, 9, 15 and 11 days respectively.

तथा च वृद्धगर्गः

चत्वारिंशत्प्राकृतायां गतावालक्ष्यते बुधः ।
मासमेकं विमिश्रायां दर्शयित्वास्तमर्हति ॥
अह्नां द्वाविंशतिं सार्द्धं सङ्क्षिप्तामेत्य लक्ष्यते ।
अष्टादशाहं तीक्ष्णायां घोरायां दश पञ्च च ॥
पापायां पादहीनानि तथैकादश तिष्ठति ।
योगान्तिक्यामिन्दुसूनुर्नवाहं लक्ष्यते तथा ॥
चारकालो य एवोक्तः सोमपुत्रस्य भागशः ।
अस्तकालः स एव स्यात्सूर्यमण्डलचारिणः ॥

तथा च कश्यपः

चत्वारिंशत्तथा त्रिंशद्दिनानि द्वौ च विंशतिः ।
अष्टादशार्द्धमासं च दश चैकयुतानि च ॥
नव च प्राकृताद्यासु सोमजस्तूदितस्तथा ।
अस्तं गतः सर्वकालं तिष्ठतीति विनिश्चयः ॥

But the above is not approved by Varahamihira for he has said as follows in the समाससंहिता.

प्राकृतविमिश्रसङ्क्षिप्ततीक्ष्णयोगान्तघोरपापाख्याः ।
गतयो लक्षणमासां नोदयदिवसैः स्फुटं भवति ॥
स्पष्टा पराशरमते स्वाती च प्राकृता त्रिभं याम्यात् ।
मिश्रा गतिः शशिशेखरभुजगपितृदेवतासौम्यैः ॥
सङ्क्षिप्ता नाम गतिः पुनर्वसुः फल्गुनीद्वयं पुष्यः ।
तीक्ष्णा भद्रपदाद्यं नक्षत्रचतुष्टयं ज्येष्ठा ॥
मूलत्र्यृक्षं योगा घोरा श्रवणात्रिभं च सत्वाष्ट्रम् ।
पापाख्या तु विशाखा हस्तो मैत्रं च शशिसूनोः ॥

प्राकृतगत्यामारोग्यवृष्टिसस्यप्रवृद्धयः क्षेमम् ।
संक्षिप्तमिश्रयोर्मिश्रमेतदन्यासु विपरीतम् ॥१४॥

Sloka 14.—In the Prakrita course of Mercury, the people will command good health; there will be sufficient rain, good crops and general happiness. In the Sankshipta and Misra courses, the effect will be mixed; and it will be reverse in the other courses.

तथा च गर्गः ।
क्षेमारोग्यसुभिक्षेषु लक्षणा प्राकृता गतिः ।
संक्षिप्ता च विमिश्रा च शुभाशुभफलोदये ॥
तीक्ष्णा घोरा च पापा च तथा योगान्तिकापरा ।
एताश्चतस्रः सौम्यस्य दुर्भिक्षाक्षेमलक्षणाः ॥

ऋज्व्यतिवक्रा वक्रा विकला च मतेन देवलस्यैताः ।
पञ्चचतुर्द्व्येकाहा ऋज्व्यादीनां षडभ्यस्ताः ॥१५॥

Sloka 15.—According to Devala's view, the effects of ऋज्वी–direct, अतिवक्रा–exceedingly retro-grade, वक्रा–retrograde and विकला-decayed motions of Mercury will last for (5 × 6 =) 30, (4 × 6 =) 24, (2 × 6 =) 12, and (1 × 6 =) 6 days.

ऋज्वी हिता प्रजानामतिवक्रार्घं गतिर्विनाशयति ।
शस्त्रभयदा च वक्रा विकला भयरोगसञ्जननी ॥१६॥

Sloka 16.—Mercury when his motion is ऋज्वी or direct does good to the people, while his over retrograde motion brings on famine by destroying the wealth (of the country). When he is retrograde in his motion, he will bring on war in the land; and when his motion is decayed or weak; he engenders fear and disease.

तथा च देवलः ।
दिनानि त्रिंशदुदितस्तिष्ठद्यदि च सोमजः ।
ऋजवी गतिः सा विज्ञेया प्रजानां हितकारिणी ॥

चतुर्विंशद्दिनान्येवं यदि तिष्ठेच्च सोमजः ।
अतिवक्रा गतिर्ज्ञेया दुर्भिक्षगतिलक्षणा ॥
अहानि द्वादश यदा बुधस्तिष्ठेत्तथोद्गतः ।
वक्रा गतिः सा विज्ञेया शस्त्रसम्भ्रमकारिणी ॥
षड्दिनानि यदा तिष्ठेदुद्गतः सोमनन्दनः ।
विकला सा गतिर्ज्ञेया भयरोगाविवर्धिनी ॥
एवमस्तमये सर्वं गतिजं सोमजस्य तु ।
भावाभावाय लोकानां फलं वाच्यं शुभाशुभम् ॥

पौषाषाढश्रावणवैशाखेष्विन्दुजः समाघेषु ।
दृष्टो भयाय जगतः शुभफलकृत्प्रोषितस्तेषु ॥१७॥

Sloka 17.—If Mercury be visible in the months of Pausha, Ashadha, Sravana, Visakha and Magha, he will cause fear and panic in the land. But if he should be eclipsed by the Sun during these months, he would produce good effect.

तथा च वृद्धगर्गः

वैशाखपौषमाघेषु श्रावणाषाढयोरपि ।
न दृश्यते बुधः प्रायो मासेष्वन्येषु दृश्यते ॥
यदाऽदृश्येषु दृष्टः स्याद्दृश्येषु च न दृश्यते ॥
गवां रोगमनावृष्टिं दुर्भिक्षं चापि निर्दिशेत् ॥

तथा च पराशरः ।

वैशाखाषाढयोर्माघे पौषश्रावणयोस्तथा ।
बुधो न दृश्यते जातु दृश्येत भयमादिशेत् ॥
पौषे करोति मरकं माघे वातं तथा च सोमसुतः ।
वैशाखे जनमरकमाषाढे श्रावणे च दुर्भिक्षम् ॥

कार्तिकेऽश्वयुजि वा यदि मासे दृश्यते तनुभवः शिशिरांशोः ।
शस्त्रचौरहुतभुग्गदतोयक्षुद्भयानि च तदा विदधाति ॥१८॥

Sloka 18.—If Mercury be visible in the months of Kartika and Aswayuja, there will be risk of war, danger from thieves, fire, diseases, water and hunger.

रुद्धानि सौम्येऽस्तगते पुराणि यान्युद्गते तान्युपयान्ति मोक्षम् ।
अन्ये तु पश्चादुदिते वदन्ति लाभः पुराणां भवतीति तज्ज्ञाः ॥१९॥

Sloka 19.—When Mercury is eclipsed, towns will be besieged and when he emerges out from the Sun, the siege over these towns will be raised. According to another view, there will occur the retaking possession of these towns only when Mercury is seen in the west.

तथा च नन्दी ।
पश्चार्द्धादुदिते सौम्ये लभते पुररोधकः ।
पुनः प्रागुदिते तस्मिन् पुरमोक्षं विनिर्दिशेत् ॥

हेमकान्तिरथवा शुकवर्णः सस्यकेन मणिना सदृशो वा ।
स्निग्धमूर्तिरलघुश्च हिताय व्यत्यये न शुभकृच्छशिपुत्रः ॥२०॥

Sloka 20.—When Mercury is of golden hue or of parrot colour or resembles the colour of the Sasyaka (saphire ?) gem, or if his disc be glossy and big in size, he will prove beneficial to the people ; if he be otherwise, he will prove malefic.

तथा च पराशरः ।

विमलजलरजतस्फटिकाभः प्रशस्यत इति ॥

Thus ends the seventh Adhyaya on the 'course of Mercury'.

बृहस्पतिचारः ।८॥ Jupiter.

नक्षत्रेण सहोदयमुपगच्छति येन देवपतिमन्त्री ।
तत्सञ्ज्ञं वक्तव्यं वर्षं मासक्रमेणैव ॥१॥

Sloka 1.—Note the asterism occupied by Jupiter when he emerges out from his conjunction with the Sun. The name of that star has to be given to the year, and the succeeding years will bear the names of the months in their regular order.

तथा च ऋषिपुत्र आह ।

यत्रोत्तिष्ठति नक्षत्रे सह येन प्रवर्धते ।
संवत्सरः स विज्ञेयस्तन्नक्षत्रविधायकः ॥

तथा च काश्यपः

संवत्सरे युगे चैव षष्ट्यब्देऽङ्गिरसः सुतः ।
यन्नक्षत्रोदयं कुर्यात्तत्सञ्ज्ञं वत्सरं विदुः ॥

प्रभवादीनामब्दानां प्रवृत्तिर्गुरोरुदयकालादित एव यतोगुरुरत्राबाधितत्वेन स्थितः। तथा च ऋषिपुत्र आह ।

तिष्यादि च युगं प्राहुर्वसिष्ठात्रिपराशराः ।
बृहस्पतेस्तु सौम्यान्तं सदा द्वादशवार्षिकम् ॥
उदेति यस्मिन्मासे तु प्रवासोपगतोऽङ्गिराः ।
तस्मात्संवत्सरो मासो बार्हस्पत्योऽथ गम्यते ॥

तथा च गर्गः

प्रवासान्ते सहर्क्षेण तूदितो युगपच्चरेत् ।
तस्मात्कालादृक्षपूर्वो गुरोरब्दः प्रवर्तते ॥
युगानि द्वादशाब्दानि तत्र तानि बृहस्पतेः ।
तत्र चान्द्रसौराभ्यां सावनाब्दो निरुच्यते ॥
एवमाश्वयुजं चैव चैत्रं चैव बृहस्पतिः ।
संवत्सरं नाशयते सप्तत्यब्दशतेऽधिके॥

वर्षाणि कार्तिकादीन्याग्नेयाद्भद्वयानुयोगीनि ।
क्रमशस्त्रिभं तु पञ्चममुपान्त्यमन्त्यं च यद्वर्षम् ॥२॥

Sloka 2.—The years commence from Kartika and are composed of two asterisms each beginning with Krittika and follow in regular order. But the 5th, the 11th and the 12th year comprise each three asterisms.

तथा च गर्गः

फाल्गुनी चैव हस्तं च चरेद्यदि बृहस्पतिः ।
स फाल्गुनोऽब्दः क्रूरः स्याद्धान्यमुच्चाटतां व्रजेत् ॥

श्रावणादीनि च त्रीणि चरेद्यदि बृहस्पतिः ।
श्रावणो नाम सोऽब्दः स्यात्क्षेमसौभिक्षमूर्त्तिमान् ॥
पूर्वोत्तरे प्रोष्ठपदे चरेद्देवातिमेव च ।
प्रोष्ठपाद इति ज्ञेयो मध्यमो वत्सरो हि सः ॥
आश्विन चैव याम्यं च चरेद्यदि बृहस्पतिः ।
संवत्सरः सोऽश्वयुक् स्यात्सर्वभूतहितावहः ॥
नववारा द्विनक्षत्रा गुरोर्द्वादशमासिकाः ।
शेषास्त्रयस्त्रिनक्षत्राः पञ्चमैकादशान्तिमाः ॥
तथा च काश्यपः ।
कार्तिकादिसमा ज्ञेया द्विनक्षत्रविचारिणा ।
त्रिभं भाद्रपदे ज्ञेयं फाल्गुने श्रावणे तथा ॥

शकटानलोपजीवकगोपीडा व्याधिशस्त्रकोपश्च ।
वृद्धिस्तु रक्तपीतककुसुमानां कार्तिके वर्षे ॥३॥

Sloka 3.—In the Kartika year, cartmen, those living by fire and cows suffer. Diseases will crop up and there will be war. Red and yellow flowers will grow in large quantities.

तथा च गर्गः ।
कार्तिकः प्रचुरातङ्कः क्षुच्छस्त्राग्निभयप्रदः ।
गोशाकटिकपीडां च करोत्येवमवृष्टिदः ॥

सौम्येऽब्देऽनावृष्टिर्मृगाखुशलभाण्डजैश्च सस्यवधः ।
व्याधिभयं मित्रैरपि भूपानां जायते वैरम् ॥४॥

Sloka 4.—In the Margasira year of Jupiter, there will be drought. The crops will be affected by wild animals, rats, locusts and birds. There will be outbreak of diseases, and kings will have dissensions even with their friends.

तथा च गर्गः
वर्षहन्ता व्याधिकरो मिथो भेदभयावहः ।
शलभाद्याकुलः सौम्यो दुर्भिक्षभयकारकः ॥

शुभकृज्जगतः पौषो निवृत्तवैराः परस्परं क्षितिपाः ।
द्वित्रिगुणो धान्यार्घः पौष्टिककर्मप्रसिद्धिश्च ॥५॥

Sloka 5.—The Pausha year of Jupiter will prove auspicious to all. Kings will leave their enmity and will become mutually friendly. There will be a rise* in the price of corn by 200 or 300 per cent. Preservative work will increase.

*According to the Commentator, a fall.

तथा च गर्गः ।
प्रशान्तव्याधिदुर्भिक्षदुर्वर्षाशनितस्करः ।
सर्वलक्षणसम्पन्नः पौषः संवत्सरोत्तमः ॥

पितृपूजापरिवृद्धिर्माघे हार्दिश्च सर्वभूतानाम् ।
आरोग्यवृष्टिधान्यार्घसम्पदो मित्रलाभश्च ॥६॥

Sloka 6.—In the Magha year of Jupiter, people will be interested in the worship of their Manes; and there will be a general feeling of satisfaction among all the creatures. General health will be good and there will be timely rains. The crops will be plenty and there will be good sales. Friendship among men will be on the increase.

तथा च गर्गः
क्षेममारोग्यं सुभिक्षं च वर्षण शिवमेव च ।
पितृपूजाः प्रवर्तन्ते माघे राज्ञां च सन्धयः ॥

फाल्गुनवर्षे विन्द्यात्क्वचित्क्वचित्क्षेमवृष्टिसस्यानि ।
दौर्भाग्यं प्रमदानां प्रबलाश्चौरा नृपाश्चोग्राः ॥७॥

Sloka 7.—In the Phalguna year of Jupiter, happiness will prevail only here and there ; so also will be the case with regard to rain and the crops. Young women will suffer ill luck ; thieves will enormously increase and kings will become cruel and severe.

तथा च गर्गः ।
नारीदौर्भाग्यकृच्चौरः फाल्गुनः सस्यवर्षदः ।
क्वचित्क्षेमं सुभिक्षं च क्वचिदक्षेमकारकः ॥

चैत्रे मन्दा वृष्टिः प्रियमन्नं क्षेममवनिपा मृदवः ।
वृद्धिश्च कोशधान्यस्य भवति पीडा च रूपवताम् ॥८॥

Sloka 8.—In the Chaitra year of Jupiter, the rains will be slight. Food will become costly ; people will be happy and kings will be kind-hearted. Pulses will thrive. Handsome persons will suffer.

तथा च गर्गः ।
मृदुप्रचारा राजानः प्रियमन्नं जनस्य च ।
क्षेममारोग्यं च मृदुता चैत्रवर्षस्तथा मृदुः ॥

वैशाखे धर्मरता विगतभयाः प्रमुदिताः प्रजाः सनृपाः ।
यज्ञक्रियाप्रवृत्तिर्निष्पत्तिः सर्वसस्यानाम् ॥९॥

Sloka 9.—In the Vaisakha year of Jupiter, people will be intent on doing virtuous deeds, will be devoid of fear and will be happy along with their kings. People will be engaged in performing sacrifices and other rites and there will be abundance of all kinds of crops.

तथा च गर्गः ।
ईतयः प्रशमं यान्ति सन्धिं कुर्वन्ति पार्थिवाः ।
वैशाखे तु सस्यजन्या वृष्टयः सम्भवन्ति हि ॥

ज्येष्ठे जातिकुलधनश्रेणीश्रेष्ठा नृपाः सधर्मज्ञाः ।
पीड्यन्ते धान्यानि च हित्वा कङ्गुं शमीजातिम् ॥१०॥

Sloka 10.—In the Jyeshta year of Jupiter, people who are prominent by birth (or caste), family, opulence and trade, kings and men of righteous conduct will come to grief. So also will the crops except Kangu and those of the Samee class.

सबीजानि is another reading for शमीजातिम्.

तथा च गर्गः ।
वृक्षगुल्मलतासस्यक्षेमवर्षविनाशनः ।
क्रूराज्ञादीप्तिजननो ज्यैष्ठो ज्येष्ठनृपान्तकृत् ॥

आषाढे जायन्ते सस्यानि क्वचिदवृष्टिरन्यत्र ।
योगक्षेमं मध्यं व्यग्राश्च भवन्ति भूपालाः ॥११॥

Sloka 11.—In the Ashadha year of Jupiter, there will be crops here and there and no rain in other places. The luck and happiness (of people) will only be medium. Kings will begin to be extremely active.

तथा च गर्गः ।
दुर्भिक्षाक्षेमजननश्चाषाढोऽन्योन्यभेदकृत् ।
भूपालयुद्धजननो मध्यमक्षेमकारकः ।

श्रावणवर्षे क्षेमं सम्यक् सस्यानि पाकमुपयान्ति ।
क्षुद्रा ये पाखण्डाः पीड्यन्ते ये च तद्भक्ताः ॥१२॥

Sloka 12.—In the Sravana year of Jupiter, there will be general happiness and the produce of lands will be plentiful. Heretics and base-minded men along with their followers will suffer.

तथा च गर्गः ।
श्रावणः सस्यसम्पन्नः क्षेमारोग्यकरः शिवः ।
धान्यं समर्घतां याति सम्यग्वर्षति वासवः ॥
क्षुद्रान् पाखण्डिनः सर्वान् तद्भक्तांश्चोपतापयेत् ।

भाद्रपदे वल्लीजं निष्पत्तिं याति पूर्वसस्यं च ।
न भवत्यपरं सस्यं क्वचित्सुभिक्षं क्वचिच्च भयम् ॥१३॥

Sloka 13.—In the Bhadrapada year of Jupiter, the yield of creepers (such as green grams) and the first crop will reach their fruition. There will be no second crop in the year. Food grains will be plenty only in some places. There will be panic or fear in other parts.

तथा च गर्गः ।

प्रौष्ठपात्सस्यजननो नाशयत्यपरं च यत् ।
करोति च क्वचित्क्षेमं क्वचिदक्षेमकारक: ॥

आश्वयुजेऽब्देऽजस्रं पतति जलं प्रमुदिताः प्रजाः क्षेमम् ।
प्राणचयः प्राणभृतां सर्वेषामन्नबाहुल्यम् ॥१४॥

Sloka 14.—In the Aswayuja year of Jupiter, there will be frequent rain; people will be happy and contented. All living beings will grow strong and food will be in plenty for all.

तथा च वृद्धगर्गः ।

पर्याप्तसस्यान्नजलक्षेमश्चाश्वयुजः शिवः ।
सम्प्रवृत्तोत्सवः श्रीमान् सर्वकामसुखावहः ॥

उदगारोग्यसुभिक्षक्षेमकरो वाक्पतिश्चरन् भानाम् ।
याम्ये तद्विपरीतो मध्येन तु मध्यफलदायी ॥१५॥

Sloka 15.—Jupiter while in his northern course confers health, happiness and plenty; this will be reverse in his southerly course. When he is in the middle, he will produce mixed effects.

विचरन् भद्वयमिष्टस्तत्सार्द्धं वत्सरेण मध्यफलः ।
सस्यानां विध्वंसी त्रिचरेदाधिकं यदि कदाचित् ॥१६॥

Sloka 16.—Jupiter is beneficent when he transits two asterisms in the course of the year. The effect will be medium when he passes through 2½ lunar mansions. If he should perchance go through more than this, he would destroy all the crops.

अनलभयमनलवर्णे व्याधिः पीते रणागमः श्यामे ।
हरिते च तस्करेभ्यः पीडा रक्ते तु शस्त्रभयम् ॥१७॥
धूमाभेऽनावृष्टिस्त्रिदशगुरौ नृपवधो दिवा दृष्टे ।
विपुलेऽमले सुतारे रात्रौ दृष्टे प्रजाः स्वस्थाः ॥१८॥

Slokas 17-18.—If Jupiter has the colour of fire, there will be risk from fire; if the colour be yellow, diseases will break out; if it be dark, a battle will be impending; if it be green, there will be danger from thieves; if it be red, there will be trouble from weapons; if it be smoky, there will be drought. If Jupiter be visible in the day, there will be regicide. If his disc appear big and clear at night and he be posited in an auspicious lunar mansion, the whole world will be happy.

In Sloka 18, नृपाः is another reading for प्रजाः

तथा च पराशरः

कदाचिद्यत्र दृश्येत दिवा देवपुरोहितः ।
राजा वा म्रियते तत्र स देशो वा विनश्यति ॥

रोहिण्योऽनलभं च वत्सरतनुर्नाभिस्त्वषाढाद्वयं
सार्पं हृत्पितृदैवतं च कुसुमं शुद्धैः शुभं तैः फलम् ।
देहे क्रूरनिपीडितेऽग्न्यनिलजं नाभ्यां भयं क्षुत्कृतं
पुष्पे मूलफलक्षयोऽथ हृदये सस्यस्य नाशो ध्रुवम् ॥१९॥

Sloka 19.—The asterisms Krittika and Rohini constitute the body of the संवत्सरपुरुष-Samvatsarapurusha; the two Ashadhas (Purva and Uttara) form the navel; Aslesha, the heart; and Magha, the flower. When these lunar mansions are devoid of malefics, the effect will be auspicious. If the body be afflicted by malefics through conjunction or aspect, there would be danger from fire and wind. If the navel be afflicted, there will be risk from famine. If the flower be afflicted roots and fruits would be destroyed. When the heart is afflicted, there will be the inevitable destruction of crops.

तथा च काश्यपः

कृत्तिका रोहिणी चोभे संवत्सरतनुः स्मृता ।
अषाढाद्वितयं नाभी सार्पं हृत्कुसुमं मघा ॥

क्रूरग्रहहते देहे दुर्भिक्षानलमारुताः ।
क्षुद्भयं तु भवेन्नाभ्यां पुष्पे मूलफलक्षयः ॥
हृदये सस्यहानिः स्यात्सौम्यैः पुष्टिः प्रकीर्तिता ।

गतानि वर्षाणि शकेन्द्रकालाद्धतानि रुद्रैर्गुणयेच्चतुर्भिः ।
नवाष्टपञ्चाष्ट युतानि कृत्वा विभाजयेच्छून्यशरागरामैः ॥२०॥
लब्धेन युक्तं शकभूपकालं संशोध्य षष्ट्या विषयैर्विभज्य ।
युगानि नारायणपूर्वकाणि लब्धानि शेषाः क्रमशः समाः स्युः ॥२१॥

Slokas 20-21.—Find out the number of years that have elapsed since the commencement of the Salivahana era. Multiply this by 44. Add 8589 to the product and divide the result by 3750. To the quotient thus obtained, add the Saka years. Divide this by 60 and the remainder thereof by 5. The quotient represents the five-year-periods ruled by Vishnu and others, and the remainder denotes the number of years that have elapsed in the particular lustrum.

एकैकमब्देषु नवाहतेषु दत्त्वा पृथग्द्वादशकं क्रमेण ।
हृत्वा चतुर्भिर्वसुदेवताद्यान्युडूनि शेषांशकपूर्वमब्दम् ॥२२॥

Sloka 22.—Place the years of Jupiter obtained in the previous Sloka separately in two places. Multiply the first by 9 and divide the other by 12. Add the above product (in the first case) and the quotient (in the second case). Divide the result by 4. The quotient will reveal the particular asterism reckoned from Dhanishta. The remainder will denote the Padas (पाद) in the next star that have been traversed by Jupiter.

In a Mahayuga (the period comprising the four Yugas), the number of solar years is 4320000 = 3750 × 1152
That of Jupiter for the same period is
4370688* = 3794 × 1152

* 4370640 as per Surya Siddhanta.

So that for every 3750 solar years we have 3794 years of Jupiter. Therefore 1 solar year $=1+\frac{44}{3750}$ years of Jupiter.

To find out the number of Jupiter years that had elapsed (in Kaliyuga) at the time of the commencement of the Salivahana era, we have to proceed thus:

The number of solar years that have passed from the beginning of Kaliyuga till the commencement of the Saka era is 3179. This converted into Jupiter years will be $\frac{3794}{3750} \times 3179$ or $3216\frac{1126}{3750}$

Now it is known that Kaliyuga commenced in the year Vijaya (the 27th year from Prabhava, which is the first year in a cycle of 60 years of Jupiter).

Therefore, $3216\frac{1126}{3750} + 26$ or $3242\frac{1126}{3750}$ being divided by 60, the remainder will give the particular year of Jupiter (in his cycle of 60 years) from Prabhava at the time of commencement of the Saka era, and this remainder is $2\frac{1126}{3750}$ which is the 3rd year or the year Sukla of the cycle.

Coming down to the period subsequent to the commencement of the Saka era, say the present time (वर्तमान शक-Vartamana Saka 1868 April 1945), the number of Jupiter years that have elapsed will be $1867 + \frac{44\times1867}{3750} + 2\frac{1126}{3750}$ from the beginning of Prabhava or $1867 + 21\frac{3398}{3750} + 2\frac{1126}{3750}$ or $1891\frac{774}{3750}$ which indicates that it is the 32nd year of the cycle or Vilambi. But actually, it is Hemalamba. The reason is that the figures for Jupiter's years as given by Aryabhatta or as per Surya-siddhanta are a bit more than that of Varahamihira. His figure 8589 appearing in Sloka 20 is different from 8626 that we got above. Calculating backwards from 8589, we find the number of siderial revolutions of Jupiter according to Varahamihira to be 364190000. This is probably the correct figure.

Sloka 22 gives a clue to find out the particular lunar mansion in which Jupiter may happen to be at any given time.

Taking the current Saka year 1868, we have the Saka years that have elapsed as 1867. The number of Jupiter years that have elapsed as calculated in the penultimate paragraph of page 96 will be $1891\frac{774}{3750}$. This when divided by 60 gives a quotient 31.

As per Sloka 22, we have to multiply the above quotient 31 by 9; then we get 279; and by dividing the same quotient by 12 we get $2\frac{7}{12}$. Adding these two figures we get $281\frac{7}{12}$. Dividing this result by 4 we get 70 and odd, thus indicating the asterism traversed by Jupiter, as the 17th. This when reckoned from Dhanishta is Uttaraphalguni.

विष्णुः सुरेज्यो बलभिद्धुताशस्त्वष्टोत्तरप्रोष्ठपदाधिपश्च ।
क्रमाद्युगेशाः पितृविश्वसोमशक्रानलाख्याश्विभगाः प्रदिष्टाः ॥२३॥

Sloka 23.—The lords of the 12 Yugas or five-year periods in the Jupiter's cycle are respectively (1) Vishnu (2) Brihaspati (3) Indra (4) Agni (5) Twashta (one of the creators) (6) Ahirbudhnya (7) the Manes (8) Viswedeva (9) the Moon (10) Indragni (11) the two Aswins and (12) Bhaga.

तथा च समाससंहितायाम् ।

विष्णुगुरुशक्रहुतभुक्त्वष्टाहिर्बुध्न्यपित्र्यवैश्वानि ।
सौम्यमथेन्द्राग्न्याख्यं त्वाश्विनमपि भाग्यसञ्ज्ञं च ॥

संवत्सरोऽग्निः परिवत्सरोऽर्क इदादिकः शीतमयूखमाली ।
प्रजापतिश्चाप्यनुवत्सरः स्यादिद्वत्सरः शैलसुतापतिश्च ॥२४॥

Sloka 24.—The names of the five years with their lords of each lustrum are (1) Samvatsara and Agni (2) Parivatsara and the Sun (3) Idavatsara and the Moon (4) Anuvatsara and Prajapati and (5) Idvatsara and Rudra.

वृष्टिः समाद्ये प्रमुखे द्वितीये प्रभूततोया कथिता तृतीये ।
पश्चाज्जलं मुञ्चति यच्चतुर्थं स्वल्पोदकं पञ्चममब्दमुक्तम् ॥२५॥

Sloka 25.—In the first year, the rains will be even, while in the second, there will be good rain in the initial portion of the season. In the third year, it will be plentiful, while in the fourth, there will be rain only in the latter half. In the fifth year, the rain will be scanty.

चत्वारि मुख्यानि युगान्यथैषां विष्णिन्द्रजीवानलदैवतानि ।
चत्वारि मध्यानि च मध्यमानि चत्वारि चान्त्यान्यधमानि विन्द्यात्॥

Sloka 26.—Of the 12 Yugas comprising the Jovial cycle, the four, *viz.*, Vishnu, Indra, Brihaspati and Agni are the best. The middle four are only medium. The last four are to be understood as the worst.

तथा च समाससंहितायाम्

चत्वारि युगान्यादौ शुभानि मध्यानि मध्यमफलानि ।
चत्वार्यन्त्यानि न शोभनानि वर्षैर्विशेषोऽत्र ॥

आद्यं धनिष्ठांशमभिप्रपन्नो माघे यदा यात्युदयं सुरेज्यः ।
षष्ट्यब्दपूर्वः प्रभवः स नाम्ना प्रपद्यते भूतहितस्तदाब्दः ॥२७॥

Sloka 27.—When Jupiter enters the first quarter of Dhanishta synchronous with his emergence from the conjunction of the Sun in the month of Magha, Prabhava, the first year of his cycle begins and it will be beneficial to all beings.

क्वचित्त्ववृष्टिः पवनाग्निकोपः सन्तीतयः श्लेष्मकृताश्च रोगाः ।
संवत्सरेऽस्मिन् प्रभवे प्रवृत्ते न दुःखमाप्नोति जनस्तथापि ॥२८॥

Sloka 28.—In this year, *viz.*, Prabhava, there will be drought in some parts; there will be outbreak of storms and fires, the six-fold troubles (*vide p. 61. supra*), and phlegmatic diseases. In spite of these, the people will not feel miserable.

तस्माद्द्वितीये विभवः प्रदिष्टः शुक्लस्तृतीयः परतः प्रमोदः ।
प्रजापतिश्चेति यथोत्तराणि शस्तानि वर्षाणि फलान्यथैषाम् ॥२९॥
निष्पन्नशालीक्षुयवादिसस्यां भयैर्विमुक्तामुपशान्तवैराम् ।
संहृष्टलोकां कलिदोषमुक्तां क्षत्रं तदा शास्ति च भूतधात्रीम् ॥३०॥

Slokas 29-30.—Thereafter, Vibhava, the second year begins. Then follow Sukla, Pramoda and Prajapati. The benefic effects will go on increasing in these years. During this period, Kshatriya kings will rule over the earth abounding in paddy, sugar-cane, barley and other grains, when the people will be free from fear and hatred, and where the people will be all-cheerful and free from the malefic effects of the Kali age.

आद्योऽङ्गिराः श्रीमुखभावसाह्वौ युवा सुधातेति युगे द्वितीये ।
वर्षाणि पञ्चैव यथाक्रमेण त्रीण्यत्र शस्तानि समे परे द्वे ॥३१॥
त्रिष्वाद्यवर्षेषु निकामवर्षी देवो निरातङ्कभयश्च लोकः ।
अब्दद्वयेऽन्त्येऽपि समा सुवृष्टिः किन्त्वत्र रोगाः समरागमश्च ॥३२॥

Slokas 31-32.—In the second Yuga which is composed of Angiras, Srimukha, Bhava, Yuva and Dhatu, the first three prove auspicious, the remaining two being middling. The lord of rain will pour down abundant rain in the first three years and the people will be free from affliction and fear. In the last two years, the rains will be equally distributed, but there will be the outbreak of diseases and war.

शाक्रे युगे पूर्वमथेश्वराख्यं वर्षं द्वितीयं बहुधान्यमाहुः ।
प्रमाथिनं विक्रममप्यथान्यद्वृषं च विन्द्याद्गुरुचारयोगात् ॥३३॥

आद्यं द्वितीयं च शुभे तु वर्षे कृतानुकारं कुरुतः प्रजानाम् ।
पापः प्रमाथी वृषविक्रमौ तु सुभिक्षदौ रोगभयप्रदौ च ॥३४॥

Slokas 33-34.—In the third lustrum presided over by Indra, the years are Easwara, Bahudhanya, Pramatthin, Vikrama and Vrisha caused the transit of Jupiter. The first two years will be auspicious and will bestow the fruits of the golden age on the people. The third will be wholly inauspicious and the last two will give plenty of food-grains and risk from diseases.

श्रेष्ठं चतुर्थस्य युगस्य पूर्वं यच्चित्रभानुं कथयन्ति वर्षम् ।
मध्यं द्वितीयं तु सुभानुसंज्ञं रोगप्रदं मृत्युकरं न तच्च ॥३५॥
तारणं तदनु भूरिवारिदं सस्यवृद्धिमुदितं च पार्थिवम् ।
पञ्चमं व्ययमुशन्ति शोभनं मन्मथप्रबलमुत्सवाकुलम् ॥३६॥

Slokas 35-36.—In the fourth lustrum, the first year, *viz.*, Chitrabhanu is declared to be the best, the second, named Subhanu is medium in result ; it brings on sickness without mortality. The next year known as Tharana gives copious rain. The year Parthiva is declared to yield luxuriant crops. The fifth year, namely Vyaya, will prove auspicious. Love reigns supreme and festivities will be the order of the day.

The commentator Bhattotpala adopts the reading नतं च instead of न तच्च in Sloka 35, and interprets नत to be the name of the third year instead of Tharana. In the next sloka, he adopts Tharana as the fourth omitting Parthiva. Accordingly he adopts the reading मुदितातिपार्थिवम्. This is not convincing as it is against our tradition.

त्वाष्ट्रे युगे सर्वजिदाद्य उक्तः संवत्सरोऽन्यः खलु सर्वधारी ।
तस्माद्विरोधी विकृतः खरश्च शस्तो द्वितीयोऽत्र भयाय शेषाः ॥३७॥

Sloka 37.—In the fifth lustrum presided over by त्वष्टा-Thwashta, Sarvajit is the first year. The next is

Sarvadhari, followed by Virodhin, Vikrita and Khara. Of the above, the second year is good and the rest bring about dread.

नन्दनोऽथ विजयो जयस्तथा मन्मथोऽस्य परतश्च दुर्मुखः ।
कान्तमत्र युग आदितस्त्रयं मन्मथः समफलोऽधमोऽपरः ॥३८॥

Sloka 38.--The sixth lustrum consists of the years Nandana, Vijaya, Jaya, Manmatha and Durmukha. The first three are propitious ; Manmatha is middling. The last will prove the worst of the lot.

हेमलम्ब इति सप्तमे युगे स्याद्विलम्बि परतो विकारि च ।
शर्वरीति तदनु प्लवः स्मृतो वत्सरो गुरुवशेन पञ्चमः ॥३९॥

ईतिप्राया प्रचुरपवना वृष्टिरब्दे तु पूर्वे
मन्दं सस्यं न बहुसलिलं वत्सरेऽतो द्वितीये ।
अत्युद्वेगः प्रचुरसलिलः स्यात्तृतीयश्चतुर्थो
दुर्भिक्षाय प्लव इति ततः शोभनो भूरितोयः ॥४०॥

Slokas 39-40.—The seventh lustrum is composed of the years Hemalamba, Vilambi, Vikari, Sarvari and Plava due to the transit of Jupiter. The first year will have stormy rain accompanied by the six-fold afflictions (*vide* Adhyaya V-52, *supra*). In the next year, the crops and rains will be scanty. The third year will prove very disastrous through floods, and the fourth will usher in famine. The last year Plava will prove auspicious with copious rain.

वैश्वे युगे शोभकृदित्यथाद्यः संवत्सरोऽतः शुभकृद्द्वितीयः ।
क्रोधी तृतीयः परतः क्रमेण विश्वावसुश्चेति पराभवश्च ॥४१॥
पूर्वापरौ प्रीतिकरौ प्रजानामेषां तृतीयो बहुदोषदोऽब्दः ।
अन्त्यौ समौ किन्तु पराभवेऽग्निः शस्त्रामयार्तिर्द्विजगोभयं च ॥४२॥

Slokas 41-42.—In the 8th lustrum ruled by Viswedeva the years are Sobhakrit (also Sokahrit), Subhakrit, Krodhi, Viswavasu and Parabhava. The first two bring joy and contentment to people. The third will prove very malefic. The last two will be middling. But in the fifth year Parabhava, there will be fire, affliction caused by war and diseases; and the Brahmins and kine will suffer.

शोकहृद् is another reading for शोभकृत्.

आद्यः प्लवङ्गो नवमे युगेऽब्दः स्यात्कीलकोऽन्यः परतश्च सौम्यः ।
साधारणो रोधकृदित्यथाब्दः शुभप्रदौ कीलकसौम्यसञ्ज्ञौ ॥४३॥
कष्टः प्लवङ्गो बहुशः प्रजानां साधारणेऽल्पं जलमीतयश्च ।
यः पञ्चमो रोधकृदित्यथाब्दश्चित्रं जलं तत्र च सस्यसम्पत् ॥४४॥

Slokas 43-44.—In the ninth lustrum, the respective years are Plavanga, Keelaka, Saumya, Sadharana and Rodhakrit. Of these, Keelaka and Saumya are good, while Plavanga will prove troublesome in many ways to the people. In the year Sadharana, there will not be much rain and there will be the six-fold afflictions. In the fifth year, the rain will be unequally distributed, but crops will flourish.

इन्द्राग्निदैवं दशमं युगं यत्तत्राद्यवर्षं परिधाविसञ्ज्ञम् ।
प्रमाद्यथानन्दमतः परं यत् स्याद्राक्षसंचानलसञ्ज्ञितं च ॥४५॥
परिधाविनि मध्यदेशनाशो नृपहानिर्जलमल्पमाग्निकोपः ।
अलसस्तु जनः प्रमादिसञ्ज्ञे डमरं रक्तकपुष्पबीजनाशः ॥४६॥
तत्परः सकललोकनन्दनो राक्षसः क्षयकरोऽनलस्तथा ।
ग्रीष्मधान्यजननोऽत्र राक्षसो वह्निकोपमरकप्रदोऽनलः ॥४७॥

Slokas 45-47—In the tenth Yuga presided over by Indragni, the first year is known as Paridhavi; then follow the four years Pramadi, Ananda, Rakshasa and Anala. In the year Paridhavi, the middle country will suffer, and a king will die. There will be dearth of water and trouble from fire. In the year, Pramadi, people will be lazy ; there will be war, and red flowers and red seeds will be destroyed. The next year Ananda will bring joy to all. The two years Rakshasa and Anala will produce a general decay ; the former will be marked by the growth of summer crops and the latter by the outbreak of fires and epidemics.

प्रमाथिनं विक्रममप्यथान्यम् is another reading (in Sloka 45). In Sloka 47, विक्रमः is another reading for तत्परः·

एकादशे पिङ्गलकालयुक्तासिद्धार्थरौद्राः खलु दुर्मतिश्च ।
आद्ये तु वृष्टिर्महती सचौरा श्वासो हनूकम्पयुतश्च कासः ॥४८॥
यत्कालयुक्तं तदनेकदोषं सिद्धार्थसंज्ञे बहवो गुणाश्च ।
रौद्रोऽतिरौद्रः क्षयकृत्प्रदिष्टो यो दुर्मतिर्मध्यमवृष्टिकृत्सः ॥४९॥

Slokas 48-49.—The eleventh Yuga is composed of the years Pingala, Kalayukta, Siddhartha, Raudra and Durmati. In the first year, there will be excessive rain. Robbers will increase. People will suffer from Asthma, cough, followed by the shaking of the jaws. The year Kalayukta has got many defects and evils, while the year Siddhartha contains many good qualities. In the year Raudra, there will be much suffering and loss. The year Durmati will have medium rain.

भाग्ये युगे दुन्दुभिसञ्ज्ञमाद्यं सस्यस्य वृद्धिं महतीं करोति ।
उद्गारिसञ्ज्ञं तदनु क्षयाय नरेश्वराणां विषमा च वृष्टिः ॥५०॥
रक्ताक्षमब्दं कथितं तृतीयं यास्मिन् भयं दंष्ट्रिकृतं गदाश्च ।
क्रोधं बहुक्रोधकरं चतुथ राष्ट्राणि शून्यीकुरुते विरोधैः ॥५१॥

Slokas 50-51.—In the twelfth Yuga, the first year is named Dundubhi and will be marked by the growth of plenty of food grains. Then follows Udgari or Rudhirodgari, wherein kings will suffer and the rains also will be uneven and irregular. The third year is Raktaksha in which there will be general danger caused by tusked animals and diseases. In the fourth year Krodha, people will become subjected to anger and kingdoms will be devastated through wars.

In Sloka 50, अङ्गार is another reading for उद्गारि.

क्षयमिति युगस्यान्त्यस्यान्त्यं बहुक्षयकारकं
जनयति भयं तद्विप्राणां कृषीवलवृद्धिदम ।
उपचयकरं विट्शूद्राणां परस्वहृतां तथा
कथितमखिलं षष्ट्यब्दे यत्तदत्र समासतः ॥५२॥

Sloka 52.—Kshaya is the name given to the last year of the 12th or last Yuga of Jupiter. It will cause decay in many ways to the people, engender a sort of fear among the Brahmin class. The agriculturists will prosper. The Vaisyas and the Sudras will gain ; so also the robbers. Thus have been declared here briefly all the effects arising from the 60 years.

तथा च समाससंहितायाम् ।
ऐन्द्रे तृतीयमशुभं द्वितीयवर्जानि पञ्चमे तु युगे ।
पित्र्ये युगे तृतीयं चतुर्थमपि पापदं वर्षम् ॥
वैश्वे तृतीयमशुभं शुभदान्युक्तानि चावशेषाणि ।
सौम्ये द्वितीयवर्षं शुभावहं यत्तृतीयं तु ॥
प्रथितं शुभमैन्द्राग्नौ तृतीयवर्षं तथाश्विदैवत्ये ।
भाग्ये प्रथमं वर्षं षष्ट्यब्दस्यैष सङ्क्षेपः ॥

अकलुषांशुजटिलः पृथुमूर्तिः कुमुदकुन्दकुसुमस्फटिकाभः ।
ग्रहहतो न यदि सत्पथवर्ती हितकरोऽमरगुरुर्मनुजानाम् ॥५३॥

Sloka 53.—Jupiter, with rays unbedimmed, dense and spread over all round with a form broad and white as Kumuda and Kunda flowers and clear as crystal and not overpowered by any other planet and on the march in the right direction will prove beneficial to the whole mankind.

Thus ends the 8th Adhyaya on the "course of Jupiter".

शुक्रचारः ॥९॥ Venus.

नागगजैरावतवृषभगोजरद्गवमृगाजदहनाख्याः ।
अश्विन्याद्याः कैश्चित्त्रिभाः क्रमाद्वीथयः कथिताः ॥१॥

Sloka 1.—It has been stated (by Devala and others) that there are nine roads *viz.*, (1) नाग Naga (2) गज-Gaja (3) ऐरावत-Airavata (4) वृषभ-Vrishabha (5) गो-Go (6) जरद्गव-Jaradgava (7) मृग-Mriga (8) अज-Aja and (9) दहन-Dahana formed respectively by the nine triads of stars reckoned from Aswini and ascribed to Venus.

तथा च देवलः ।

अश्विन्यादित्रिभाः सर्वा नागाद्या दहनान्तिकाः ।
वीथयो भृगुपुत्रस्य नव प्रोक्ताः पुरातनैः ॥

तथा च काश्यपः

त्रिष्वश्विन्यादिषु यदा चरति भृगुनन्दनः ।
नागवीथीति सा ज्ञेया प्रथमान्या निबोधत ॥
रोहिण्यादिगजा ज्ञेयाऽदित्याद्यैरावती स्मृता ।
मघाद्या वृषभा ज्ञेया हस्ताद्या गौः प्रकीर्तिता ॥
जारद्गवा विशाखाद्या मूलाद्या मृगवीथिका ।
अजवीथी विष्णुभाद्याऽजाद्या तु दहना स्मृता ॥

नागा तु पवनयाम्यानलानि पैतामहात् त्रिभास्तिस्रः ।
गोवीथ्यामश्विन्यः पौष्णं द्वे चापि भद्रपदे ॥२॥

Sloka 2.–But according to our view, the Naga road is the course of Venus over the three asterisms Swati, Bharani and Krittika and those of the Gaja, Airavata & Vrishabha are composed of the succeeding three triads, *viz.* (1) Rohini, Mrigasira and Ardra (2) Punarvasu, Pushya and Aslesha and (3) Magha, Purvaphalguni and Uttaraphalguni. The four stars composing the Go-Veethee are Aswini, Revati, Purvabhadra and Uttarabhadra.

जारद्गव्यां श्रवणात् त्रिभं मृगाख्या त्रिभं च मैत्राद्यम् ।
हस्तविशाखात्वाष्ट्राण्यजेत्यषाढाद्वयं दहना ॥३॥

Sloka 3.—The road जारद्गवी-Jaradgavee consists of the three asterisms Sravana, Dhanishta and Satabhisha. That named मृगा-Mriga sways over Anuradha, Jyestha and Moola. The three asterisms Hasta, Visakha and Chittra constitute the अजवीथी-Ajaveethee. The दहनवीथी-Dahana Veethee consists of the two stars Purvashadha and Uttarashadha.

तिस्रस्तिस्रस्तासां क्रमादुदङ्मध्ययाम्यमार्गस्थाः ।
तासामप्युत्तरमध्यदक्षिणेन स्थितैकैका ॥४।

Sloka 4.—Of the above nine courses, the first three, *viz.*, नाग-Naga, गज-Gaja and ऐरावत-Airavatha are northern, the next three are central and the last ones, southern. In each trio, there is a further sub-division into (1) northern (2) central and (3) southern.

तथा च गर्गः

कृत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्याद्यास्त्रिभास्तिस्रो गजैरावतवार्षभाः ॥
अहिर्बुध्न्याश्विपौष्णं च गोवीथीति प्रकीर्तिता ।
श्रवणात्त्रितयं ज्ञेया वीथी जारद्गवीति सा ॥
मैत्रत्रिभा मृगाख्या स्याद्धस्तचित्राविशाखिका ।

अजवीथी तु दहनाषाढयुग्ममिति स्मृता ॥
पूर्वोत्तरा नागवीथी गजवीथी तदुत्तरा ।
ऐरावती ततो याम्या एतास्तूत्तरतः स्मृताः ॥
आर्षभी तु चतुर्थी स्याद्गोवीथी पञ्चमी स्मृता ।
षष्ठी जारद्गवी ज्ञेया तिस्रस्ता मध्यमाश्रिताः ॥
सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।
दहना नवमी ज्ञेया दक्षिणं मार्गमाश्रिताः ॥
तथा च समाससंहितायाम् ।
वीथी नागा याम्नी स्वातिर्भरणी च कृत्तिका चैव ।
स्वायम्भुवस्त्रिभाः स्युर्गजवीथ्यैरावती वृषभा ॥
एकपदादिचतुष्कं गौः स्याज्जारद्गवी त्रिभा श्रवणात् ।
मैत्रात्त्रिभं मृगाऽजा हस्तश्चित्रा विशाखा च ॥
द्वे चाषाढे दहना तिस्र उदग्वीथयः क्रमाच्छुभदाः ।
मध्या मध्यास्तिस्रो याम्याः पापा मृगाद्यास्ताः ॥

वीथीमार्गानपरे कथयन्ति यथास्थितान् भमार्गस्य ।
नक्षत्राणां तारा याम्योत्तरमध्यमास्तद्वत् ॥५॥

Sloka 5.—It has been declared by other sages that just as there are the three courses in the starry firmament, even so, the asterisms have their positions defined as northern, central and southern according to their situation in respect of the ecliptic. Similarly, if Venus transits north of a star, he is said to be in his northerly course, etc.

तथा च काश्यपः
नक्षत्राणां त्रयो मार्गा दक्षिणोत्तरमध्यमाः ।
उदक्स्थास्तारकाः सौम्यो मध्यमो मध्यमा स्मृतः ॥
दक्षिणा दक्षिणो मार्गो नक्षत्रेषु प्रकीर्तितः ।
नक्षत्रात्सौम्यगः सौम्यमार्गस्थो ग्रह उच्यते ॥
दक्षिणे दक्षिणो मार्गो मध्ये मध्य इति स्मृतः ।

उत्तरमार्गो याम्यादि निगदितो मध्यमस्तु भाग्याद्यः ।
दक्षिणमार्गोऽषाढादि कैश्चिदेवं कृता मार्गाः ॥६॥

Sloka 6.—There are others (like Garga) who say that the nine asterisms from Bharani onwards constitute the northern course, while the central one is formed by the nine asterisms beginning from Purvaphalguni and the southern one is composed of the nine stars counted from Purvashadha.

तथा च गर्गः ।
अवयुग्भोगपर्यन्तेऽषाढादौ नवके गणे ।
वर्तमानः सदा क्रूरो दक्षिणे पथि वर्तते ॥
शुक्रो निर्ऋतिपर्यन्ते भाग्यादौ नवके गणे ।
वर्तमानाश्च मध्यस्थो मध्यमे पथि वर्तते ॥
भरण्यादौ मघान्ते च तृतीये नवके गणे ।
वर्तमानः शुभो ज्ञेय उत्तरे पथि वर्तते ॥

ज्यौतिषमागमशास्त्रं विप्रतिपत्तौ न योग्यमस्माकम् ।
स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये ॥७॥

Sloka 7.—The science of astrology *cum* astronomy was founded on the intuition of great saints. Should there be any difference in their views, it would not be proper on our part to suggest the correct course. Hence I can only quote various opinions.

उत्तरवीथिषु शुक्रः सुभिक्षशिवकृद्गतोऽस्तमुदयं वा ।
मध्यासु मध्यफलदः कष्टफलो दक्षिणस्थासु ॥८॥

Sloka 8.—Venus, setting or rising in the northern routes will produce abundant food-grains and prosperity to people. When he is in the central routes, he will produce middling effects ; while in the southern ones, the effects will be untoward.

तथा च गर्गः ।
उदयास्तमयं कुर्वन्मार्गमुत्तरमाश्रितः ।
सुभिक्ष च सुवृष्टिं च योगक्षेमं विनिर्दिशेत् ॥

उदयास्तमयं कुर्यान्मध्यमं मार्गमाश्रितः ।
मध्यमं चार्घसस्यं च योगक्षेमं विनिर्दिशेत् ॥
उदयास्तमयं कुर्याद्दक्षिणं मार्गमाश्रितः ।
धान्यस्य सङ्ग्रहं कृत्वा केदारेषु तिलान् वपेत् ॥

अत्युत्तमोत्तमोनं सममध्यन्यूनमधमकष्टफलम् ।
कष्टतरं सौम्याद्यासु वीथिषु यथाक्रमं ब्रूयात् ॥९॥

Sloka 9.—The course of Venus in the three routes नाग, गज and ऐरावत will produce effects *par excellence*, excellent and slightly good. Similarly the effects have to be pronounced to be even, middling and slightly bad, when Venus traverses the next three routes. In the last three routes, he will produce effects which will prove undesirable, disastrous and totally destructive respectively.

भरणीपूर्वं मण्डलमृक्षचतुष्कं सुभिक्षकरमाद्यम् ।
वङ्गाङ्गमाहिषबाह्लिककालिङ्गदेशेषु भयजननम् ॥१०॥
अत्रोदितमारोहेद् ग्रहोऽपरो यदि सितं ततो हन्यात् ।
भद्राश्वशूरसेनकयौधेयककोटिवर्षनृपान् ॥११॥

Slokas 10-11.—The four asterisms commencing from Bharani constitute the first Mandala or cycle of Venus and produce plenty of food. But, there will be fright in the countries Vanga, Anga, Mahisha, Valheeka and Kalinga.

If after the rising of Venus in this मण्डल-Mandala another planet should pass over him, the latter will destroy the kings of the tribes Bhadraswa, Surasena, Yaudheya and Kotivarsha.

भचतुष्टयमार्द्राद्यं द्वितीयममिताम्बुसस्यसम्पत्त्यै ।
विप्राणामशुभकरं विशेषतः क्रूरचेष्टानाम् ॥१२॥
अन्येनात्राक्रान्ते म्लेच्छाटविकश्वजीविगोमन्तान् ।
गोनर्दनीचशूद्रान् वैदेहांश्चानयः स्पृशति ॥१३॥

Sloka 12-13. The four stars beginning from Ardra form the second मण्डल or cycle and Venus, while in this, will bestow plenty of water and food-crops. But he will be unfavourable to the Brahmin class, especially so to those that commit cruel deeds. If Venus is overpowered in this मण्डल-Mandala by another planet, he will cause distress to the Mlechchas, foresters eaters of dog's flesh and cowherds, the people of Gonarda, low-class people, Sudras and the people of Videha.

विचरन् मघादिपञ्चकमुदितः सस्यप्रणाशकृच्छुक्रः ।
क्षुत्तस्करभयजननो नीचोन्नतिसङ्करकरश्च ॥१४॥
पित्राद्येऽवष्टब्धो हन्त्यन्ये नाविकान् शबरशूद्रान् ।
पुण्ड्रापरान्त्यशूलिकवनवासिद्रविडसामुद्रान् ॥१५॥

Slokas 14-15.—When Venus after rising is passing through the 3rd मण्डल formed by the five stars commencing from Magha, he will destroy crops, cause danger from famine and robbers, revolutionise the social levels and create commingling of the social strata.

If Venus is assailed by another planet in this cycle, he destroys shepherds, Sabaras, Sudras, Pundras, savages of the western countries, the Sulikas, foresters, the Dravidas and people living on the coasts.

स्वात्याद्यं भत्रितयं मण्डलमेतच्चतुर्थमभयकरम् ।
ब्रह्मक्षत्रसुभिक्षाभिवृद्धये मित्रभेदाय ॥१६॥
अत्राक्रान्ते मृत्युः किरातभर्तुः पिनष्टि चेक्ष्वाकून् ।
प्रत्यन्तावन्तिपुलिन्दतङ्गणान् शूरसेनांश्च ॥१७॥

Slokas 16-17.—The three stars commencing from Swati form the fourth Mandala which removes fear from people's minds, promotes the happiness of Brahmins and

Kshatriyas, and the growth of crops, but creates misunderstanding among friends. If Venus be overpowered (by another planet) in this Mandala, death overtakes the Kirata-chieftain, and the Ikshvakus will be crushed. So also will be the cave-men, people of Avanti, Pulindas, Tanganas and Surasenas.

ज्येष्ठाद्यं पञ्चर्क्षं क्षुत्तस्कररोगदं प्रबाधयते ।
काश्मीराश्मकमत्स्यान् सचारुदेवीनवन्तींश्च ॥१८॥
अत्रारोहेद् द्रविडाभीराम्बष्ठत्रिगर्तसौराष्ट्रान् ।
नाशयति सिन्धुसौवीरिकांश्च काशीश्वरस्य वधः ॥१९॥

Slokas 18-19.—The five asterisms beginning with Jyeshta constitute the fifth मण्डल. Herein, the people will suffer from hunger, robbers and diseases. Similarly the people of Kashmira, Asmaka, Matsya, Avanti and those living on the banks of the Charudevi will be in distress. If Venus be overpowered here, he destroys the Dravidas, Abheeras, Ambashtas, Trigarthas and Saurashtras, people of Sindhu and the Sauveerakas. The king of Kasi will meet with his end.

षष्ठं षण्नक्षत्रं शुभमेतन्मण्डलं धनिष्ठाद्यम् ।
भूरिधनगोकुलाकुलमनल्पधान्यं क्वचित्सभयम् ॥२०॥
अत्रारोहेच्छूलिकगान्धारावन्तयः प्रपीड्यन्ते ।
वैदेहवधः प्रत्यन्तयवनशकदासपरिवृद्धिः ॥२१॥

Slokas 20-21.—The sixth Mandala which is auspicious is composed of six asterisms beginning with Dhanishta. The period will be marked by an increase of prosperity, cattle-wealth and food-grains ; but in some places there will be fear. If Venus be assailed here, he will cause distress to the Sulikas, people of Gandhara and

Avanti ; people of Videha will be destroyed ; cave men, Yavanas, Sakas and servants will thrive.

अपरस्यां स्वात्याद्यं ज्येष्ठाद्यं चापि मण्डलं शुभदम् ।
पित्र्याद्यं पूर्वस्यां शेषाणि यथोक्तफलदानि ॥२२॥

Sloka 22.—Venus in passing through the fourth and the fifth Mandalas in the west will confer benefits on the people. Similar will be the result when he transits the third division in the east. The effects of his transits in the other Mandalas will be as already stated.

तथा च पराशरः ।

आद्यरोहितदारुणविरोचनोर्ध्वदण्डतीक्ष्णान्येतानि षण्मण्डलानि ।

तथा च समाससंहितायाम्

भरणीरौद्रमघानिलशक्रधनिष्ठादिसंप्रवृत्तेषु ।
चारोदयः शुभो मण्डलेषु हित्वैन्द्यापित्र्याद्ये ॥

दृष्टोऽनस्तमितेऽक भयकृत् क्षुद्रोगकृत्समस्तमहः ।
अर्द्धदिवसे च सेन्दुर्नृपबलपुरभेदकृच्छुक्रः ॥२३॥

Sloka 23.—If Venus be visible before Sunset, he will cause fear ; if seen throughout the day, there will be hunger and disease. At midday if he is seen conjoined with the Moon, there will be discord between the king's troops and the citizens.

तथा च पराशरः

अहः सर्वं यदा शुक्रो दृश्यतेऽथ महाग्रहः ।
तदा त्वागन्तुभिर्ग्रामा बाध्यन्ते नगराणि च ॥

भिन्दन् गतोऽनलर्क्षं कूलातिक्रान्तवारिवाहाभिः ।
अव्यक्ततुङ्गनिम्ना समा सरिद्भिर्भवति धात्री ॥२४॥

Sloka 24.—If Venus passes through the middle of Krittika, the earth consisting of elevations and depressions becomes levelled up by the rivers through waters overflowing the banks.

प्राजापत्ये शकटे भिन्ने कृत्वेव पातकं वसुधा ।
केशास्थिशकलशबला कापालमिव व्रतं धत्ते ॥२५॥

Sloka 25.—When the cart of Rohini is broken through by Venus, the earth will be strewn with hair and pieces of bones and assume the form of one who performs the कापालव्रत-Kapalavrata to atone for the murder of a Brahmin.

Here the author has indulged in a bit of poetic fancy. The idea is that many will be killed in battle, etc.

For कापालव्रत *Vide* मनुस्मृति XI-72

The wain of Rohini is cleft, *i.e.*, undergoes occultation by a planet, when the latter, standing in the 17th degree of Taurus has a southern latitude (विक्षेप) of a little more than two degrees.

तथा च ब्रह्मसिद्धान्ते ।
विक्षेपोंऽशाद्वितयादधिको वृषभस्य सप्तदशभागे ।
यस्य ग्रहस्य याम्यो भिनत्ति शकटं स रोहिण्याः ॥
तथा च भानुभट्टः
वृषस्यांशे सप्तदशे विक्षेपो यस्य दक्षिणः ।
अंशद्वयाधिको भिन्द्याद्रोहिण्याः शकटं तु सः ॥

सौम्योपगतो रससस्यसङ्क्षयायोशनाः समुद्दिष्टः ।
आर्द्रागतस्तु कोशलकलिङ्गहा सलिलनिकरकरः ॥२६॥

Sloka 26.—When Venus comes to Mrigasiras, he will destroy juices and crops. When he goes to Ardra, he causes ruin to the Kosala and Kalinga countries and brings on excessive rain.

अश्मकवैदर्भाणां पुनर्वसुस्थे सिते महाननयः ।
पुष्ये पुष्टा वृष्टिर्विद्याधरगणविमर्दश्च ॥२७॥

Sloka 27.—When Venus is in Punarvasu, the Asmakas and the Vaidarbhas will be put to much suffering. When he is in Pushya, there will be copious rain and the Vidyadharas will be crushed in battle.

आश्लेषासु भुजङ्गमदारुणपीडावहश्चरन् शुक्रः ।
भिन्दन् मघां महामात्रदोषकृद्भूरिवृष्टिकरः ॥२८॥

Sloka 28.—When he is in Aslesha, the people will undergo immense suffering caused by snake-poison. When he is piercing Magha, he will cause trouble to the chief of Mahouts. There will be copious rain.

"To the chief Msnister" if the reading महामात्य be adopted.

Utpala gives in a quotation the definition of the cleaving, *alias* occultation, of the junction star of Magha by a planet:

भेदलक्षणं गणितकैरुक्तम् ।
छादयति योगतारां मानार्द्धोनाधिकार्द्धविक्षेपात् ।
स्फुटविक्षेपो यस्याधिकोनको भवति समदिक्स्थः ॥

The definition of the occultation of the star in question according to the scientific astronomers, is as follows: "A planet occults the junction star of Magha (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star" From this we may deduce that the author of the stanza, whoever he may have been (probably Brahmagupta), had a still more accurate knowledge of the real latitude of Regulus than the Surya Siddhanta has, in which the latitude is stated to be O. Another stanza defines the latitude of the Moon when causing the occultation of certain stars:

विक्षेपेऽन्त्ये सौम्ये तृतीयतारां भिनत्ति पित्र्यस्य ।
इन्दुर्भिनत्ति पुष्यं पौष्णं वारुणमविक्षिप्तः ॥ Kern.

भाग्ये शबरपुलिन्दप्रध्वंसकरोऽम्बुनिवहमोक्षाय ।
आर्यम्णे कुरुजाङ्गलपाञ्चालघ्नः सलिलदायी ॥२९॥

Sloka 29.—When Venus is in Purvaphalguni, the Sabaras and the Pulindas will meet with destruction;

there will be copious rain. When he is in Uttaraphalguni, the Kurus, people of Jangala and the Panchalas will be destroyed ; but there will be rain.

कौरवचित्रकराणां हस्ते पीडा जलस्य च निरोधः ।
कूपकृदण्डजपीडा चित्रास्थे शोभना वृष्टिः ॥३०॥

Sloka 30.—When Venus is in Hasta, the Kauravas and artists will suffer. There will be drought. Diggers of wells and birds will suffer when Venus is in Chittra; but there will be good rain.

स्वातौ प्रभूतवृष्टिर्दूतवणिग्नाविकान् स्पृशत्यनयः ।
ऐन्द्राग्नेऽपि सुवृष्टिर्वणिजां च भयं विजानीयात् ॥३१॥

Slaka 31. When Venus is in Swati, there will be copious rain. Messengers, traders and sailors will suffer. If Venus be in Visakha, there will be dread among the traders.

मैत्रे क्षत्रविरोधो ज्येष्ठायां क्षत्रमुख्यसन्तापः ।
मौलिकभिषजां मूले त्रिष्वपि चैतेष्वनावृष्टिः ॥३२॥

Sloka 32.—When Venus is in Anuradha, there will be dissensions among Kshatriyas. When he is in Jyeshta, there will be trouble to the Kshatriya chiefs. When Venus is in Moola, druggists and physicians will be worried. In none of these three, there will be rain.

आप्ये सलिलजपीडा विश्वेशे व्याधयः प्रकुप्यान्ति ।
श्रवणे श्रवणव्याधिः पाखण्डिभयं धनिष्ठासु ॥३३॥

Sloka 33.—When Venus is in Purvashadha, people will be troubled by aquatic animals and products (aquatic animals will suffer, according to some). When he is in Uttarashadha, there will be a crop of diseases. When he is in Sravana, there will be ear-disease, and when he is in Dhanishta, there will be danger to heretics.

शतभिषजि शौण्डिकानामजैकभे द्यूतजीविनां पीडाम् ।
कुरुपाञ्चालानामपि करोति चास्मिन् सितः सलिलम् ॥३४॥

Sloka 34.—When Venus is in Satabhishak, distillers of toddy or arrack will be distressed. When he is in Purvabhadra, gamblers will come to grief. The Kurus and Panchalas also will suffer. But there will be rain.

आहिर्बुध्न्ये फलमूलतापकृद्यायिनां च रेवत्याम् ।
अश्विन्यां हयपानां याम्ये तु किरातयवनानाम् ॥३५॥

Sloka 35.—In Uttarabhadra, Venus causes damage to fruits and roots ; in Revati, to travellers and marchers; in Aswini, to horse-keepers ; and in Bharani, to Kiratas and Yavanas.

तथा च काश्यपः ।
भेदयेत् कृत्तिकां शुक्रो बहुतोयं विमुञ्चति ।
रोहिण्यां मरणं घोरं गृध्राकुलभयाकुलम् ॥
मृगे तु सर्वसस्यानां क्षयं कुर्याद्भृगोः सुतः ।
आर्द्रासु च कलिङ्गानां कोशलानां भयावहः ॥
पुनर्वसौ विदर्भाणां पीडयत्युशनास्तथा ।
पुष्ये पुष्टिं समायान्ति जनाः सस्यानि वृष्टयः ॥
आश्लेषासूशना भेदात्पीडयेद्भृगुजैः प्रजाः ।
मघाभेदकरः शुक्रो महामात्रांश्च पीडयेत् ॥
भाग्ये शबरविध्वंसं बहुवृष्टिं प्रमुञ्चति ।
आर्यम्णे तु कुरुक्षेत्रं पाञ्चालांश्चोपतापयेत् ॥
हस्ते चित्रकराणां तु पीडा वृष्टिक्षयो भवेत् ।
सुवृष्टिं कूपकृत्पीडां चित्राभेदं यदा व्रजेत् ॥
स्वातिभेदे सुवृष्टिं च वणिग्नाविकभीतिदः ।
विशाखायां सुवृष्टिं च मैत्रे मित्रं विरुध्यति ॥
ऐन्द्रे पौरविरोधः स्यान्मूले तु भिषजां भयम् ।

आप्ये वैश्वे व्याधिभयं वैष्णवे कर्णवेदना ॥
धनिष्ठासु कुकर्मस्थान् वारुणे शौण्डिकक्षयम् ।
प्रोष्ठपादे पूर्वसक्तानहिर्बुध्न्ये फलक्षयः ॥
यायिनां सनृपाणां च पौष्णे ज्ञेयं महद्भयम् ।
अश्विन्यां हयपीडाकृद्भरण्यां कृषिजीविनाम् ॥

चतुर्दशीं पञ्चदशीं तथाष्टमीं तामिस्रपक्षस्य तिथिं भृगोः सुतः ।
यदा व्रजेद्दर्शनमस्तमेति वा तदा मही वारिमयीव लक्ष्यते ॥३६॥

Sloka 36.—When Venus becomes visible or sets on the 14th, 15th or the 8th day of the dark fortnight, the earth will appear as if it were made of water, *i.e.*, there will be abundant rain.

तथा च काश्यपः

कृष्णपक्षे ह्यमावास्याचतुर्दश्यष्टमीषु च ।
उदयं भार्गवः कुर्यात्तदा वृष्टिं प्रमुञ्चति ॥

पराशरश्चात्र विशेषमाह ।
कार्तिके तु यदा मासि कुरुतेऽस्तमयोदयौ ।
तदाह्नां नवतिं पूर्णां देवो भुवि न वर्षति ॥
वर्तमानो यदा शुक्रो कृत्तिकासु बृहस्पतिः ।
उदेति तु तदा देवस्तां समां वर्षते समाम् ॥
अस्तोदये तु शुक्रस्य यदि चन्द्रादिवाकरौ ।
आवृत्तिमार्गं कुर्वाते तदा वर्षति भार्गवः ॥

अवार्षुके भे विचरन् यदि वर्षति भार्गवः ।
वायुकर्क्षगतो व्यक्तं षोडशार्चिर्न वर्षति ॥

गुरुर्भृगुश्चापरपूर्वकाष्ठयोः परस्परं सप्तमराशिगौ यदा ।
तदा प्रजा रुग्भयशोकपीडिता न वारि पश्यन्ति पुरन्दरोज्झितम् ॥

Sloka 37—If Venus and Jupiter be in exact opposition, and in the East and West (1st and 7th), the people will be oppressed with sickness, fear and grief and will not receive even a drop of water from heaven.

तथा च

उदयास्तमयस्थौ तु यदा शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ स्यातां जनयेतां तदा भयम् ॥

ऋषिपुत्रेण च भृगुगुरू अपरपूर्वकाष्ठास्थावभिहितौ । तथा चाह ।

पृष्ठतस्तूशना यत्र पुरस्ताच्च बृहस्पतिः ।
न च कश्चिद्ग्रहो मध्ये बुधो वाप्यथ दृश्यते ॥
एकमार्गसमापन्नौ प्रेक्षमाणौ परस्परम् ।
ते दिशौ पीडिते विन्द्यात् त्रीन् पक्षानभियोजयेत् ॥

तथा च भद्रबाहौ पठ्यते ।

प्रत्यूषे प्राक्स्थितः शुक्रः पृष्ठतश्च बृहस्पतिः ।
यदाऽन्योन्यं निरीक्षेत तदा चक्रं प्रवर्तते ॥
धर्मार्थकामा लुप्यन्ते प्रस्तावा वार्णसङ्कराः ।
नृपाणां च समुद्योगो यतः शुक्रस्ततो जयः ॥
अवृष्टिश्च भयं रोगं दुर्भिक्षं च तदा भवेत् ।
आढकेन तु धान्यस्य ग्राहकः स्यात्तदा प्रियः ॥
यदा तु पृष्ठतः शुक्रः पुरतश्च बृहस्पतिः ।
यदा वालोकयेतां तौ तावदेव फलं भवेत् ॥

तथा च गर्गः ।

अन्योन्यमस्तसंस्थौ तु यदि शुक्रबृहस्पती ।
पूर्वसन्ध्यागतौ घोरं जनयेतां महद्भयम् ॥

यदा स्थिताजीवबुधारसूर्यजाः सितस्य सर्वेऽग्रपथानुवर्तिनः ।
नृनागविद्याधरसङ्गरास्तदा भवन्ति वाताश्च समुच्छ्रितान्तकाः ॥३८॥
न मित्रभावे सुहृदे व्यवास्थिताः क्रियासु सम्यग्न रताः द्विजातयः ।
न चाल्पमप्यम्बु ददाति वासवो भिनत्ति वज्रेण शिरांसि भूभृताम्॥

Slokas 38-39.—When Jupiter, Mercury, Mars and Saturn are in advance of Venus, there will be wars among men, elephants (or serpents), demi-gods; and winds will destroy the tops of mountains, trees, etc. Friends will not continue as such; Brahmins will neglect their religious duties. There will not be a drop of rain from above; and thunderbolt will destroy the peaks of mountains.

शनैश्चरे म्लेच्छबिडालकुञ्जराः खरा महिष्योऽसितधान्यशूकराः ।
पुलिन्दशूद्राश्च सदाक्षिणापथाः क्षयं व्रजन्त्याक्षिमरुद्गदोद्भवैः ॥४०॥

Sloka 40.—When Saturn is in advance of Venus, barbarians, cats, elephants, donkeys, she-buffaloes, black-grains, boars, Pulindas, Sudras and people living in southern countries will be destroyed by diseases arising from the vitiation of wind, and by ophthalmic diseases.

निहन्ति शुक्रः क्षितिजेऽग्रतः प्रजां हुताशशस्त्रक्षुदवृष्टितस्करैः ।
चराचरं व्यक्तमथोत्तरापथं दिशोऽग्निविद्युद्रजसा च पीडयेत् ॥४१॥

Sloka 41.—When Mars is in advance of Venus, people will suffer destruction through fire, war, famine, drought and robbers. Both the moveable and immoveable objects will be completely annihilated; so will be the people in the northern countries. The quarters will be afflicted with fire, lightning and dust.

बृहस्पतौ हन्ति पुरःस्थिते सितः सितं समस्तं द्विजगोसुरालयान् ।
दिशं च पूर्वां करकासृजोऽम्बुदा गले गदा भूरि भवेच्च शारदम् ॥

Sloka 42.—When Jupiter is in advance of Venus, all white objects, the abodes of Brahmins, cows and Gods, and the eastern direction will suffer ruin. Clouds will shower hail-stones. Diseases of the throat will prevail; but the autumnal crop will be abundant.

सौम्योऽस्तोदययोः पुरो भृगुसुतस्यावस्थितस्तोयकृ-
द्रोगान् पित्तजकामलांश्च कुरुते पुष्णाति च ग्रैष्मिकान् ।
हन्यात्प्रव्रजिताग्निहोत्रिकाभिषग्रङ्गोपजीव्यान् हयान्
वैश्यान् गाः सह वाहनैर्नरपतीन् पीतानि पश्चादिशम् ॥४३॥

Sloka 43.—When Venus is behind Mercury at rising or setting, there will be rain. Diseases will crop up especially those arising from the vitiation of bile, and jaundice. The summer crops will flourish. Ascetics, fire-worshippers, physicians, actors, wrestlers, etc., horses, merchants, cows, vehicles, kings, all yellowish objects and the western direction will be ruined.

शिखिभयमनलाभे शस्त्रकोपश्च रक्ते
कनकनिकषगौरे व्याधयो दैत्यपूज्ये ।
हरितकपिलरूपे श्वासकासप्रकोपः
पतति न सलिलं खाद्भसरूक्षासिताभे ॥४४॥

Sloka 44.—When Venus is of the colour of fire, there is danger from fire; if red, there will be war; if golden, diseases will break out; if green or tawny, asthma and cough will prevail; and if ashy, coarse or dark in appearance, not a drop of water will fall from heaven.

दधिकुमुदशशाङ्ककान्तिभृत्स्फुटविकसत्किरणो बृहत्तनुः ।
सुगतिरविकृतो जयान्वितः कृतयुगरूपकरः सिताह्वयः ॥४५॥

Sloka 45.—When Venus is of the colour of curd, lotus (Kumuda), or the Moon, with rays bright and far-expanding, with an orb full and large, with a good gait *i. e.*, not retrograde, and going north of the star, not accompanied by portents, and victorious in planetary war, he bestows the semblance of the golden age.

तथा च-कूटाकारानिभः स्निग्धो मार्गस्थो रजतप्रभः ।
भार्गवो विस्तृतार्चिश्च प्रजाभावकरः स्मृतः ॥-इति
प्रावृषि शुक्रः प्राच्यां दिशि स्थितोऽल्पं जलं सृजति नित्यम् ।
धान्यं च भूरि कुरुते तृणं च बहु जायते तत्र ॥
अपरां निषेव्यमाणः काष्ठां शुक्रो जलं सृजति भूरि ।
धान्यं कुरुते चाल्पं तृणं न बहु जायते तत्र ॥

Thus ends the 9th Adhyaya on "the course of Venus."

शनैश्चरचारः ॥१०॥ Saturn.

श्रवणानिलहस्तार्द्रा भरणीभाग्योपगः सुतोऽर्कस्य ।
प्रचुरसलिलोपगूढां करोति धात्रीं यदि स्निग्धः ॥१॥
अहिवरुणपुरन्दरदैवतेषु सुक्षेमकृन्न चातिजलम् ।
क्षुच्छस्त्रावृष्टिकरो मूले प्रत्येकमपि वक्ष्ये ॥२॥

Slokas 1-2.—When Saturn being of glossy orb stays in Sravana, Swati, Hasta, Ardra, Bharani and Purva-phalguni, he makes the earth filled with plenty of water. When he stays in Aslesha, Satabhishak and Jyeshta, he bestows happiness on mankind. But there will not be plentiful rain. When he stays in Moola, he brings about famine, war and drought. Now, I shall treat of the effects of Saturn in each lunar mansion separately.

तथा च गर्गः ।

याम्यवायव्यसावित्ररौद्रश्रवणसंस्थितः ।
भवेत् स्निग्धवपुः सौरो भाग्ये चैवातिवर्षदः ॥
सार्पवारुणमाहेन्द्रनक्षत्रेषु च संस्थितः ।
स्निग्धः सौरः क्षेमकरो नातिवृष्टिं प्रमुञ्चति ॥
क्षुच्छस्त्रवृष्टिदो मूले सूर्यपुत्रः समास्थितः ॥इति–

तुरगतुरगोपचारककविवैद्यामात्यहार्कजोऽश्विगतः ।
याम्ये नर्तकवादकगेयज्ञक्षुद्रनैकृतिकान् ॥३॥

Sloka 3.—When Saturn passes through Aswini, he destroys horses, grooms, poets, physicians and ministers; while in Bharani, he destroys dancers, songsters, musicians, base and deceitful men.

बहुलास्थे पीड्यन्ते सौरेऽग्न्युपजीविनश्चमूपाश्च ।
रोहिण्यां कोसलमद्रकाशिपाञ्चालशाकटिकाः ॥४॥

Sloka 4.—When Saturn moves in Krittika, people living by fire (such as smiths) and commandants suffer, while in Rohini, the people of Kosala, Madra, Kasi, Panchala and cartmen will suffer distress.

मृगशिरसि वत्सयाजकयजमानार्यजनमध्यदेशाश्च ।
रौद्रस्थे पारतरमठास्तैलिकरजकचौराश्च ॥५॥

Sloka 5.—When Saturn is in Mrigasira, the Vatsas, the persons performing and those officiating as priests in sacrifices, the nobility, and the men of central countries will be troubled, while, in Ardra, the Paratas, the Ramathas, oil-mongers, washermen and robbers will suffer.

आदित्ये पाञ्चनदप्रत्यन्तसुराष्ट्रसिन्धुसौवीराः ।
पुष्ये घाण्टिकघौषिकयवनवणिक्कितवकुसुमानि ॥६॥

Sloka 6.—When Saturn is in Punarvasu, people of the Punjab, the western tracts, Surashtra, Sindhu and Suveera will suffer; while in Pushya, bell-ringers proclaimers, Yavanas, traders, gamblers and flowers will come to grief.

सार्पे जलरुहसर्पाः पित्र्ये बाह्लीकचीनगान्धाराः ।
शूलिकपारतवैश्याः कोष्ठागाराणि वणिजश्च ॥७॥

Sloka 7.—When Saturn is in Aslesha, aquatic animals or products and serpents will have trouble. In Magha, Saturn causes trouble to the Bahleekas, Chinese, Kandaharis, Sulikas, Paratas, Vaisyas, godowns and traders.

तथा च गर्गः ।

भुजङ्गकच्छपग्राहनागमत्स्यसरीसृपान् ।
हन्यादर्कसुतस्तिष्ठन्नक्षत्रे सर्पदैवते ॥

भाग्ये रसविक्रयिणः पण्यस्त्रीकन्यकामहाराष्ट्राः ।
आर्यम्णे नृपगुडलवणभिक्षुकाम्बूनि तक्षशिला ॥८॥

Sloka 8.—When Saturn is in Purvaphalguni, juice-vendors, courtezans, virgins and the Maharashtras will have trouble. In Uttaraphalguni, Saturn afflicts kings, jaggery, salt, mendicants, water and the people of Taxila.

हस्ते नापितचाक्रिकचौरभिषक्सूचिका द्विपग्राहाः ।
बन्धक्यः कौसलका मालाकाराश्च पीड्यन्ते ॥९॥

Sloka 9.—When Saturn is in Hasta, barbers, potters, oil-mongers, etc., thieves, physicians, tailors, elephant-catchers, harlots, people of Kosala, and makers of garlands will come to grief.

चित्रास्थे प्रमदाजनलेखकचित्रज्ञचित्र भाण्डानि ।
स्वातौ मागधचरदूतसूतपोतप्लवनटाद्याः ॥१०॥

Sloka 10.—When Saturn is in Chittra, young women, writers, painters and coloured pots will suffer. Saturn in Swati will afflict the Magadhas, (or the royal panegyrists), spies, couriers, charioteers, sailors and dancers and the like.

ऐन्द्राग्नाख्ये त्रैगर्तचीनकौलूतकुङ्कुमं लाक्षा ।
सस्यान्यथ माञ्जिष्ठं कौसुम्भं च क्षयं याति ॥११॥

Sloka 11.—When Saturn is in Visakha, the Trigartas, Chinese, people of Kuluta, saffron, lac, crops, madder and safflower come to decay.

मैत्रे कुलूततङ्गणखसकाश्मीराः समन्त्रिचक्रचराः ।
उपतापं यान्ति च घाण्टिका विभेदश्च मित्राणाम् ॥१२॥

Sloka 12.—When Saturn is in Anuradha, the Kulutas, Thanganas, the mountain tribes called Khasas, Kashmerians, ministers, potters, etc. and bell-ringers come to grief. There will also be discord among friends.

ज्येष्ठासु नृपपुरोहितनृपसत्कृतशूरगणकुलश्रेण्यः ।
मूले तु काशिकोसलपाञ्चालफलौषधीयोधाः ॥१३॥

Sloka 13.—When Saturn is in Jyeshta, kings, priests, proteges of kings, heroes, associations, families and guilds come to grief; so do the people of Kasi, Kosala and Panchala, fruits, herbs and warriors, when Saturn is in Moola.

आप्येऽङ्गवङ्गकौसलगिरिव्रजा मगधपुण्ड्रमिथिलाश्च ।
उपतापं यान्ति जना वसन्ति ये ताम्रालिप्त्यां च ॥१४॥

Sloka 14.—When Saturn is in Purvashadha, the people of Anga, Vanga, Kosala, Girivraja, Magadha, Pundra, Mithila and those living in the city of Tamralipta come to grief.

विश्वेश्वरेऽर्कपुत्रश्चरन् दशार्णान्निहन्ति यवनांश्च ।
उज्जयिनीं शबरान् पारियात्रिकान् कुन्तिभोजांश्च ॥१५॥

Sloka 15.—When Saturn is in Uttarashadha, the people of Dasarna, the Yavanas, Ujjain, the Sabaras, men living in the Pariyatra region and the Kuntibhojas will suffer.

श्रवणे राजाधिकृतान् विप्राग्र्याभिषक्पुरोहितकालिङ्गान् ।
वसुभे मगधेशजयो वृद्धिश्च धनेष्वाधिकृतानाम् ॥१६॥

Sloka 16.—When Saturn is in Sravana, king's officers, leading Brahmins, physicians, priests and people of Kalinga will suffer. In Dhanishta, Saturn bestows victory on the king of Magadha and prosperity on those that are engaged in usury.

साजे शताभिषाजि भिषक्कविशौण्डिकपण्यनीतिवृत्तीनाम् ।
आहिर्बुध्न्ये नद्यो यानकराः स्त्रीहिरण्यं च ॥१७॥

Sloka 17.—If Saturn be in Satabhishak and Purvabhadra, physicians, poets, toddy-distillers, traders and politicians suffer; so do those living on the banks of rivers, cart-wrights, women and gold when he is in Uttarabhadra.

रेवत्यां राजभृताः क्रौञ्चद्वीपाश्रिताः शरत्सस्यम् ।
शबराश्च निपीड्यन्ते यवनाश्च शनैश्चरे चरति ॥१८॥

Sloka 18.—When Saturn is in Revati, king's servants, people residing in Krauncha island, autumnal crops, the Sabaras and the Yavanas will be afflicted.

यदा विशाखासु महेन्द्रमन्त्री सुतश्च भानोर्दहनर्क्षयातः ।
तदा प्रजानामनयोऽतिघोरः पुरप्रभेदो गतयोर्भमेकम् ॥१९॥

Sloka 19.—When Jupiter is in Visakha and Saturn in Krittika, terrible calamity will befall mankind. If the two planets should transit one and the same star, there will be a civil feud in cities.

तथा च पराशरः

कृत्तिकासु शनैश्चारी विशाखासु बृहस्पतिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥
एकं नक्षत्रमासाद्य दृश्यते युगपद्यदि ।
अन्योन्यभेदं जानीयात्तदा पुरनिवासिनाम् ॥

तथा च देवलः ।

मीने धनुषि कन्यायां मिथुने सगुरुः शनिः ।
तिष्ठेद्यदा तदा घोरः प्रजानामनयो भवेत् ॥

अण्डजहा रविजो यदि चित्रः क्षुद्भयकृद्यादि पीतमयूखः ।
शस्त्रभयाय च रक्तसवर्णो भसनिभो बहुवैरकरश्च ॥२०॥

Sloka 20.—When Saturn's orb is variegated, birds will suffer destruction. If his rays appear yellow, he will cause famine. If he is blood-red in colour, it portends war ; if he is ashy, there will be strife and intense hatred among people.

तथा च पराशरः । नीलपीतः क्षुधो रक्तभस्मचित्रवर्णश्शस्त्रवैरकरोऽण्डजाभिहन्ता । यद्वर्णस्तद्वर्णविनाशी भवति ।

वैदूर्यकान्तिविमलः शुभकृत्प्रजानां
वाणातसीकुसुमवर्णनिभश्च शस्तः ।
यं चापि वर्णमुपगच्छति तत्सवर्णान्
सूर्यात्मजः क्षपयतीति मुनिप्रवादः ॥२१॥

Sloka 21.—It is a tradition among sages that if Saturn be as bright as the beryl, he brings on happiness to the people. Similarly, he is auspicious if he is jet black like the Vana flower or deep-blue like the Atasi-flower. Whichever colour Saturn assumes, he proves destructive to that class of people represented by that colour—that is, white-Brahmins, red-Kshatriyas, yellow-Vaisyas and dark-Sudras.

तथा च गर्गः ।

भवत्यर्कात्मजे रूक्षे श्यावपीतारुणप्रभे ।
तदात्मकानां भावानां क्षुच्छस्त्राग्निकृतं भयम् ॥

तथा च पराशरः ।

पाण्डुः स्निग्धोऽमलः श्यामो विस्तृतार्चिः शनैश्चरः ।
मार्गस्थश्च प्रसन्नश्च नक्षत्राद्धित इष्यते ॥- इति.

Thus ends the 10th Adhyaya on the "course of Saturn".

केतुचारः ॥११॥ Ketu.

गार्गीयं शिखिचारं पाराशरमसितदेवलकृतं च ।
अन्यांश्च बहून् दृष्ट्वा क्रियतेऽयमनाकुलश्चारः ॥१॥

Sloka 1.—Having comprehended the peculiarities of Ketu's transit as treated of by sages Garga, Parasara, Asita, Devala and many others, I expound the same in the most unambiguous manner.

दर्शनमस्तमयो वा न गणितविधिनास्य शक्यते ज्ञातुम् ।
दिव्यान्तरिक्षभौमास्त्रिविधाः स्युः केतवो यस्मात् ॥२॥

Sloka 2.—It is not possible to find out by calculation the rising or setting of Ketu, inasmuch as there are three sorts of Ketus, *viz.*, celestial, atmospheric and terrestrial.

अहुताशेऽनलरूपं यस्मिंस्तत्केतुरूपमेवोक्तम् ।
खद्योतपिशाचालयमणिरत्नादीन् परित्यज्य ॥३॥

Sloka 3.—In places where, though there is no fire, there is still an igneous appearance, Ketu's presence is recognised except where there are glow-worms, phosphoric lights on graves, gems, jewels and the like.

ध्वजशस्त्रभवनतरुतुरगकुञ्जराद्येष्वथान्तरिक्षास्ते ।
दिव्या नक्षत्रस्था भौमाः स्युरतोऽन्यथा शिखिनः ॥४॥

Sloka 4.—The atmospheric Ketus are such as are seen on flagstaffs, weapons, houses, trees, horses, elephants and the like; the celestial ones are those that are seen among the asterisms. Such as do not belong to the above two categories are to be known as terrestrial Ketus.

शतमेकाधिकमेके सहस्रमपरे वदन्ति केतूनाम् ।
बहुरूपमेकमेव प्राह मुनिर्नारदः केतुम् ॥५॥

Sloka 5.—There are 101 Ketus according to some sages such as Parasara, while others like Garga say that they are 1000 in number. But sage Narada declares that there is only one Ketu which appears in manifold forms.

तथा च गर्गः ।
अतीतोदयचाराणामशुभानां च दर्शने ।
आगन्तूनां सहस्रं स्याद्ग्रहाणां तन्निबोध मे ॥
तथा च नारदः ।
दिव्यान्तरिक्षगो भौम एकः केतुः प्रकीर्तितः ।
शुभाशुभफलं लोके ददात्यस्तमयोदयैः ॥

यद्येको यदि बहवः किमनेन फलं तु सर्वथा वाच्यम् ।
उदयास्तमयैः स्थानैः स्पर्शैराधूमनैर्वर्णैः ॥६॥

Sloka 6.—What does it matter whether there is but one Ketu or more ? The effects at all events should be declared through the rising and setting (including the particular direction thereof), position (in which part of the firmament vis-a-vis planets and asterisms), contact, the act of covering the neighbouring celestial body with a smoky mantle and colour.

यावन्त्यहानि दृश्यो मासास्तावन्त एव फलपाकः ।
मासैरब्दांश्च वदेत्प्रथमात्पक्षत्रयात्परतः ॥७॥

Sloka 7.—The effects of Ketu will last for as many months as the number of days during which it is visible. In the same way the number of years can be guessed from the number of months during which it is visible, the effect in all cases commencing after the first three fortnights of its appearance.

तथा च गर्गः
यावन्त्यहानि दृश्यः स्यात्तावन्मासान् फलं भवेत् ।
मासांस्तु यावद्दृश्येत तावतोऽब्दांश्च वैकृतम् ॥

त्रिपक्षात्परतः कर्म प्रचयतेऽस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥
तथा च वृद्धगर्गः ।
यावतो दिवसांस्तिष्ठेत्तावन्मासान्विनिर्दिशेत् ।
त्रिपक्षात्परतश्चापि कर्म केतोः प्रपच्यते ॥
तस्मात्कालात्परं ब्रूयात्फलमस्य शुभाशुभम् ।
सद्यस्कमुदिते केतौ फलं नेहाऽऽदिशेद्बुधः ॥

ह्रस्वस्तनुः प्रसन्नः स्निग्धस्त्वृजुरचिरसंस्थितः शुक्लः ।
उदितोऽथवाऽभिवृष्टः सुभिक्षसौख्यावहः केतुः ॥८॥

Sloka 8.—If Ketu is short, slender, clear, glossy, straight, appearing but for a short time, white, and if there be a shower closely following its appearance, it brings abundance and happiness.

उदितो वाप्यभिवृष्टः is another reading.

उक्तविपरीतरूपो न शुभकरो धूमकेतुरुत्पन्नः ।
इन्द्रायुधानुकारी विशेषतो द्वित्रिचूलो वा ॥९॥

Sloka 9.—If its form be quite the reverse of what has been stated above, it is the comet Dhumaketu and will not prove auspicious, especially when it resembles the rainbow or has two or three crests.

तथा च समाससंहितायाम् ।
अचिरस्थितोऽभिवृष्टस्त्वृजुः स्मितः स्निग्धमूर्तिरुदगुदितः ।
ह्रस्वस्तनुः प्रसन्नः केतुर्लोकस्य भावाय ॥
न शुभो विपरीतोऽतो विशेषतः शक्रचापसङ्काशः ।
द्वित्रिचतुश्चूलो वा दक्षिणसंस्थश्च मृत्युकरः ॥

हारमणिहेमरूपाः किरणाख्याः पञ्चविंशतिः सशिखाः ।
प्रागपरदिशोर्दृश्या नृपतिविरोधावहा रविजाः ॥१०॥

Sloka 10.—There are 25 comets with crests known as Kiranas resembling a pearl necklace, gems or gold.

These are the sons of the Sun and appear in the East and West and indicate strifes among the sovereigns of the country.

तथा च गर्गः ।

शुद्धस्फटिकसङ्काशमृणालरजतप्रभाः ।
मुक्ताहारसुवर्णाभाः सशिखाः पञ्चविंशतिः ॥
किरणाख्या रवेः पुत्रा दृश्यन्ते प्राग्दिशि स्थिताः ।
तथा चापरभागस्था नृपतेर्भयदाश्च ते ॥

शुकदहनबन्धुजीवकलाक्षाक्षतजोपमा हुताशसुताः ।
आग्नेय्यां दृश्यन्ते तावन्तस्तेऽपि शिखिभयदाः ॥११॥

Sloka 11.—There are as many comets born of fire appearing in the South-east and resembling parrots, fire, Bandhujeeva flower, lac or blood and are productive of danger from fire.

तथा च गर्गः ।

नानावर्णाग्निसङ्काशा दीप्तिमन्तो विचूलिनः ।
सृजन्त्यग्निमिवाकाशात्सर्वे ज्यौतिषनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
आग्नेय्यां दिशि दृश्यन्ते पञ्चविंशत्प्रकीर्तिताः ॥

वक्रशिखा मृत्युसुता रूक्षाः कृष्णाश्च तेऽपि तावन्तः ।
दृश्यन्ते याम्यायां जनमरकावेदिनस्ते च ॥१२॥

Sloka 12.—There are as many Ketus rough and dark with crooked crests, appearing in the South, and portending pestilence to people and are the sons of Death.

तथा च गर्गः ।

कृष्णा रूक्षा वक्रशिखा दृश्यन्ते याम्यदिक्स्थिताः ।
पञ्चविंशा मृत्युसुताः प्रजाक्षयकराः स्मृताः ॥

दर्पणवृत्ताकारा विशिखाः किरणान्विता धरातनयाः ।
क्षुद्भयदा द्वाविंशतिरैशान्यामम्बुतैलनिभाः ॥१३॥

Sloka 13.—There are 22 comets round like a mirror without crest, radiant, appearing in the North-east and resembling water or oil and threatening with famine. They are the children of the Earth.

तथा च गर्गः ।

समस्तवृत्ता विशिखा रश्मिभिः परिवारिताः ।
अम्बुतैलप्रतीकाशा द्वाविंशद्भूसुताः स्मृताः ॥
ऐशान्यां दिशि दृश्यन्ते दुर्भिक्षभयदास्तु ते ॥

शशिकिरणरजतहिमकुमुदकुन्दकुसुमोपमाः सुताः शशिनः ।
उत्तरतो दृश्यन्ते त्रयः सुभिक्षावहाः शिखिनः ॥१४॥

Sloka 14.—There are three comets, the sons of the Moon which appear in the North; these resemble moonlight, silver, hoar-frost, Kumuda (white lotus) or Jasmine, and bestow plenty of food.

तथा च गर्गः

चन्द्ररश्मिसवर्णाभा हिमकुन्देन्दुसप्रभाः ।
त्रयस्ते शशिनः पुत्राः सौम्याशास्थाः शुभावहाः ॥

ब्रह्मसुत एक एव त्रिशिखो वर्णैस्त्रिभिर्युगान्तकरः ।
अनियतदिक्सम्प्रभवो विज्ञेयो ब्रह्मदण्डाख्यः ॥१५॥

Sloka 15.—The single comet with three crests and colours is known as Brahmadanda and is the son of Brahman, the creator. There is no particular direction fixed for this comet and it foretells the end of the world.

तथा च गर्गः ।

एको ब्रह्मसुतः क्रूरस्त्रिवर्णास्त्रिशिखान्वितः ।
सर्वास्वाशासु दृश्यः स्याद्ब्रह्मदण्डः क्षयावहः ॥

शतमभिहितमेकसमेतमेतदेकेन विरहितान्यस्मात् ।
कथयिष्ये केतूनां शतानि नव लक्षणैः स्पष्टैः ॥१६॥

Sloka 16.—Thus have been described 101 comets. I shall now proceed to indicate the characteristics by which the remaining 899 comets may be clearly perceived.

सौम्यैशान्योरुदयं शुक्रसुता यान्ति चतुरशीत्याख्याः ।
विपुलसिततारकास्ते स्निग्धाश्च भवन्ति तीव्रफलाः ॥१७॥

Sloka 17.—In the north and north-east rise the so-called 84 comets, the sons of Venus. They are large and white stars having a soft brilliance and produce untoward effects.

तथा च गर्गः ।

स्थूलैकतारकाः श्वेताः स्नेहवन्तश्च सप्रभाः ।
आर्चिष्मन्तः प्रसन्नाश्च तीव्रेण वपुषान्विताः ॥
एते विसर्पका नाम शुक्रपुत्राः पुरोदयाः ।
अशीतिश्चतुरश्चैव लोकक्षयकराः स्मृताः ॥

स्निग्धाः प्रभासमेता द्विशिखाः षष्टिः शनैश्चराङ्गरुहाः ।
अतिकष्टफला दृश्याः सर्वत्रैते कनकसञ्ज्ञाः ॥१८॥

Sloka 18.—Glossy and lustrous are the 60 comets with two crests each and they are the sons of Saturn. They are known as Kanaka or golden comets. They appear anywhere and produce dire results.

तथा च गर्गः ।

सुस्निग्धा रश्मिसंयुक्ता द्विशिखाः सप्ततारकाः ।
षष्टिस्ते कनका घोराः शनैश्चरसुता ग्रहाः ॥

विकचा नाम गुरुसुताः सितैकताराः शिखापरित्यक्ताः ।
षष्टिः पञ्चभिरधिका स्निग्धा याम्याश्रिताः पापाः ॥१९॥

Sloka 19.—There are 65 comets known as Vikacha or hairless, who are the sons of Jupiter and have the appearance of a white single star. They have no crest. They rise in the south and are glossy. They produce malefic effects.

तथा च गर्गः ।
शुक्लाः स्निग्धाः प्रसन्नाश्च महारूपाः प्रभान्विताः ।
एकतारा वपुष्मन्तो विशिखा रश्मिभिर्वृताः ॥
एते बृहस्पतेः पुत्राः प्रायशो दक्षिणाश्रयाः ।
नामतो विकचा घोराः पञ्चषष्टिर्भयावहाः ॥

नातिव्यक्ताः सूक्ष्मा दीर्घाः शुक्ला यथेष्टदिक्प्रभवाः ।
बुधजास्तस्करसञ्ज्ञाः पापफलास्त्वेकपञ्चाशत् ॥२०॥

Sloka 20.—Fifty-one comets born of Mercury named the Taskaras or thieves, are faint, very slender, long and white. They may rise in any direction and produce evil effects.

तथा च गर्गः ।
अरुन्धतिसमा रूक्षाः केचिद्व्यक्ततारकाः ।
सपाण्डुवर्णाः श्वेताभाः सूक्ष्मा रश्मिभिरावृताः ॥
एते बुधात्मजा ज्ञेयास्तस्कराख्या भयावहाः ।
एकाधिकास्ते पञ्चाशदथोत्पथचरा ग्रहाः ॥

क्षतजानलानुरूपास्त्रिचूलताराः कुजात्मजाः षष्टिः ।
नाम्ना च कौङ्कुमास्ते सौम्याशासंस्थिताः पापाः ॥२१॥

Sloka 21.—There are 60 comets born of Mars which are called काङ्कुम Ketus and they are deep-red like blood and fire and have three crests. They are quartered in the north and prove malefic when they appear.

तथा च गर्गः ।
त्रिशिखाश्च त्रिताराश्च रक्ता लोहितरश्मयः ।
प्रायशश्चोत्तरामाशां सेवन्ते नित्यमेव ते ॥
लोहिताङ्गात्मजा ज्ञेया ग्रहाः षष्टिः समासतः ।
नामतः काङ्कुमा ज्ञेया राज्ञां सङ्ग्रामकारकाः ॥

त्रिंशत्त्र्यधिका राहोस्ते तामसकीलका इति ख्याताः ।
रविशशिगा दृश्यन्ते तेषां फलमर्कचारोक्तम् ॥२२॥

Sloka 22.—There are 33 Ketus named Tamasa-Keelakas who are the sons of Rahu and are well-known. They are seen on the discs of the Sun and the Moon and their effects have already been described in the chapter on Ravi-chara.

तथा च गर्गः ।
कृष्णाभाः कृष्णपयन्ताः सङ्कुलाः कृष्णरश्मयः ।
राहुपुत्रास्त्रयस्त्रिंशत्कीलकाश्चातिदारुणाः ॥
रविमण्डलगाश्चैते दृश्यन्ते चन्द्रगास्तथा ।
तथा च पराशरः ।
अपर्वण्येव दृश्यन्ते ह्याङ्गिराःकाककीलकाः ।
रवेरेवाङ्गिरा मध्ये ह्युभयोः काककीलकौ ॥
अङ्गिराः सरथो धन्वी दृश्यते पुरुषाकृतिः ।
काकः कालाकृतिर्घोरस्त्रिकोणो वापि लक्ष्यते ॥
मण्डलं कीलके मध्ये मण्डलस्यासिता ग्रहः ।
महानृपविरोधाय यस्यर्क्षे तस्य मृत्यवे ॥

विंशत्याधिकमन्यच्छतमग्नेर्विश्वरूपसञ्ज्ञानाम् ।
तीव्रानलभयदानां ज्वालामालाकुलतनूनाम् ॥२३॥

Sloka 23.—There is another set of 120 Ketus born of Agni named Viswarupas and endowed with rows of flames. These threaten mankind with serious outbreaks of fires.

तथा च गर्गः ।
नानावर्णा हुताशाभा दीप्तिमन्तो विचूलिनः ।
सृजन्त्याग्निमिवाकाशे सर्वे ज्योतिर्विनाशनाः ॥
तेऽग्निपुत्रा ग्रहा ज्ञेया लोकेऽग्निभयवेदिनः ।
विंशं ग्रहशतं घोरं विश्वरूपेतिनामतः ॥

श्यामारुणा विताराश्चामररूपा विकीर्णदीधितयः ।
अरुणाख्या वायोः सप्तसप्ततिः पापदाः परुषाः ॥२४॥

Sloka 24.—There are 77 Ketus named Aruna Ketus which are born of wind. They are dark-red in colour, and without discs, rough, of the form of chowries and with diffuse rays: when they appear, they cause misery to the people.

तथा च गर्गः ।

अताररूपप्रतिमा धूमरक्तसवर्णिनः ।
वातरूपा इवाभान्ति शुष्कविस्तीर्णरश्मयः ॥
सप्ततिः सप्त चैवान्ये वायुपुत्रान् प्रचक्षते ।
लोकविध्वंसना रूक्षा नामतस्त्वरुणा ग्रहाः ॥

तारापुञ्जनिकाशा गणका नाम प्रजापतेरष्टौ ।
द्वे च शते चतुरधिके चतुरस्रा ब्रह्मसन्तानाः ॥२५॥

Sloka 25—There are 8 Ketus who are born of Brahma, and they are named Ganakas and are of the form of a cluster of stars. There are 204 Ketus known as Chaturasras who are also the offspring of Brahma. These produce only malefic effects.

तथा ज गर्गः ।

तारापुञ्जप्रतीकाशास्तारामण्डलसंस्थिताः ।
प्राजापत्या ग्रहास्त्वष्टौ गणका भयवेदिनः ॥
त्र्यस्रा वा चतुरस्रा वा सशिखाः श्वेतरश्मयः ।
द्वे शते चतुरश्चैव ब्रह्मजा भयदाश्च ते ॥

कङ्का नाम वरुणजा द्वात्रिंशद्वंशगुल्मसंस्थानाः ।
शशिवत्प्रभासमेतास्तीव्रफलाः केतवः प्रोक्ताः ॥२६॥

Sloka 26.—There are 32 Ketus declared as Kanka. These are the sons of Varuna and have the appearance of a cluster of bamboos and shine like the Moon and cause malefic effects.

तथा च गर्गः ।

वंशगुल्मप्रतीकाशा महान्तः पूर्णरश्मयः ।
काकतुण्डनिभैश्चापि रश्मिभिः केचिदावृताः ॥
मयूखांनुत्सृजन्तीव सुस्निग्धाः सौम्यदर्शनाः ।
एते कष्टफलाः प्रोक्ता द्वात्रिंशद्वारुणा ग्रहाः ॥

षण्णवतिः कालसुताः कबन्धसञ्ज्ञाः कबन्धसंस्थानाः ।
पुण्ड्रा भयप्रदाः स्युर्विरूपताराश्च ते शिखिनः ॥२७॥

Sloka 27.—The sons of Kala are 96 in number and are named Kabandha Ketus. They resemble headless bodies. They prove good to the Pundras and are without distinct discs.

तथा य गर्गः ।
तारापुञ्जविरूपाश्च कबन्धाकृतिसंस्थिताः ।
पीतारुणसवर्णाश्च भस्मकर्पूररश्मयः ॥
कालपुत्राः कबन्धाश्च नवतिः षट् च ते स्मृताः ।
लोके मृत्युकरा घोराः पुण्ड्राणामभयप्रदाः ॥

शुक्लविपुलैकतारा नव विदिशां केतवः समुत्पन्नाः ।
एवं केतुसहस्रं विशेषमेषामतो वक्ष्ये ॥२८॥

Sloka 28.—There are 9 Ketus having one broad and white star in them and born out of the intermediate directions. Thus have been mentioned the 1000 Ketus. I shall now state their characteristic peculiarities.

तथा च गर्गः ।
शुक्लैकतारा विपुला विदिक्पुत्रा नव ग्रहाः ।
विदिक्षु संस्थितास्ते च दृश्यन्ते भयदायकाः ॥

उदगायतो महान् स्निग्धमूर्तिरपरोदयी वसाकेतुः ।
सद्यः करोति मरकं सुभिक्षमप्युत्तमं कुरुते ॥२९॥

Sloka 29.—One there is named Vasaketu, who has got an elongated body stretched towards the north, corpulent, of a glossy form and rising in the west. The very day he appears and becomes visible, fatal diseases will break out ; but there will be abundance of food.

तल्लक्षणोऽस्थिकेतुः स तु रूक्षः क्षुद्भयावहः प्रोक्तः ।
स्निग्धस्तादृक्प्राच्यां शस्त्राख्यो डमरमरकाय ॥३०॥

Sloka 30.—His (Vasaketu's) counterpart is Astthi-Ketu who is also of the same characteristics. He is rough and is declared to be a harbinger of famine when he makes his appearance. There is one similar to the above, glossy in appearance and visible in the East and he is named Sastra Ketu. By his appearance, there will be war and pestilence.

दृश्योऽमावास्यायां कपालकेतुः सधूम्ररश्मिशिखः ।
प्राग्नभसोऽर्द्धविचारी क्षुन्मरकावृष्टिरोगकरः ॥३१॥

Sloka 31.—There is a comet named Kapalaketu who puts in his appearance just on the Amavasya day in the eastern direction. His beams and crest are smoky in colour and he traverses half the heavens. He causes famine, pestilence, drought and diseases.

प्राग्वैश्वानरमार्गे शूलाग्रः श्यावरूक्षताम्रार्चिः ।
नभसस्त्रिभागगामी रौद्र इति कपालतुल्यफलः ॥३२॥

loka 32.—Raudra is the name of another Ketu whose effect is similar to that of Kapala Ketu. He is to be seen in the course of the Dahanaveethhee in the East. His crest is in the shape of a Sula (or trident) ; his flame is grey, rough and red ; he has got a tendency to travel a third part of the sky.

तथा च वृद्धगर्गः ।
ज्येष्ठामूलमनूराधा या वीथी सम्प्रकीर्तिता ।
तां च वीथीं समारुह्य केतुश्चेत्क्रीडते भृशम् ॥
दक्षिणाभिनतां कृत्वा शिखां घोरां भयङ्करीम् ।
शूलाग्रसदृशीं तीक्ष्णां श्यावताम्रारुणप्रभाम् ॥
पूर्वेण चोदितश्चैष नक्षत्राण्युपधूमयत् ।
घोरं प्रजासु सृजति फलं मासे त्रयोदशे ॥
त्रिभागं नभसो गत्वा ततो गच्छत्यदर्शनम् ।
यावतो दिवसांस्तिष्ठत्तावद्वर्षाणि तद्भयम् ॥

शस्त्राग्निभयरोगैश्च दुर्भिक्षमरणैर्हताः ।
पूर्यमाणाः प्रजाः सर्वा विद्रवन्ति दिशो दश ॥

अपरस्यां चलकेतुः शिखया याम्याग्रयाङ्गुलोच्छ्रितया ।
गच्छेद्यथायथोदक् तथा तथा दैर्घ्यमायाति ॥३३॥

सप्तमुनीन् संस्पृश्य ध्रुवमभिजितमेव च प्रतिनिवृत्तः ।
नभसोऽर्द्धमात्रमित्वा याम्येनास्तं समुपयाति ॥३४॥

हन्यात्प्रयागकूलाद्यावदवन्तीं च पुष्करारण्यम् ।
उदगपि च देविकामपि भूयिष्ठं मध्यदेशाख्यम् ॥३५॥

अन्यानपि च स देशान् क्वचित्क्वचिद्धन्ति रोगदुर्भिक्षैः ।
दश मासान् फलपाकोऽस्य कैश्चिदष्टादश प्रोक्तः ॥३६॥

Slokas 33-36—There is a Chalaketu or a moveable comet rising in the west. His crest is an inch high and is turned to the south. His length increases the more it goes to the north. After touching the Seven Sages (Great Bear)—Vasishta and others—and also the Pole Star (Dhruva) and the star Abhijit he returns after travelling half the sky and sets in the south. When this comet appears, people in the region beginning from the banks of the Prayag and extending to the town of Ujjain and Pushkara forest will be destroyed. Those living in the north as far as the Devika river and the whole of the middle country will be wiped out. Other countries also will suffer from diseases and famine here and there. These effects will happen in the course of ten months. Others say it will be felt for 18 months.

तथा च गर्गः ।

क्षुच्छस्त्रमरकव्याधिभयैः सम्पीडयेत् प्रजाः ।
मासान् दश तथाष्टौ च चलकेतुः सुदारुणः ॥

प्रागर्द्धरात्रदृश्यो याम्याग्रः श्वेतकेतुरन्यश्च ।
क इति युगाकृतिरपरे युगपत्तौ सप्तदिनदृश्यौ ॥३७॥
स्निग्धौ सुभिक्षशिवदावथाधिकं दृश्यते कनामा यः ।
दश वर्षाण्युपतापं जनयति शस्त्रप्रकोपकृतम् ॥३८॥

Slokas 37-38.—Sweta (white) Ketu is a comet who is visible in the eastern direction at mid-night. He has his crest turned to the south. There is a second comet Ka by name in the form of a yoke and can be seen in the west. Both these can be seen at the same time for a period of 7 days. They are clear and augur good and plenty to mankind if they be glossy. Should however the comet Ka be visible for more than seven days, then it denotes that there will be war for ten years and consequent distress.

श्वेत इति जटाकारो रूक्षः श्यावो वियत्त्रिभागगतः ।
विनिवर्त्ततेऽपसव्यं त्रिभागशेषाः प्रजाः कुरुते ॥३९॥

Sloka 39.—The comet named Sweta Ketu is like matted hair, rough and black ; after travelling a third of the distance in the sky, he retrogrades in the anti-clockwise manner and destroys two-thirds of the population.

आधूम्रया तु शिखया दर्शनमायाति कृत्तिकासंस्थः ।
ज्ञेयः स रश्मिकेतुः श्वेतसमानं फलं धत्ते ॥४०॥

Sloka 40—There is a comet having his seat near the asterism Krittika, who makes himself visible by his ashy-coloured crest. He is known as Rasmi Ketu and gives effects similar to those of Sweta Ketu.

ध्रुवकेतुरनियतगतिप्रमाणवर्णाकृतिर्भवति विष्वक् ।
दिव्यान्तरिक्षभौमो भवत्ययं स्निग्ध इष्टफलः ॥४१॥

सेनाङ्गेषु नृपाणां गृहतरुशैलेषु चापि देशानाम् ।
गृहिणामुपस्करेषु च विनाशिनां दर्शनं याति ॥४२॥

Slokas 41-42—There is another comet known as Dhruva Ketu. His rate of motion, colour, magnitude and form are not regular. He travels everywhere in all the three worlds. He is soft and clear and gives auspicious effects. If he should be seen by the kings on their martial equipments, by people of countries on their houses, trees and mountains and by house-holders on their vessels and the like, these are doomed to destruction.

कुमुद इति कुमुदकान्तिर्वारुण्यां प्राक्शिखो निशामेकाम् ।
दृष्टः सुभिक्षमतुलं दश किल वर्षाणि स करोति ॥४३॥

Sloka 43—A comet named Kumuda with his crest stretched in the east and with white lustre is observable in the west for only one night. As soon as he is visible, people in the world will have unique peace and plenty for a continuous period of ten years.

सकृदेकयाममदृश्यः सुसूक्ष्मतारोऽपरेण मणिकेतुः ।
ऋज्वी शिखास्य शुक्ला स्तनोद्गता क्षीरधारेव ॥४४॥
उदयन्नेव सुभिक्षं चतुरो मासान् करोत्यसौ सार्द्धान् ।
प्रादुर्भावं प्रायः करोति च क्षुद्रजन्तूनाम् ॥४५॥

Slokas 44-45.—Mani Ketu is the name of a comet. He is a very tiny little star appearing in the west and observable for only once and that too for a period of three hours. His crest is white and straight like a line of milk emanating from the breast. He hails with plenty of food lasting for a period of 4½ months. But he generally causes reptiles and venomous creatures to come into existence.

जलकेतुरपि च पश्चात् स्निग्धः शिखयापरेण चोन्नतया ।
नव मासान् स सुभिक्षं करोति शान्तिं च लोकस्य ॥४६॥

Sloka 46.—The comet Jalaketu also appears in the west. He is spotless in his form and has a crest slightly higher inclined towards the west. He causes peace and abundance of food for a period of nine months.

भवकेतुरेकरात्रं दृश्यः प्राक् सूक्ष्मतारकः स्निग्धः ।
हरिलाङ्गूलोपमया प्रदक्षिणावर्तया शिखया ॥४७॥

यावत एव मुहूर्तान् दर्शनमायाति निर्दिशेन्मासान् ।
तावदतुलं सुभिक्षं रूक्षे प्राणान्तिकान् रोगान् ॥४८॥

Slokas 47-48.—There is another comet Bhava Ketu by name which makes his appearance for one night in the east and is a tiny glossy star. He has got a crest turned to the right and resembling the tail of a lion. There will be unprecedented abundance of food for so many months as the number of Muhurtas for which he is visible. Should however he be rough instead of soft in body, there will be an outbreak of diseases which will prove mortal to mankind.

अपरेण पद्मकेतुर्मृणालगौरो भवेन्निशामेकाम् ।
सप्त करोति सुभिक्षं वर्षाण्यतिहर्षयुक्तानि ॥४९॥

Sloka 49.—When the comet Padmaketu which appears only for one night in the west and white like the fibre of lotus stalk, people in the land will enjoy happiness for a period of seven years.

आवर्त्त इति निशार्द्धे सव्यशिखोऽरुणनिभोऽपरे स्निग्धः ।
यावत् क्षणान् स दृश्यस्तावन्मासान् सुभिक्षकरः ॥५०॥

Sloka 50.—Avartha is the name of another Ketu appearing at mid-night in the west with his crest turned to the South, glossy and red in colour. As many Muhurtas he makes himself visible, for so many months there will be peace and plenty to mankind.

पश्चात् सन्ध्याकाले संवर्तो नाम धूम्रताम्रशिखः ।
आक्रम्य वियत्त्र्यंशं शूलाग्रावस्थितो रौद्रः ॥५१॥
यावत एव मुहूर्त्तान् दृश्यो वर्षाणि हन्ति तावन्ति ।
भूपान् शस्त्रनिपातैरुदयर्क्षं चापि पीडयति ॥५२॥

Slokas 51–52.—During the time of Sun-set a Ketu named Samvarta with a crest smoky and coppery in colour makes his appearance in the west. He occupies a a third of the sky and is stationed like a trident and is frightful to look at. As many Muhurtas as he is visible, for so many years there will be war and strife among kings and they will ultimately perish. Men whose natal star is identical with the one in which the comet appears will also suffer.

तथा च गर्गः

येषां नक्षत्रविषये रूक्षः सज्वाललोहितः ।
दृश्यते बहुमूर्तिश्च तेषां विन्द्यान्महाभयम् ॥
अवर्षं शस्त्रकोपं च व्याधिं दुर्भिक्षमेव च ।
कुर्यान्नृपतिपीडाश्च स्वचक्रपरचक्रतः ॥
यत्रोत्तिष्ठति नक्षत्रे प्रवासं यत्र गच्छति ।
धूपयेद्वा स्पृशेद्वापि हन्याद्देशांस्तदाश्रितान् ॥
तस्याभिषेकनक्षत्रं जन्मभं कर्मभं तथा ।
देशर्क्षं पीडयेद्वापि सशान्त्युपरमो भवेत् ॥
स्निग्धः प्रसन्नो विमलः प्रदक्षिणशिखस्तथा ।
दृश्यन्ते येषु देशेषु शिव तेषु विनिर्दिशेत् ॥
गगनार्द्धचरः सद्यः प्रधानदेशान् विनाशयेदचिरात् ।
निखिलगगनानुचारी त्रैलोक्यविनाशकः केतुः ॥

ये शस्तास्तान् हित्वा केतुभिराधूपितेऽथवा स्पृष्टे ।
नक्षत्रे भवति वधो येषां राज्ञां प्रवक्ष्ये तान् ॥५३॥

Sloka 53.—Barring the Ketus (comets) that are good, I shall proceed to state the several princes that will be killed according as the other (malefic) comets eclipse the several stars by their tails or come in contact with the same.

अश्विन्यामश्मकपं भरणीषु किरातपार्थिवं हन्यात् ।
बहुलासु कलिङ्गेशं रोहिण्यां शूरसेनपतिम् ॥५४॥

Sloka 54. When the asterism Aswini is dimmed or touched by a malign comet, the chief of the Asmakas will die. If Bharani be the star in question, it is the Kirata king that will be killed. When the star is Krittika, the Kalinga chief will perish. If the star be Rohini, the head of the Surasenas will meet with his death.

औशीनरमपि सौम्ये जलजाजीवाधिपं तथार्द्रासु ।
आदित्येऽश्मकनाथान् पुष्ये मगधाधिपं हन्ति ॥५५॥

Sloka 55. The king of the Useenaras will be killed when a bad comet dims or touches the star Mrigasira. The chief of the fishermen will be killed when the star Ardra is eclipsed by such a comet. The chief of the Asmakas and the lord of the Magadhas will respectively meet with their end when the asterisms Punarvasu and Pushya are contaminated by a malignant comet.

असिकेशं भौजङ्गे पित्र्येऽङ्गं पाण्ड्यनाथमपि भाग्ये ।
औज्जयिनिकमार्यम्णे सावित्रे दण्डकाधिपतिम् ॥५६॥

Sloka 56. If the star be Aslesha, the head of the Asikas will be killed. The ruler of the Magadhas will die if the star in question be Magha. The king of the Pandya kingdom will take his exit when the asterism is Purvaphalguni. When the star is Uttaraphalguni, the chief of Ujjain will die. The lord of the Dandaka country will be affected when the star is Hasta.

चित्रासु कुरुक्षेत्राधिपस्य मरणं समादिशेत्तज्ज्ञः ।
काश्मीरककाम्बोजौ नृपती प्राभञ्जने न स्तः ॥५७॥

Sloka 57. When a malign Ketu eclipses or touches the star Chittra, people in the know should declare the exit from the world of the chief of Kurukshetra. If the star in question be Swati, the two kings of Kasmira and Kamboja will cease to exist.

इक्ष्वाकुरलकनाथश्च हन्यते यदि भवेद्विशाखासु ।
मैत्रे पुण्ड्राधिपतिर्ज्येष्ठासु च सार्वभौमवधः ॥५८॥

Sloka 58. If Visakha be the asterism that is thus eclipsed, the chiefs of the Ikshvakus and the Alakas will become extinct. A bad comet hitting the star Anuradha, the head of the Pundras will die. An emperor will meet with his end if the star in question be Jyeshta.

मूलेऽन्ध्रमद्रकपती जलदेवे काशिपो मरणमेति ।
यौधेयकार्जुनायनशिबिचैद्यान् वैश्वदेवे च ॥५९॥

Sloka 59. If the star Moola be eclipsed or dimmed by a malign comet, the chiefs of Andhra and Madraka countries will be killed. When the star in question is Purvashadha, the king of Kasi will perish. If it be Uttarashadha, the kings of Yaudheya, Arjunayana, Sibi and Chedi will meet with their destruction.

हन्यात् कैकयनाथं पाञ्चनदं सिंहलाधिपं वाङ्गम् ।
नैमिषनृपं किरातं श्रवणादिषु षट्स्विमान् क्रमशः ॥६०॥

Sloka 60. If the asterism eclipsed happen to be any of the 6 stars from Sravana onwards, the following in their order will respectively meet with their end; I. the lord of the Kekayas; 2. of the Panchanadas; 3. the lord of the Simhala; 4. the lord of the Vangas; 5. the king of the Naimisha country; 6. the Chief of the Kiratas.

उल्काभिताडिताशिखः शिखी शिवः शिवतरोऽतिवृष्टो यः ।
अशुभः स एव चोलावगाणसितहूणचीनानाम् ॥६१॥

Sloka 61. A comet whose crest has been hit by an Ulka (meteor) will prove auspicious; and if there be rain as soon as he is risen, it will be still more auspicious. The same will become unfavourable to the people of Chola, Afghans, the white Huns and the Chinese.

अतिदृष्टः is another reading in the 1st line.

नम्रा यतः शिखिशिखाभिसृता यतो वा
ऋक्षं च यत् स्पृशति तत्कथितांश्च देशान् ।
दिव्यप्रभावनिहतान् स यथा गरुत्मान्
भुङ्क्ते गतो नरपतिः परभोगिभोगान् ॥६२॥

Sloka 62. Note the quarters where the crests of the comets are bent or crooked, where they are projecting; also the asterisms hit or touched. The rulers of the countries denoted by or situated in these will be defeated through superhuman power by a foreign king who takes possession of all the pleasures enjoyed by them so far, just as Garuda destroys and feasts on the bodies of the serpents which are his enemies.

तथा च पराशरः

यस्यां दिशि समुत्तिष्ठेत्तां दिशं नाभियोजयेत् ।
यतः शिखा यतो धूमस्ततो यायान्नराधिपः ॥
प्रतिलोमे यतः केतोर्जयार्थी याति पार्थिवः ।
सामात्यवाहनबलः स नाशमधिगच्छति ॥

दृष्ट्वा षोडश वासरांश्च शुभदः कैश्चित्प्रदिष्टः शिखी
सर्वारम्भफलप्रदो हि नियतं चैत्रेऽथवा माधवे ।
ऋक्षं यत्परिभुक्तपीडितहतं यच्चाऽऽशिखाभेदितं
तत्सर्वं परिवर्ज्य शुद्धमपरं पाणिग्रहे वास्तुषु ॥

NOTE.—Compare (with the above) what modern science has to say on the subject of comets :

"What then is a comet according to the latest scientific researches ? The spectroscope has pretty well solved the query. It consists, first, of a more or less solid nucleus of fire, blazing and glowing ; second, of vast masses of incandescent gas, constituting the luminous head ; third, solid materials, constituting the tail, which are ponderable, which reflect the Sun's light and are carried along by the influence of the nucleus ; fourth, an immense prolongation of the tail in the nature of attenuated volumes of gas. The solid materials of a comet, it is believed, consist of stones and sand, particles ground by ceaseless attrition. The proof of this is the concession of most astronomers that meteoric showers are shreds and patches of cometic matter, dropped from the tail, and these meteors are stones. The genesis of comets is found to be in the explosion of planetary bodies, a theory not without good scientific authority.

Arago estimates that there are 17,000,000 of these fiery wanderers within the orbit of Neptune, and Lambert regards 500,000,000 as a moderate estimate for those in the solar system. All the astronomers agree that they are scattered through space as profusely as the fish in the seas. The Orbit of the Earth is overwhelmed in a fine net work of cometary orbits, and our globe is like a lost child in a forest full of wild beasts."

CHIDAMBARA IYER.

Thus ends the 11th Adhyaya on the "course of Comets".

अगस्त्यचारः ॥१२॥ Agasthya (Canopus).

भानोर्वर्त्मविघातवृद्धशिखरो विन्ध्याचलः स्तम्भितो
वातापिर्मुनिकुक्षिभित् सुररिपुर्जीर्णश्च येनासुरः ।

पीतश्चाम्बुनिधिस्तपोम्बुनिधिना याम्या च दिग्भूषिता
तस्यागस्त्यमुनेः पयोद्युतिकृतश्चारः समासादयम् ॥१॥

Sloka 1.—The course of Sage Agasthya is treated here briefly, that sage, the ocean of penance, who purifies the waters, who suppressed the Vindhya mountain whose peak or summit grew up obstructing the Sun's path, by whom the demon Vatapi, the enemy of the Gods and the tearer of stomachs of sages, was devoured and absorbed, who drank off the ocean and who adorns the southern quarter.

The sloka is from समाससंहिता.

समुद्रोऽन्तः शैलैर्मकरनखरोत्खाताशिखरैः
कृतस्तोयोच्छित्त्या सपदि सुतरां येन रुचिरः ।
पतन्मुक्तामिश्रैः प्रवरमणिरत्नाम्बुनिवहैः
सुरान् प्रत्यादेष्टुं मितमुकुटरत्नानिव पुरा ॥२॥
येन चाम्बुहरणेऽपि विद्रुमैर्भूधरैः समणिरत्नविद्रुमैः ।
निर्गतैस्तदुरगैश्च राजितः सागरोऽधिकतरं विराजितः ॥३॥
प्रस्फुरत्तिमिजलेभजिह्मगः क्षिप्तरत्ननिकरो महोदधिः ।
आपदां पदगतोऽपि यापितो येन पीतसलिलोऽमरश्रियम् ॥४॥
प्रचलत्तिमिशुक्तिजशङ्खचितः सलिलोऽपहृतेऽपि पतिः सरिताम् ।
सतरङ्गसितोत्पलहंसभृतः सरसः शरदीव बिभर्ति रुचम् ॥५॥
तिमिसिताम्बुधरं मणितारकं स्फटिकचन्द्रमनम्बुशरद्द्युति ।
फणिफणोपलरश्मिशिखिग्रहं कुटिलगेशवियच्च चकार यः ॥६॥
दिनकररथमार्गविच्छित्तयेऽभ्युद्यतं यच्चलच्छृङ्ग-
मुद्भ्रान्तविद्याधरांसावसक्तप्रियाव्यग्रदत्ताङ्कदेहाव-
लम्बाम्बरात्युच्छ्रितोद्धूयमानध्वजैः शोभितं
करिकटमदमिश्ररक्तावलेहानुवासासुसारि-
द्विरेफावलीनोत्तमाङ्गैः कृतान् बाणपुष्पैरिवोत्तंसकान्-

धारयद्भिर्मृगेन्द्रैः सनाथीकृतान्तर्दरीनिर्झरम् ।
गगनतलमिवोल्लिखन्तं प्रवृद्धैर्गजाकृष्टफुल्लद्रुम-
त्रासविभ्रान्तमत्ताद्विरेफावली हृष्टमन्द्रस्वनैः
शैलकूटैस्तरक्षर्क्षशार्दूलशाखामृगाध्यासितैः
रहसि मदनसक्तया रेवया कान्तयेवोपगूढं सुराध्या-
सितोद्यानमम्भोशनानन्नमूलानिलाहारविप्रान्वितं
विन्ध्यमस्तम्भयद्यश्च तस्योदयः श्रूयताम् ॥७॥

Slokas 2—7.—Listen ! ye, now, to the description of the appearance of the Sage, who, in days of yore, suddenly heightened the splendour of the ocean by the drying up of its waters through the mountains situated in the interior whose summits were scooped out by the claws of crocodiles and which had streams of water in the form of choice gems and jewels falling upon them along with pearls, putting to shame as it were the Gods having a limited number of gems on their diadems,

He, by whom the ocean though deprived of its watery contents, was made more beautiful by means of the mountains shorn of their trees and decked with gems, jewels and corals and through the serpents that emerged from them in long rows,

He by whom the great ocean though brought to grief being drained off, was raised to divine glory since it displayed glittering whales, water-elephants and serpents, also heaps of gems scattered about,

The Commentator interprets the first two compounds as applying to Devaloka also.

Though the water is taken away, the ocean filled with floundering whales, pearl-oysters and conch-shells, still possesses the splendour of a lake in autumn with its waves, lotuses and swans,

He who converted the ocean (the lord of the rivers) into the sky, as it had white clouds in the form of whales, stars in the form of gems, the Moon in the form of crystal gem, the autumnal lustre in the form of the waterless bed and Ketus or comets in the form of the rays of the gems on the hoods of serpents,

And he who stemmed the Vindhya Mountain which was bent upon obstructing the course of the Sun's carriage and so had moving peaks, and which was adorned by the flags hoisted aloft in the form of clothes on the bodies of the Vidyadharas, who clinging to the shoulders of their confused lovers eagerly seated them on their own laps ; which possesses streams inside the caves occupied by lions whose heads are covered with bees following the fragrance caused by the tasting of the blood mixed with ichor on the heads of the elephants and are wearing ornamental wreaths of 'Vana' flowers as it were on their heads ; which was scratching as it were, the firmament with its uplifted peaks which had the deep sound of humming of the swarms of the intoxicated bees that were scattered by the shaking of the trees in bloom by the elephants and which (peaks) were the abodes of hyenas, bears, tigers and monkeys ; which is embraced in private by the Rewa river (Narmada) having the Madana trees on her banks just as one is embraced in amorous sport by one's beloved, in whose gardens dwell the Gods and which is accompanied by sages who subsist on water, nothing, roots and air ; such was the Vindhya, when he was stemmed by Agasthya. Listen ! ye, now, to the rising of that sage.

उदये च मुनेरगस्त्यनाम्नः कुसमायोगमलप्रदूषितानि ।
हृदयानि सतामिव स्वभावात् पुनरम्बूनि भवन्ति निर्मलानि ॥८॥

Sloka 8.—At the appearance of Sage Agasthya, the waters that are soiled (in the monsoon) by their contact with mud become clear once again spontaneously, just as the minds that are defiled by the contact with the wicked become purified automatically at the sight of the virtuous.

Cf. Raghavamsa IV-21.

प्रससादोदयादम्भः कुम्भयोनेर्महौजसः ॥

पार्श्वद्वयाधिष्ठितचक्रवाकामापुष्णती सस्वनहंसपङ्क्तिम् ।
ताम्बूलरक्तोत्कषिताग्रदन्ती विभाति योषेव शरत्सहासा ॥९॥

Sloka 9.—The autumn nurturing a row of cackling swans flanked on both sides by ruddy geese, shines like a smiling damsel whose front teeth are tinged red by betel leaves.

It is a well known fact that Agasthya appears in the autumn making it very resplendent with bright moon-light, clear water, beautiful lotuses, charming rows of swans returning from the मानस-Manasa lake and good roads.

सरित्सहासा is another reading.

इन्दीवरासन्नसितोत्पलान्विता सरिद्भ्रमत्षट्पदपङ्क्तिभूषिता ।

सभ्रूलताक्षेपकटाक्षवीक्षणा विदग्धयोषेव विभाति सस्मरा ॥१०॥

Sloka 10.—The autumn which is endowed with white lotuses by the side of blue lilies and which is adorned with rows of hovering bees, appears as charming as a dexterous damsel in love with side-long glances coupled with knitted brows.

इन्दोः पयोदविगमोपहितां विभूतिं द्रष्टुं तरङ्गवलया कुमुदं निशासु ।
उन्मीलयत्यलिनिलीनदलं सुपक्ष्म वापी विलोचनमिवासिततारकान्तं।

Sloka 11.—The pond with the bracelets of eddying waves opens at night the lilies under whose petals rest the bees as its eyes with dark pupils and beautiful lashes, as though to witness the Moon's splendour caused by the disappearance of the clouds.

नानाविचित्राम्बुजहंसकोककारण्डवापूर्णतडागहस्ता ।
रत्नैः प्रभूतैः कुसुमैः फलैश्च भूर्यच्छतीवार्घमगस्त्यनाम्ने ॥१२॥

Sloka 12.—The Earth with the hands of pools replete with various kinds of lotuses, swans, ruddy geese and ducks greets, as it were, Sage Agasthya with the presents, *viz.*, abundant gems, flowers and fruits.

सलिलममरपाज्ञयोज्झितं यद्घनपरिवेष्टितमूर्तिभिर्भुजङ्गैः ।
फणिजनितविषाग्निसम्प्रदुष्टं भवति शिवं तदगस्त्यदर्शनेन ॥१२॥

Sloka 13.—The water which has been poured out at the command of the rain-god Indra, by the serpents whose bodies are wrapt up in the clouds and which (water) is spoiled by fire and poison emitted by them, become pure at the appearance of Sage Agasthya.

स्मरणादपि पापमपाकुरुते किमुत स्तुतिभिर्वरुणाङ्गरुहः ।
मुनिभिः कथितोऽस्य यथार्घविधिः कथयामि तथैव नरेन्द्रहितम् ॥

Sloka 14.—The sage, Varuna's son, removes sin at a mere thought; how much more when it is coupled with invocations! I am now describing for the benefit of the sovereign the method of propitiating the Sage as propounded by the sages.

संख्याविधानात्प्रतिदेशमस्य विज्ञाय सन्दर्शनमादिशेज्ज्ञः ।
तच्चोज्जयिन्यामगतस्य कन्यां भागैः स्वराख्यैः स्फुटभास्करस्य ।१५।

Sloka 15.—The time of rising of Agasthya for each country should be determined and stated through calculations by the astronomer. Now, for Ujjain, it takes place when the Sun's true position is 7° short of sign Kanya.

(a) Colebrooke has copiously commented on this passage, Misc. Essays, ii. p. 353, *seq.* (As Res. ix). The passage from the Panchasiddhantika referred to by Colebrooke, as analogous to one in the Bhasvati is :

विषुवच्छायार्धगुणा पञ्चकृतिस्तत्कलास्ततश्चापम् ।
छायात्रिसप्तकयुतं दशाभिर्गुणितं बिनाड्यस्ताः ॥
ताभिः कर्कटकाद्याद्यल्लग्नं तादृशे सहस्रांशौ ।
याम्याशावनितामुखविशेषतिलको मुनिरगस्त्यः ॥ पञ्चसिद्धान्तिका ॥

"Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc : add the length of the shadow multiplied by 21; multiply by 10; this gives the number in Vinadis. At this number, reckoning from the beginning of Cancer, stands the Sun when Agasthya rises in the south, like a mark on the front of a damsel."

तथा च समाससंहितायाम् ।
सप्ताभिरंशैः कन्यामप्राप्ते रोमके तु दिवसकरे ।
दृश्योऽगस्त्योऽवन्त्यां तत्समपूर्वापरेऽप्येवम् ॥

ईषत्प्रभिन्नेऽरुणरश्मिजालैर्नैशेऽन्धकारे दिशि दक्षिणस्याम् ।
सांवत्सरावेदितदिग्विभागे भूपोऽर्घमुर्व्यां प्रयतः प्रयच्छेत् ॥१६॥

कालोद्भवैः सुरभिभिः कुसुमैः फलैश्च
रत्नैश्च सागरभवैः कनकाम्बरैश्च ।
धेन्वा वृषेण परमान्नयुतैश्च भक्ष्यै-
र्दध्यक्षतैः सुरभिधूपविलेपनैश्च ॥१७॥

Slokas 16-17.—At the time when the nocturnal darkness is just pierced by the mass of Aruna's rays, the king being pure should offer in the south on the Earth the presents consisting of fragrant flowers and fruits of the season, of gems from the sea, of gold, garment, milch cows, bulls, Payasa, edible curd, coloured rice, fragrant incense and pastes when the particular direction of the rise is announced by the astronomer.

नरपतिरिममर्घं श्रद्दधानो दधानः
प्रविगतगददोषो निर्जितारातिपक्षः ।
भवति यदि च दद्यात्सप्तवर्षाणि सम्य-
ग्जलनिधिरशनायाः स्वामितां याति भूमेः ॥१८॥

Sloka 18.—Should a king make these offerings with a devout heart, he would be free from all diseases, and conquer the entire host of his enemies. If he should make such offerings for a period of seven years continuously according to rules, he would rule over the entire earth girdled by the ocean.

द्विजो यथालाभमुपाहृतार्घः प्राप्नोति वेदान् प्रमदाश्च पुत्रान् ।
वैश्यश्च गां भूरि धनं च शूद्रो रोगक्षयं धर्मफलं च सर्वे ॥१९॥

Sloka 19.—Should a Brahmin make the offerings according to his status, he would be blessed with a thorough knowledge of the Vedas, a charming wife and sons. If he be a Vaisya, he would get cattle. If he be a Sudra, he would become very wealthy. All persons in general who may undertake this will be free from diseases and will get benefits of virtue.

रोगान् करोति परुषः कपिलस्त्ववृष्टिं
धूम्रो गवामशुभकृत्स्फुरणो भयाय ।
माञ्जिष्ठरागसदृशः क्षुधमाहवांश्च
कुर्यादणुश्च पुररोधमगस्त्यनामा ॥२०॥

Sloka 20.—Agasthya causes diseases when he is rough; drought, when he is russet; harm to cows, if smoky; if he should be throbbing, there would be fear engendered; if similar to madder in colour, he brings famine and wars; when he is tiny, he forebodes the siege of the town.

शातकुम्भसदृशः स्फटिकाभस्तर्पयन्निव महीं किरणाग्रैः ।
दृश्यते यदि तदा प्रचुरान्ना भूर्भवत्यभयरोगजनाढ्या ॥२१॥

Sloka 21.—If he shines like 'gold or crystal and appears to refresh, as it were, the Earth with streams of his rays, the country will have plenty of food and team with a contented and healthy population.

तथा च गर्गः ।

शङ्खकुन्देन्दुगोक्षीरमृणालरजतप्रभः ।
दृश्यते यद्यगस्त्यः स्यात्सुभिक्षक्षेमकारकः ॥
वैश्वानरार्चिप्रतिमैर्मांसशोणितकर्दमैः ।
रणैर्भयैश्च विविधैः किञ्चिच्छेषायते प्रजा ॥

उल्कया विनिहतः शिखिना वा क्षुद्भयं मरकमेव विधत्ते ।
दृश्यते स किल हस्तगतेऽर्के रोहिणीमुपगतेऽस्तमुपैति ॥२२॥

Sloka 22.—If he be struck by a meteor or comet, he will bring danger of famine and pestilence. It is said that he rises when the Sun is in the asterism Hasta and sets when the Sun has reached Rohini.[*]

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[*] "See Colebrooke, *l.c.* His statement that there are three periods of rising and setting, according to Utpala, is not quite exact. On the contrary, Utpala expressly intimates that the rising of Canopus when the Sun stands in Hasta, is contrary to science, and only repeated by the author out of deference for the Ancients. He says किलेत्यागमसूचने, which is quite true; where our author uses किल, it is so much as *relata refero* यद्यत्रापि गणितसाम्यं न भवति तथाप्याचार्येण पूर्वशास्त्रदृष्टत्वात् कृतम्। The three periods of rising are

enumerated by Parasara, as quoted by Utpala. Here part of the passage:

तथा च पराशरः । हस्तस्थे सवितर्युदेति रोहिणीसंस्थे प्रवसति । अथास्य त्रिविधश्चारोदयकालो दृष्टः। आश्वयुग्बहुलाष्टमीपञ्चदश्योः कार्तिकाष्टम्यां वा । तत्राश्वयुग्बहुलोदितः सुवृष्टिक्षेमान्नसम्पत्करः । ” —Dr. Kern.

अपि च । हन्यादुल्का यदागस्त्यं केतुर्वाप्युपधूपयेत् ।
दुर्भिक्षं जनमारश्च तदा जगति जायते ॥
सुस्निग्धवर्णः श्वेतश्च शातकुम्भसमप्रभः ।
मुनिः क्षेमसुभिक्षाय प्रजानामभयाय च ॥

Thus ends the 12th Adhyaya on the 'Course of Agasthya.'

सप्तर्षिचारः ॥१३॥ The Seven Sages.

सैकावलीव राजति ससितोत्पलमालिनी सहासेव ।
नाथवतीव च दिग्यैः कौवेरी सप्तभिर्मुनिभिः ॥१॥
ध्रुवनायकोपदेशान्नरिनर्तीवोत्तरा भ्रमद्भिश्च ।
यैश्चारमहं तेषां कथयिष्ये वृद्धगर्गमतात् ॥२॥

Slokas 1-2.—I shall describe according to the theory of Sage Vriddha Garga, the course of the Seven Seers, by whom the northern region has a lord as it were, through whom she shines as if adorned with a necklace of pearls, like a maiden with a joyful countenance wearing a wreath of white lotuses; the seers by whose circular movements, the northern region seems verily dancing at the instruction of the Pole-Star, the leader.

तथा च भट्टब्रह्मगुप्तः ।

ध्रुवयोर्बद्धं सव्यगममराणां क्षितिजसंस्थमुडुचक्रम् ।
अपसव्यगमसुराणां भ्रमति प्रवहानिलक्षिप्रम् ॥
तेषां मुनीनां चारमहं वृद्धगर्गमतात् कथयिष्ये ।
वृद्धगर्गो नाम महामुनिस्तन्मतात्तत्कृताच्छास्त्रात् ॥ इति

आसन्मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ॥३॥

Sloka 3.—The Seven Sages were in the lunar mansion—Magha—when King Yudhishtira was ruling over the earth, the period of that King being 2526 years before the commencement of the Saka (Vikramarka?) era.

The assumption made by certain commentators that शक should invariably refer to Vikrama Saka (56 B. C.) does not seem to be altogether correct. For, it is said in the Mahabharata that Kali set in soon after Krishna's departure. This should be 3102 B. C. Hence the age of Yudhishtira should be somewhere at the earlier part of the 32nd century before Christ. Subtracting 2526 from this figure we find that the Saka referred to in the Sloka should be in the 7th Century B. C. (far earlier than the age of the Buddha —5th century B. C.). Hence the above remark.

तथा च वृद्धगर्गः ।
कलिद्वापरसन्धौ तु स्थितास्ते पितृदैवतम् ।
मुनयो धर्मनिरताः प्रजानां पालने रताः ॥

एकैकस्मिन्नृक्षे शतं शतं ते चरन्ति वर्षाणाम् ।
प्रागुदयतोऽप्यविवराद्दजून्नयति तत्र संयुक्ताः ॥४॥

Sloka 4.—The sages in their course remain for a period of 100 years in each lunar mansion. Whichever star to the east of which the sages rise, makes them conspicuous, in that they are said to be posited.

प्रागुत्तरतश्चैते सदोद्यन्तेससाध्वीकाः is another reading.

According to this reading, the meaning will be "they rise constantly in the northeast, together with the chaste Arundhatee."

तथा च कश्यपः ।

शतं शतं तु वर्षाणामेकैकस्मिन् महर्षयः ।
नक्षत्रे निवसन्त्येते ससाध्वीका महातपाः ॥

पूर्वे भागे भगवान्मरीचिरपरे स्थितो वसिष्ठोऽस्मात् ।
तस्याङ्गिरास्ततोऽत्रिस्तस्यासन्नः पुलस्त्यश्च ॥५॥
पुलहः क्रतुरिति भगवानासन्ना अनुक्रमेण पूर्वाद्यात् ।
तत्र वसिष्ठं मुनिवरमुपाश्रितारुन्धती साध्वी ॥६॥

Slokas 5-6—Sage Marichi is situated in the east ; to the west of him is Vasishta ; to his west is Angiras ; and to the west of Angiras is situated Atri ; in his neighbourhood can be seen Pulasthya. Next to him are in order Pulaha and Kratu. Arundhatee, the paragon of virtue, is following the great Sage Vasishta.

उल्काशनिधूमाद्यैर्हता विवर्णा विरश्मयो ह्रस्वाः ।
हन्युः स्वं स्वं वर्गं विपुलाः स्निग्धाश्च तद्वृद्ध्यै ॥७॥

Sloka 7.—When these stars are pale, devoid of beams, vexed by meteors, thunderbolts, smoke and the like, or tiny, they will destroy severally their own dependencies (as stated below), while they tend to make the same prosper if they appear large and bright.

तथा च वृद्धगर्गः ।
उल्कया केतुना वापि धूमेन रजसापि वा ।
हता विवर्णाः स्वल्पा वा किरणैः परिवर्जिताः ॥
स्वं स्वं वर्गं तदा हन्युर्मुनयः सर्व एव ते ।
विपुलाः स्निग्धवर्णाश्च स्ववर्गपरिपोषकाः

गन्धर्वदेवदानवमन्त्रौषधिसिद्धयक्षनागानाम् ।
पीडाकरो मरीचिर्ज्ञेयो विद्याधराणां च ॥८॥
शकयवनदरदपारतकाम्बोजांस्तापसान्वनोपेतान् ।
हन्ति वसिष्ठोऽभिहतो विवृद्धिदो रश्मिसम्पन्नः ॥९॥
आङ्गिरसो ज्ञानयुता धीमन्तो ब्राह्मणाश्च निर्दिष्टाः ।
अत्रेः कान्तारभवा जलजान्यम्भोनिधिः सरितः ॥१०॥

रक्षःपिशाचदानवदैत्यभुजङ्गाः स्मृताः पुलस्त्यस्य ।
पुलहस्य तु मूलफलं क्रतोस्तु यज्ञाः सयज्ञभृतः ॥११॥

Slokas 8-11—Marichi is to be understood to do harm (when vexed) to the Gandharvas, Gods, demons, spells, herbs, angels, Yakshas, Nagas and Vidyadharas. Vasishta, when hurt, proves destructive to the Sakas, Yavanas, Daradas, Paratas, Kambojas and hermits living in the forest; when radiant, he bestows prosperity.

Scholars, intelligent men and Brahmins are enumerated as belonging to Angiras; and foresters, aquatic products, the ocean and rivers are allotted to Sage Atri.

Giants, devils, demons, Daityas and serpents are said to belong to Fulasthya; to Pulaha, roots and fruits, and to Kratu, sacrifices and sacrificers.

तथा च वृद्धगर्गः ।

देवदानवगन्धर्वाः सिद्धपन्नगराक्षसाः ।
नागा विद्याधराः सर्वे मरीचेः परिकीर्तिताः ॥
यवनाः पारताश्चैव काम्बोजा दरदाः शकाः ।
वसिष्ठस्य विनिर्दिष्टास्तापसा वनमाश्रिताः ॥
धीमन्तो ब्राह्मणा ये च ज्ञानविज्ञानपारगाः ।
रूपलावण्यसंयुक्ता मुनेरङ्गिरसः स्मृताः ॥
कान्तारजास्तथाम्भोजा अत्रेर्ये सरिदाश्रिताः ।
पिशाचा दानवा दैत्या भुजङ्गा राक्षसास्तथा ॥
पुलस्त्यस्य विनिर्दिष्टाः पुष्पं मूलं फलं च यत् ।
तत्सर्वं पुलहस्योक्तं यज्ञा यज्ञभृतश्च ये ॥
क्रतोरेव विनिर्दिष्टा वेदज्ञा ब्राह्मणास्तथा ॥

Thus ends the 13th Adhyaya on the 'Course of the Seven Sages.'

कूर्मविभागाध्यायः ॥१४॥ Kurma Vibhaga.

With reference to our Puranas, it can be ascertained that जम्बूद्वीप-Jambudweepa (one of the seven continents surrounding the mountain Meru) was divided into nine sub-continents each being termed a वर्ष-Varsha. These nine divisions are (1)कुरु-Kuru (2) हिरण्मय-Hiranmaya (3) रम्यक-Ramyaka (4) इलावृत-Ilavrita (5) हरि-Hari (6) केतुमाला-Ketumala (7) भद्राश्व-Bhadraswa (8) किन्नर-Kinnara and (9) भारत-Bharata. The name of the Adhyaya suggests in itself that the word कूर्म-Kurma instead of being literally translated as 'tortoise' should be construed to mean 'Globe.' This is further supported by the first Sloka of the chapter which starts with nine divisions of the 27 lunar mansions—each division consisting of 3 stars commencing from Krittika. The reader will note that the original divisions of the zodiac started from the first quarter of Krittika, the star owned by the Sun, the lord of the nine planets.

That our ancient authors went hand in hand with a thorough knowledge of the 18 Puranas is another reason for us to interpret कूर्म as Globe. For जयदेव-Jayadeva, the poet, in his गीतगोविन्द-Gitagovinda, while describing the 10 incarnations of Vishnu as

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान्मूर्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ॥

observes the कूर्मावतार as 'जगन्निवहेत' (one who carries the Globe on his back) and this interpretation is now taken advantage of.

Also क्षितिरतिविपुलतरे। तव तिष्ठति पृष्ठे। धरणीधरणकिण चक्रगरिष्ठे
केशव धृतकच्छपरूप जय जगदीश हरे ।

Also compare the following सुभाषित—

यो धत्ते शेषनागं तदनु वसुमतीं स्वर्गपातालयुक्तां
युक्तां सर्वैः समुद्रैर्हिमगिरिकनकप्रस्थमुख्यैर्नगेन्द्रैः ।
एतद्ब्रह्माण्डमस्यामृतघटसदृशं भाति वंशे मुरारेः
पायाद्वः कूर्मदेहः प्रकटितमहिमा माधवः कामरूपी ॥

The following remarks of Dr. H. Kern on the subject will also be of interest :

"The word *Kurma* is the specific Sanskrit form of a word once common to all Indo-European tongues, viz, *Kurma*, Lat. *culmus*, Teuton. *holm*, etc. It does not originally denote the 'tortoise' itself, but its back, for the proper meaning is "mound, buckle, half-globe, holm." Even in Sanskrit, in such compounds as *Kurmonnata*, the word signifies the form of the back of the tortoise. At the time when the word *Kurma Vibhaga* became current, *Kurma* was taken in its proper sense. Yet in later times, they wholly mistook the meaning and made an absurd drawing, representing a tortoise, as if *Kurma* could denote a level ! The rendering by 'Globe' is not wholly exact, since properly only a half-globe, a *holm* is supposed to be raised above the waters."

नक्षत्रत्रयवर्गैराग्नेयाद्यैर्व्यवस्थितैर्नवधा ।
भारतवर्षे मध्यप्रागादिविभाजिता देशाः ॥१॥

Sloka 1—To the nine triads of stars commencing from Krittika belong the nine regions of the earth having Bharata Varsha as its centre and proceeding thence to the East, South-east, etc.

तथा च गर्गः ।
कृत्तिकाद्यैस्त्रिनक्षत्रैर्भवर्गैर्नवभिः क्षितिः ।
कल्पिता मध्यदेशादौ प्रागादिक्रमयोगतः ॥
कृत्तिकाद्यस्त्रिनक्षत्रो मध्यदेशे गणो यदा ।
पापैरुपहतो हन्ति मध्यदेशाखिलांस्तदा ॥
रौद्राधिको हन्ति पूर्वां सार्पाद्यः पूर्वदक्षिणाम् ।
आर्यम्णाद्यस्तथा याम्यां स्वात्याद्यो दक्षिणापराम् ॥
ज्येष्ठाद्यः पश्चिमामाशां वैश्वाद्यश्चापरोत्तराम् ।
वारुण्याद्यो हन्ति सौम्यां पौष्णाद्यः शूलिनो दिशम् ॥

भद्रारिमेदमाण्डव्यसाल्वनीपोज्जिहानसंख्याताः ।
मरुवत्सघोषयामुनसारस्वतमत्स्यमाध्यमिकाः ॥२॥
माथुरकोपज्योतिषधर्मारण्यानि शूरसेनाश्च ।
गौरग्रीवोद्देहिकपाण्डुगुडाश्वत्थपाञ्चालाः ॥३॥
साकेतकङ्ककुरुकालकोटिकुकुराश्च पारियात्रनगः ।
औदुम्बरकापिष्ठलगजाह्वयाश्चेति मध्यमिदम् ॥४॥

Slokas 2-4—To the central region belong the following :—Bhadra, Arimeda, Mandavya, Salwa, Neepa, Ujjihana, Sankhyata, Marwar, Vatsa, Ghosha, those of the Yamuna and the Saraswati, Mathsya, Madhyamika, Mathura, Upajyotisha, Dharmaranya, Surasena, Gouragriva, Uddehika, Pandu, Guda, Aswattha, Panchala, Ayodhya, Kanka, Kuru, Kalakoti, Kukura, Pariyatra mountain, Udumbara, Kapisthala and Hastinapura.

अथ पूर्वस्यामञ्जनवृषभध्वजपद्ममाल्यवद्गिरयः ।
व्याघ्रमुखसुह्मकर्वटचान्द्रपुराः शूर्पकर्णाश्च ॥५॥
खसमगधशिबिरगिरिमिथिलसमतटोड्राश्ववदनदन्तुरकाः ।
प्राग्ज्योतिषलौहित्यक्षीरोदसमुद्रपुरुषादाः ॥६॥
उदयगिरिभद्रगौडकपौण्ड्रोत्कलकाशिमेकलाम्बष्ठाः ।
एकपदताम्रलिप्तककोसलका वर्धमानाश्च ॥७॥

Slokas 5-7—To the east are situated the four mountains, *viz.* Anjana, Vrishabhadhvaja, Padma and Malyavan ; then the Vyaghramukhas, Suhma, Karvatas, Chandrapura, the Surpakarnas, Khasas, Magadha, Mount Sibira, Mithila, Samathata, Orissa, the Aswavadanas, the Danturakas, Pragjyotisha, river Lauhitya, the milky ocean, cannibals, mountain of Sunrise, the Bhadras, Gaudas, Paundras, Utkala, Kasi, Mekala, the Ambashthas, the one-footed people, Tamraliptakas, Kosala and Burdwan.

आग्नेय्यां दिशि कोसलकलिङ्गवङ्गोपवङ्गजठराङ्गाः ।
शौलिकविदर्भवत्सान्ध्रचेदिकाश्चोर्ध्वकण्ठाश्च ॥८॥
वृषनालिकेरचर्मद्वीपा विन्ध्यान्तवासिनस्त्रिपुरी ।
श्मश्रुधरहेमकुड्यव्यालग्रीवा महाग्रीवाः ॥९॥
किष्किन्धकण्टकस्थलनिषादराष्ट्राणि पुरिकदाशार्णाः ।
सह नग्नपर्णशबरैराश्लेषाद्ये त्रिके देशाः ॥१०॥

Slokas 8-10—In the South east are situated Kosala, Kalinga, Vanga, Upavanga, Jatharanga, Saulikas, Vidarbha, the Vatsas, Andhra, Chedi, the Urdhvakanthas, the island of Vrisha, Nalikera Charmadweepa, the inhabitants of the Vindhya range, Tripuri, Smasrudharas, Hemakudya, the Vyalagreevas, the Mahagreevas, Kishkindha, Kantakastthala, the territory of the aborigines, the Purikas, the Dasarnas, naked Sabaras and Parna Sabaras (Sabaras clothed in leaves). These are the regions standing under the group commencing with Aslesha.

अथ दक्षिणेन लङ्का कालाजिनसौरिकीर्णतालिकटाः ।
गिरिनगरमलयदर्दुरमहेन्द्रमालिन्द्यभरुकच्छाः ॥११॥
कङ्कटकङ्कणवनवासिशिबिकफणिकारकोङ्कणाभीराः ।
आकरवेणावर्तकदशपुरगोनर्दकेरलकाः ॥१२॥
कर्णाटमहाटविचित्रकूटनासिक्यकोल्लगिरिचोलाः ।
क्रौञ्चद्वीपजटाधरकावेर्यो रिष्यमूकश्च ॥१३॥
वैदूर्यशंखमुक्तात्रिवारिचरधर्मपट्टनद्वीपाः ।
गणराज्यकृष्णवेल्लूरपिशिकशूर्पाद्रिकुसुमनगाः ॥१४॥
तुम्बवनकार्मणेयकयाम्योदधितापसाश्रमा ऋषिकाः ।
काञ्चीमरुचीपट्टनचेर्यार्यकसिंहला ऋषभाः ॥१५॥
बलदेवपट्टनं दण्डकावनतिमिङ्गिलाशना भद्राः ।
कच्छोऽथ कुञ्जरदरी सताम्रपर्णीति विज्ञेयाः । १६॥

Slokas 11-16—In the south are situated Lanka, the Kalajinas, Saurikeernas, Talikatas, Girinagara, the Malaya, Dardura, Mahendra and Malindya hills, the Bharukachchas, the Kankatas, Kankanas, Vanavasi, the Sibikas, Phanikaras, Konkans, Abheeras, the nine-region, the Vena river, the Avartakas, Dasapura, the Gonardas, Kerala, Karnatic, the Great forest, Chitrakuta hill, Nasik, Kollagiri, the Cholas, the Krauncha island, Jatadharas, the Kaveri, the Rishyamukha (mountain), the mines of Vaidurya, conch shells, and pearls, Atri's hermitage, the mariners, Dharmapattana, the islands, Ganarajya, Krishna Velluru, the Pisikas, the Surpa mountain, mount Kusuma, Tambavana, the Karmaneyakas, the southern ocean, the hermitages, the Risheekas, Kanchi, Maruchipattana, Cheryaryakas, the Simhalese, the Rishabhas, Baladevapattana, Dandaka forest, the whale-eaters, Bhadras, Kachchas, elephant caves and the Tamraparni river.

नैर्ऋत्यां दिशि देशाः पह्लवकाम्बोजसिन्धुसौवीराः ।
वडवामुखारवाम्बष्ठकपिलनारीमुखानर्ताः ॥१७॥
फेणगिरियवनमार्गरकर्णप्रावेयपारशवशूद्राः ।
बर्बरकिरातखण्डक्रव्यादाभीरचंचूकाः ॥१८॥
हेमगिरिसिन्धुकालकरैवतकसुराष्ट्रबादरद्रविडाः ।
स्वात्याद्ये भत्रितये ज्ञेयश्च महार्णवोऽत्रैव ॥१९॥

Slokas 17-19.—In the southwest, lie the following tracts : of the Pallavas, Kambojas, Sindhu-Sauveeras, Vadavamukhas, Aravas, Ambashthas, Kapilas, Nareemukhas, Anartas, the Phenagiri, Yavanas, Margaras, Karnapraveyas, Parasavas, Sudras, Barbaras, Kiratas, Khandas, Kravyadas (raw-meat-eaters), Abheeras, Chanchukas, the Hemagiri, the Indus, the Kalakas, the Raivatakas, the Sourashtras, the Badaras and the Dravidas. These and the great ocean stand under the group of asterisms headed by Swati.

अपरस्यां मणिमान् मेघवान् वनौघः क्षुरार्पणोऽस्तगिरिः ।
अपरान्तकशान्तिकहैहयप्रशस्ताद्रिवोक्काणाः ॥२०॥
पञ्चनदरमठपारततारक्षितिजृङ्गवैश्यकनकशकाः ।
निर्मर्यादा म्लेच्छा ये पश्चिमदिक्स्थितास्ते च ॥२१॥

Slokas 20-21—In the west are the Manimath and Meghavat hills, Vanaugha, Mount Kshurarpana, Asthagiri, the Aparanthakas, Santikas, Haihayas, Mount Prasasta, the Vokkanas, the Punjab, Ramathas, Paratas, Tarakshiti, the Jringas, Vaisyas, Gold-Scythians and all the lawless hordes of barbarians living in the west.

दिशि पश्चिमोत्तरस्यां माण्डव्यतुषारतालहलमद्राः ।
अश्मककुलूतहलडाः स्त्रीराज्यनृसिंहवनखस्थाः ॥२२॥
वेणुमती फल्गुलुका गुलुहा मरुकुच्छचर्मरङ्गाख्याः ।
एकविलोचनशूलिकदीर्घग्रीवास्यकोशाश्च ॥२३॥

Slokas 22-23—In the northwest are the Mandavyas, Tusharas, Talas, Halas, Madras, Asmakas, Kulutas, Haladas, the kingdom of Women, Nrisimha forest, the Khastthas, the river Venumatee, the Phalgulukas, Guluhas, Marukuchchas, Charmarangas, the one-eyed men, Sulikas, Deerghagreevas, Deerghasyas and Deerghakosas

उत्तरतः कैलासो हिमवान् वसुमान् गिरिर्धनुष्मांश्च ।
क्रौञ्चो मेरुः कुरवस्तथोत्तराः क्षुद्रमीनाश्च ॥२४॥
कैकयवसातियामुनभोगप्रस्थार्जुनायनाग्नीध्राः ।
आदर्शान्तद्वीपित्रिगर्ततुरगाननाः श्वमुखाः ॥२५॥
केशधरचिपिटनासिकदासेरकवाटधानशरधानाः ।
तक्षशिलपुष्कलावतकैलावतकण्ठधानाश्च ॥२६॥
अम्बरमद्रकमालवपौरवकच्छारदण्डपिङ्गलकाः ।
माणहलहूणकोहलशीतकमाण्डव्यभूतपुराः ॥२७॥
गान्धारयशोवतिहेमतालराजन्यखचरगव्याश्च ।
यौधेयदासमेयाः श्यामाकाः क्षेमधूर्ताश्च ॥२८॥

Slokas 24-28—In the north, lie the mountains known as Kailasa, Himalaya, Vasumat, Dhanushmat, Krauncha and Meru, the Kuru country (north and south), the Kshudra meenas, Kaikayas, Vasatis, Yamunas, Bhogaprasttha, the Arjunayanas, Agneedhras, Adarsas, Antardweepa, Trigartha, the Turagananas, the Svamukhas, Kesadharas, Chipitanasikas (flat noses), Daserakas, Vatadhanas, Saradhanas, Taxila, Pushkalavata, Kailavata, the Kanthadhanas, Ambaravata, Madrakas, Malwa, Pauravas, Kachcharas, Dandapingalakas, Manahalas, Huns, Kohalas, Seetakas, Mandavyas, Bhutapura, Gandhara, Yasovatee, the Hematalas, Kshatriyas, the Khacharas, the Gavyas, the Yaudheyas, Dasameyas, Syamakas and Kshemadhurtas.

ऐशान्यां मेरुकनष्टराज्यपशुपालकीरकाश्मीराः ।
अभिसारदरदतङ्गणकुलूतसैरिन्ध्रवनराष्ट्राः ॥ २९॥
ब्रह्मपुरदार्वडामरवनराज्यकिरातचीनकौणिन्दाः ।
भल्लाः पटोलजटासुरकुनटखसघोषकुचिकाख्याः ॥३०॥
एकचरणानुविद्धाः सुवर्णभूर्वसुधनं दिविष्टाश्च ।
पौरवचीरनिवासित्रिनेत्रमुञ्जाद्रिगान्धर्वाः ॥३१॥

Slokas 29-31—In the north east are situated Meruka, Nashtarajya, Pasupala, Keera, Kashmir, the Abhitaras, Daradas, Tanganas, Kulutas, Sairindhras, Vanarashtras, Brahmapura, the Darvas, Damaras, Vanarajya, Kiratas, China, the Kaunindas, Bhallas, Patolas, Jatasuras, Kunatas, Khasas, Ghoshas, Kuchikas, one-footed men, the Anuviddhas, gold regions, Vasudhanas, Divishtas, Pauravas, people clad in bark, Trinetras, Mount Munja and the Gandharvas.

वर्गैराग्नेयाद्यैः क्रूरग्रहपीडितैः क्रमेण नृपाः ।
पाञ्चालो मागधिकः कालिङ्गश्च क्षयं यान्ति ॥३२॥

आवन्तोऽथानर्त्तो मृत्युं चायाति सिन्धुसौवीरः ।
राजा च हारहौरो मद्रेशोऽन्यश्च कौणिन्दः ॥३३॥

Slokas 32-33—When these groups of asterisms beginning with Krittika are hurt by malefic planets, the kings of the following countries will in their order be destroyed :—Panchala, Magadha, Kalinga, Avantee, Anarta, Sindhusauveera, Harahoura, Madra and Kuninda.

Thus ends the 14th Adhyaya on the 'Divisions of the Globe.'

नक्षत्रव्यूहः ॥१५॥ Allotment of animate and inanimate objects to the several asterisms.

आग्नेये सितकुसुमाहिताग्निमन्त्रज्ञसूत्रभाष्यज्ञाः ।
आकरिकनापितद्विजघटकारपुरोहिताब्दज्ञाः ॥१॥

Sloka 1.—To Krithika are assigned: white flowers, Brahmins performing daily Agnihotra, reciters of sacred hymns, those who know the sacrificial rules, grammarians, miners, barbers, Brahmins, potters, priests and astrologers.

रोहिण्यां सुव्रतपण्यभूपधनियोगयुक्तशाकटिकाः ।
गोवृषजलचरकर्षकशिलोच्चयैश्वर्यसम्पन्नाः ॥२॥

Sloka 2.—To Rohini are assigned: observers of vows, merchandises, kings, wealthy persons, Yogins, cartmen, cows, bulls aquatic animals, agriculturists, mountains and men in authority.

मृगशिरसि सुरभिवस्त्राब्जकुसुमफलरत्नवनचरविहङ्गाः ।
मृगसोमपीथिगान्धर्वकामुका लेखहाराश्च ॥३॥

Sloka 3.—To Mrigasiras—fragrant things, garments, aquatic products, flowers, fruits, gems, foresters, birds, beasts, drinkers of Soma juice, musicians, lovers and letter-bearers.

रौद्रे वधबन्धानृतपरदारस्तेयशाठ्यभेदरताः ।
तुषधान्यतीक्ष्णमन्त्राभिचारवेतालकर्मज्ञाः ॥४॥

Sloka 4.—To Ardra—Slayers, catchers, liars, adulterers, thieves. rogues, sowers of discord, husk-grain, cruel-minded people, charmers, sorcerers and men versed in the art pertaining to goblins.

आदित्ये सत्यौदार्यशौचकुलरूपधीयशोऽर्थयुताः ।
उत्तमधान्यं वणिजः सेवाभिरताः सशिल्पजनाः ॥५॥

Sloka 5.—To Punarvasu—truthful, charitably-disposed, pure, high-born, handsome, intelligent, renowned and rich men, valuable grain, merchants, servants and artisans.

पुष्ये यवगोधूमाः शालीक्षुवनानि मन्त्रिणो भूपाः ।
सलिलोपजीविनः साधवश्च यज्ञेष्टिसक्ताश्च ॥६॥

Sloka 6.—To Pushya—barley, wheat, rice, sugar-cane, forests, ministers, kings, fishermen and the like, honest-folk and persons engaged in big and small sacrifices.

अहिदेवे कृत्रिमकन्दमूलफलकीटपन्नगविषाणि ।
परधनहरणाभिरतास्तुषधान्यं सर्वभिषजश्च ॥७॥

Sloka 7.—To Aslesha—counterfeits, bulbs, roots, fruits, worms, reptiles, poison, robbers, husk-grain and all classes of physicians.

पित्र्ये धनधान्याढ्याः कोष्ठागाराणि पर्वताश्रयिणः ।
पितृभक्तवणिक्शूराः क्रव्यादाः स्त्रीद्विषो मनुजाः ॥८॥

Sloka 8.—To Magha—people rich in money and corn, granaries, mountaineers, men who are dovoted to their elders and manes, merchants, heroes, carnivorous beings and women-haters.

प्राक्फल्गुनीषु नटयुवतिसुभगगान्धर्वशिल्पिपण्यानि ।
कर्पासलवणमाक्षिकतैलानि कुमारकाश्चापि ॥९॥

Sloka 9.—To Purvaphalguni—actors, young damsels, amiable persons, musicians, artists, merchandises, cotton, salt, honey, oil and boys.

आर्यम्णे मार्दवशौचविनयपाखण्डिदानशास्त्ररताः ।
शोभनधान्यमहाधनकर्मानुरताः समनुजेन्द्राः ॥१०॥

Sloka 10.—To Uttaraphalguni—mild, pure, modest, heretical, charitable and learned persons, fine corn, highly wealthy men, those intent on their duties and kings.

हस्ते तस्करकुञ्जररथिकमहामात्रशिल्पिपण्यानि ।
तुषधान्यं श्रुतयुक्ता वणिजस्तेजोयुताश्चात्र ॥११॥

Sloka 11.—To Hasta–robbers, elephants, charioteers elephant-drivers, artisans, merchandises, husked-grain, men versed in the Vedas, traders and energetic men.

त्वाष्ट्रे भूषणमणिरागलेख्यगान्धर्वगन्धयुक्तिज्ञाः ।
गणितपटुतन्तुवायाः शालाक्या राजधान्यानि ॥१२॥

Sloka 12.—To Chittra—persons skilled in the art of ornamenting, jewelry, painting, writing, singing and perfumery, as well as mathematicians, weavers, opthalmic physicians and king's corn.

स्वातौ खगमृगतुरगा वणिजो धान्यानि वातबहुलानि ।
अस्थिरसौहृदलघुसत्वतापसाः पण्यकुशलाश्च ॥१३॥

Sloka 13—. To Swati—birds, beasts, horses, traders, corn, such produces of the field as cause flatulence (கடலை, Bengal gram, etc), fickle-minded friends, feeble characters, ascetics and connoisseurs of wares.

इन्द्राग्निदैवते रक्तपुष्पफलशाखिनः सतिलमुद्गाः ।
कर्पासमाषचणकाः पुरन्दरहुताशभक्ताश्च ॥१४॥

Sloka 14.—To Visakha—tree with red blossoms and fruits, sesamum, green-gram, cotton, black gram, Bengal gram and men devoted to Indra and Agni.

मैत्रे शौर्यसमेता गणनायकसाधुगोष्ठियानरताः ।
ये साधवश्च लोके सर्वं च शरत्समुत्पन्नम् ॥१५॥

Sloka 15.—To Anuradha—men of prowess, heads of corporations, friends of the good, those delighting in assemblies, travellers, honest people in the world and all things that grow in autumn.

पौरन्दरेऽतिशूराः कुलवित्तयशोऽन्विताः परस्वहृतः ।
विजिगीषवो नरेन्द्राः सेनानां चापि नेतारः ॥१६॥

Sloka 16.—To Jyeshtha—great martial heroes, those that are endowed with noble family, wealth, and fame, thieves, monarchs intent on conquest and commandants.

मूले भेषजभिषजो गणमुख्याः कुसुममूलफलवार्ताः ।
बीजान्यतिधनयुक्ताः फलमूलैर्ये च वर्त्तन्ते ॥१७॥

Sloka 17.—To Moola-medicines, physicians, deacons of corporations, persons dealing in flowers, roots and fruits, seeds, very rich men and those that feed on fruits and roots.

आप्ये मृदवो जलमार्गगामिनः सत्यशौचधनयुक्ताः ।
सेतुकरवारिजीवकफलकुसुमान्यम्बुजातानि ॥१८॥

Sloka 18.—To Purvashadha—tender-hearted men, navigators, fishermen, aquatic animals, etc., those who are devoted to truth, purity and wealth, constructors of bridges, those that live by water, and aquatic fruits and flowers.

विश्वेश्वरे महामात्रमल्लकारितुरगदेवतासक्ताः ।
स्थावरयोगा भोगान्विताश्च ये तेजसा युक्ताः ॥१९॥

Sloka 19.—To Uttarashadha—mahouts, wrestlers, elephants, horses, devotees of gods, immoveables, warriors, persons enjoying pleasures and militant persons.

श्रवणे मायापटवो नित्योद्युक्ताश्च कर्मसु समर्थाः ।
उत्साहिनः सधर्मा भागवताः सत्यवचनाश्च ॥२०॥

Sloka 20.—To Sravana—jugglers, the ever-active, able, energetic and righteous men, devotees of Vishnu and truthful persons.

वसुभे मानोन्मुक्ताः क्लीबाश्चलसौहृदाः स्त्रियां द्वेष्याः ।
दानाभिरता बहुवित्तसंयुताः शमपराश्च नराः ॥२१॥

Sloka 21.—To Dhanishtha—men without pride, eunuchs, fickle friends, men obnoxious to their wives, charitable, very rich and peace-loving persons.

वरुणेशे पाशिकमत्स्यबन्धजलजानि जलचराजीवाः ।
सौकरिकरजकशौण्डिकशाकुनिकाश्चापि वर्गेऽस्मिन् ॥२२॥

Sloka 22.—To Satabhishak—snarers, anglers, aquatic products and dealers in fish, etc., as well as boar-hunters, washermen, distillers and fowlers.

आजे तस्करपशुपालहिंस्रकीनाशनीचशठचेष्टाः ।
धर्मव्रतैर्विरहिता नियुद्धकुशलाश्च ये मनुजाः ॥२३॥

Sloka 23.—To Purvabhadra—robbers, cowherds, murderous persons, niggards, low and false-hearted people, those who are devoid of virtue and religious observances, and those that are clever in duel.

आहिर्बुध्न्ये विप्राः क्रतुदानतपोयुता महाविभवाः ।
आश्रमिणः पाखण्डा नरेश्वराः सारधान्यं च ॥२४॥

Sloka 24.—To Uttarabhadra—Brahmins, those that are devoted to sacrifices, charity and penance, very rich persons, hermits, heretics, monarchs and valuable corn.

पौष्णे सलिलजफलकुसुमलवणमणिशङ्खमौक्तिकाब्जानि ।
सुरभिकुसुमानि गन्धा वणिजो नौकर्णधाराश्च ॥२५॥

Sloka 25.—To Revati—aquatic fruits, flowers and the like, salt, gems, conch shell, pearls, lotuses, perfumes, fragrant flowers, traders and helmsmen.

अश्विन्यामश्वहराः सेनापतिवैद्यसेवकास्तुरगाः ।
तुरगारोहा वणिजो रूपोपेतास्तुरगरक्षाः ॥२६॥

Sloka 26.—To Aswini—horse-dealers, commandants, physicians, attendants, horses, horse-riders, traders, handsome persons and horse-grooms.

याम्येऽसृक्पिशितभुजः क्रूरा वधबन्धताडनासक्ताः ।
तुषधान्यं नीचकुलोद्भवा विहीनाश्च सत्वेन ॥२७॥

Sloka 27.—To Bharani—those that feed on blood and flesh, cruel men, slayers, catchers, cudgellers, husk-grain, low-born persons and men wanting in character.

पूर्वात्रयं सानलमग्रजानां राज्ञां तु पुष्येण सहोत्तराणि ।
सपौष्णमैत्रं पितृदैवतं च प्रजापतेर्भं च कृषीवलानाम् ॥२८॥
आदित्यहस्ताभिजिदाश्विनानि वणिग्जनानां प्रवदन्ति तानि ।
मूलत्रिनेत्रानिलवारुणानि भान्युग्रजातेः प्रभविष्णुतायाः ॥२९॥

सौम्यैन्द्रचित्रावसुदैवतानि सेवाजनस्वाम्यमुपागतानि ।
सार्पं विशाखा श्रवणो भरण्यश्चण्डालजातेरभिनिर्दिशन्ति ॥३०॥

Slokas 28-30.—The three asterisms Purvaphalguni, Purvashadha and Purvabhadrapada as well as Krittika belong to the Brahmin class. The three Uttaras along with Pushya belong to the Kshatriya class. Revati, Rohini, Anuradha and Magha belong to the husbandmen. Punarvasu, Hasta, Abhijit and Aswini belong to the merchant class. Moola, Ardra, Swati and Satabhishak belong to the powerful class of cruel persons. Mrigasiras, Jyeshtha, Chittra and Dhanishtha own the servant class. Aslesha, Visakha, Sravana and Bharani belong to the outcasts.

रविरविसुतभोगमागतं क्षितिसुतभेदनवक्रदूषितम् ।
ग्रहणगतमथोल्कया हतं नियतमुषाकरपीडितं च यत् ॥३१॥
तदुपहतमिति प्रचक्षते प्रकृतिविपर्यययातमेव वा ।
निगदितपरिवर्गदूषणं कथितविपर्ययगं समृद्धये ॥३२॥

Slokas 31-32.—A lunar mansion is said to be hurt when occupied by the Sun or Saturn, when damaged by Mars cutting through or retrograding in it, when merged in an eclipse, when hit by a meteor, when manifestly crushed by the Moon, or in short, when something extraordinary happens with it. All this is destructive to the forementioned dependency of the particular asterism, whereas the contrary augurs prosperity.

तथा च कश्यपः

शनैश्चरस्य सूर्यस्य यदृक्षं भोगमागतम् ।
धरित्रीतनयेनापि भिन्नं वक्रप्रदूषितम् ॥
राहुग्रस्तमथोल्काभिर्हतमुत्पातदूषितम् ।

चन्द्रेण पीडितं यच्च प्रकृतेरन्यथा स्थितम् ॥
तच्चोपहतकं विन्द्यान्नक्षत्रं हन्ति सर्वदा ।
स्ववर्गमन्यथा नित्यं पुष्णाति निरुपद्रवम् ॥

Thus ends the 15th Adhyaya on the—"Nakshatras"

ग्रहभक्तियोगः ॥१६॥ Countries, People, and Things belonging to the domain of each planet.

प्राङ्नर्मदार्द्धशोणोड्रवङ्गसुह्माः कलिङ्गबाह्लीकाः ।
शकयवनमगधशबरप्राग्ज्योतिषचीनकाम्बोजाः ॥१॥
मेकलकिरातविटका बहिरन्तःशैलजाः पुलिन्दाश्च ।
द्राविडानां प्रागर्द्धं दक्षिणकूलं च यमुनायाः ॥२॥
चम्पोदुम्बरकौशाम्बिचेदिविन्ध्याटवीकलिङ्गाश्च ।
पुण्ड्रा गोलाङ्गूलश्रीपर्वतवर्द्धमानानि ॥३॥
इक्षुमतीत्यथ तस्करपारतकान्तारगोपबीजानाम् ।
तुषधान्यकटुकतरुकनकदहनविषसमरशूराणाम् ॥४॥
भेषजभिषक्चतुष्पदकृषिकरनृपहिंस्रयायिचौराणाम् ।
व्यालारण्ययशोयुततीक्ष्णानां भास्करः स्वामी ॥५॥

Slokas 1-5.—The Sun presides over the eastern half of the Narmada District, the Sone, Orissa, Vanga, Suhma, Kalinga, Balkh, Scythians, Yavanas, Magadha, Sabaras, Prakjyotisha, China, Kamboja, Mekala, Kirata, Vitaka, people in and outside mountains, Pulindas, eastern half of the Dravidas, the south bank of the Jumna, Champa, Udumbara, Kausambi, Chedi, Vindhya forest, Pundra, Golangula, Sriparvata, Burdwan, river Ikshumatee, robbers, Paratas, wilderness, herdsmen, seeds, husk-grain, pungent substances, trees, gold, fire, poison, heroes, medicines, physicians, quadrupeds, ploughmen, kings, evil-doers, chiefs on march, thieves, serpents, woods, renowned men and men of cruel disposition.

तथा च काश्यपः ।

प्रागर्द्धं नर्मदायाश्च शोणः शबरमागधाः ।
उड्रा वङ्गाः कलिङ्गाश्च वल्हीका यवनाः शकाः ॥
काम्बोजा मेकलाः सुह्माः प्राग्ज्योतिषाकेरातकाः ।
चीनाः सर्वे सुशैलेयाः पार्वता बहिरन्तजाः ॥
यमुनाया याम्यकूलं कौशाम्ब्यौदुम्बराणि च ।
विन्ध्याटवी च पुण्ड्राश्च वर्धमानाश्च पर्वताः ॥
श्रीपर्वतश्चेदिपुरं गोलाङ्गूलं तथैव च ।
इक्षुमत्याश्रिता ये च जनाः शूरा मदोत्कटाः ॥
कान्तारमथ गोपाश्च कन्दरास्तस्करास्तथा ।
समरे विषमाः शूरास्तरवः कटुका अपि ॥
चतुष्पदा भेषजं च धान्यं वा भिषजस्तथा ।
अरण्यवासिव्यालाश्च कार्षका बालकास्तथा ॥
गौरपत्यं च किञ्जल्कं पुंसञ्ज्ञा ये च जन्तवः ।
सर्वेषां भास्करः स्वामी तेजस्तेजस्विनामपि ॥

गिरिसलिलदुर्गकोसलभरुकच्छसमुद्ररोमकतुषाराः ।
वनवासितङ्गणहलस्त्रीराज्यमहार्णवद्वीपाः ॥६॥
मधुररसकुसुमफलसलिललवणमणिशङ्खमौक्तिकाब्जानाम् ।
शालियवौषधिगोधूमसोमपाक्रन्दविप्राणाम् ॥७॥
सितसुभगतुरगरतिकरयुवतिचमूनाथभोज्यवस्त्राणाम् ।
शृङ्गिनिशाचरकार्षकयज्ञविदां चाधिपश्चन्द्रः ॥८॥

Slokas 6.8.—The Moon presides over mountains, fortresses, forts protected by moats, Kosala, Bharukachcha the ocean, Romans, Tocharians, Vanavasi, Tangana, Hala, Strirajya, the islands of the great ocean, sweet things, flowers, fruits, water, salt, jewels, conch shells, pearls, aquatic products, rice, barley, herbs, wheat, drinkers of Soma-juice, the आक्रन्द kings (in the cycle of 12 kings, they occupy the position of one of the hind spokes—Raghuvamsa IX-15), Brahmins, white objects, beloved person, horses, lovers, young women, commandants, eatables, clothes, horned animals, demons, agriculturists, persons acquainted with Sacrificial rules.

तथा च काश्यपः ।
पर्वता जलदुर्गाश्च कोसलास्तङ्गणा हलाः ।
स्त्रीराज्यं भरुकच्छश्च तुषारा वनवासिनः ॥
मौक्तिकं मणिशङ्खाब्जमौषधं कुसुमं फलम् ।
द्वीपा महार्णवे ये च मधुरा लवणादयः ॥
गोधूमाः शालयः शृङ्गिकार्षकाश्च यवा अपि ।
सोमपा ब्राह्मणा ये च यज्ञज्ञास्तु सुरासवम् ॥
स्त्रीसौभाग्यसमेताश्च लास्यहास्येक्षितानि च ।
निशाचराधिपश्चन्द्रो हृष्टानां च प्रकीर्त्तितः ॥

शोणस्य नर्मदाया भीमरथायाश्च पश्चिमार्द्धस्थाः ।
निर्विन्ध्या वेत्रवती सिप्रा गोदावरी वेणा ॥९॥
मन्दाकिनी पयोष्णी महानदी सिन्धुमालतीपाराः ।
उत्तरपाण्ड्यमहेन्द्राद्रिविन्ध्यमलयोपगाश्चोलाः ॥१०॥
द्राविडविदेहान्ध्राश्मकभासापरकौङ्कणाः समन्त्रिषिकाः ।
कुन्तलकेरलदण्डककान्तिपुरम्लेच्छसङ्कारिणः ॥११॥
नासिक्यभोगवर्धनविराटविन्ध्याद्रिपार्श्वगा देशाः ।
ये च पिबन्ति सुतोयां तापीं ये चापि गोमतीसलिलम् ॥१२॥
नागरकृषिकरपारतहुताशनाजीविशस्त्रवार्त्तानाम् ।
आटविकदुर्गकर्वटवधिकनृशंसावलिप्तानाम् ॥१३॥
नरपतिकुमारकुञ्जरदाम्भिकडिम्भाभिघातपशुपानाम् ।
रक्तफलकुसुमविद्रुमचमूपगुडमद्यतीक्ष्णानाम् ॥१४॥
कोशभवनाग्निहोत्रिकधात्वाकरशाक्यभिक्षुचौराणाम् ।
शठदीर्घवैरबह्वाशिनां च वसुधासुतोऽधिपतिः ॥१५॥

Slokas 9-15.—Mars presides over the people residing in the western half of the Sonne, Narmada and Bheemaratha, the Nirvindhya, Vetravatee, Sipra, Godavari, Vena, Ganges, Payoshnee, Mahanadee, Sindhu, Malatee, Para, Uttara Pandya, those who live near mount Mahendra, Vindhya, Malaya, Chola, Dravida, Videha, Andhra, Asmaka, Bhasapara, Kounkana, Manthrishika, Kuntala, Kerala, Dandaka, Kantipura, Mlechchas, half-castes, Nassik, Bhogavardhana, Virata, the countries bordering on the Vindhya mountains, people living on the banks of the Taptee and the Gumtee, towns people, agriculturists, Paratas, people who live by fire, warriors, foresters, fortresses, Karvatas, slayers, murderous men, arrogant fellows, kings, boys, elephants, hypocrites, infanticides, shepherds, red fruits and flowers, coral, generals, jaggory, toddy, cruel men, treasury, keepers of sacred fire, mines, Buddhist monks, thieves, rogues vindictive and gluttonous persons.

Sloka 12 is omitted in some editions.

तथा च काश्यपः ।

महेन्द्रविन्ध्यमलयाः सिप्रा वेणा महानदी ।
गोदावर्या नर्मदाया भीमायाः पश्चिमा दिशः ॥
चेदिकाः कौङ्कणा दुर्गा द्रविडा वेत्रवन्नदी ।
मन्दाकिनी पयोष्णी च मालती सिन्धुपारकाः ॥
पाण्ड्याश्चोत्तरदेशस्था विदेहान्ध्राश्मकास्तथा ।
भासापराः कुन्तलाश्च केरला दण्डकास्तथा ॥
नागराः पौरवाश्चैव कार्षकाः शस्त्रवृत्तयः ।
हुताशनाजीविनो ये कुञ्जराः पशुपास्तथा ॥
साङ्ग्रामिका नृशंसाश्च सङ्कराश्चोपघातकाः ।
कुमारा भूमिजस्योक्ता दाम्भिकास्तस्करास्तथा ॥

लोहित्यः सिन्धुनदः सरयूर्गाम्भीरिका रथाख्या च ।
गङ्गाकौशिक्याद्याः सरितो वैदेहकाम्बोजाः ॥१६॥

मथुरायाः पूर्वार्द्धं हिमवद्गोमन्तचित्रकूटस्थाः ।
सौराष्ट्रसेतुजलमार्गपण्यबिलपर्वताश्रयिणः ॥१७॥
उदपानयन्त्रगान्धर्वलेख्यमणिरागगन्धयुक्तिविदः ।
आलेख्यशब्दगणितप्रसाधकायुष्यशिल्पज्ञाः ॥१८॥
चरपुरुषकुहकजीवकशिशुकविशठसूचकाभिचाररताः ।
दूतनपुंसकहास्यज्ञभूततन्त्रेन्द्रजालज्ञाः ॥१९॥
आरक्षकनटनर्तकघृततैलस्नेहबीजतिक्तानि ।
व्रतचारिरसायनकुशलवेसराश्चन्द्रपुत्रस्य ॥२०॥

Slokas 16-20.—Mercury presides over the Lohitya, Indus, Sarayu, Gambheerika, Ratha, Ganges, Kausikee and other rivers, Videha, Kamboja, the eastern half of Muttra, people living in the regions of the Himalaya, Gomanta, Chitrakuta, Saurashtra, bridges, water-routes, merchandise, inhabitants of caverns, hillmen, water-reservoirs, mechanics, songsters, copyists, gem-dyeing-perfumery experts, painters, grammarians, mathematicians, outfitters, preparers of potions securing longevity, artisans, spies, jugglers, infants, poets, imposters, tale-bearers, exorcisers, envoys, eunuchs, buffoons, people versed in demonology and magic, policemen, actors, dancers, ghee, oil, oil-seeds, bitter substances, observers of vows, chemists and mules.

तथा च काश्यपः ।

चित्रकूटगिरी रम्यो हिमवान् कौशिकी तथा ।
मथुरायाश्च पूर्वार्द्धं लोहित्यः सिन्धुरेव च ॥
गाम्भीरिका च सरयू रथाख्या गण्डकी नदी ।
गान्धर्वा लेखहाराश्च तथोदाराश्च कृत्रिमाः ॥
वैदेहाः सर्वजलजाः काम्बोजाश्च सुराष्ट्रिकाः ।
गन्धयुक्तिविदो ये च सौगन्धिपदलेपनाः ॥

सुवर्णरजत रत्नं मातङ्गतुरगादि यत् ।
पौरा जनपदाः सौम्याः सोमपुत्रवशे स्थिताः ॥

सिन्धुनदपूर्वभागो मथुरापश्चार्द्धभरतसौवीराः ।
स्रुघ्नौदीच्यविपाशासरिच्छतद्रू रमठशाल्वाः ॥२१॥
त्रैगर्तपौरवाम्बष्ठपारता वाटधानयौधेयाः ।
सारस्वतार्जुनायनमत्स्यार्द्धग्रामराष्ट्राणि ॥२२॥
हस्त्यश्वपुरोहितभूपमन्त्रिमाङ्गल्यपौष्टिकासक्ताः ।
कारुण्यसत्यशौचव्रतविद्यादानधर्मयुताः ॥२३॥
पौरमहाधनशब्दार्थवेदविदुषोऽभिचारनीतिज्ञाः ।
मनुजेश्वरोपकरणं छत्रध्वजचामराद्यं च ॥२४॥
शैलेयकमांसीतगरकुष्ठरससैन्धवानि वल्लीजम् ।
मधुररसमधूच्छिष्टानि चोरकश्चेति जीवस्य ॥२५॥

Slokas 21-25.—To Jupiter belong the eastern part of the Indus, the western half of Muttra, the Bharatas, Sauveeras, Srughnas, Northerners, the Vipasa river, Satadru, the Ramatas, Salwas, Trigartas, Pauravas, Ambashtas, Paratas, Vatadhanas, Yaudheyas, Saraswatas, Arjunayanas, half the rural provinces of Mathsya, elephants, horses, royal priests, kings, ministers, people engaged in auspicious ceremonies and preparation of tonics, compassionate, truthful, pure, pious, learned, charitable and righteous men, citizens, rich men, grammarians, philologists and vedic scholars, exorcisers, politicians, royal equipments, umbrellas, banners, chowries, etc, benzoin (கல்பாசி), costus (கோஷ்டம்)Jatamansi(சடாமாஞ்சி) Tahara (தகரவிரை), quicksilver, Saindhava salt, beans, sweet juices, bees-wax and choraka perfume (the husk of cardamom known in Tamil as கச்சோலம் or ஏலத்தோல்).

तथा च काश्यपः। त्रैगर्त्तसिन्धुसौवीराः शतद्रूमथुरे अपि ।
स्रुघ्नौदीच्यविपाशाश्च पारताम्बष्ठकास्तथा ॥

राजा पुरोहितो मन्त्री माङ्गल्यं पौष्टिकं व्रतम् ।
कारुण्यं कर्म सिद्धानां विद्याशौचतपस्विनां ॥
मत्स्याश्च वाटधानाश्च यौधेयाश्चार्जुनायनाः ।
सारस्वताश्च रमठा हस्त्यश्वध्वजचामराः ॥
शब्दार्थविदुषः पौरा नीतिज्ञाः शीलसंयुताः ।
मांसीतगरकुष्ठं च शैलेयं लवणं रसाः ॥
मधुरस्वादवल्लीजं विप्राणां चाधिपो गुरुः ॥

तक्षशिलमार्त्तिकावतबहुगिरिगान्धारपुष्कलावतकाः ।
प्रस्थलमालवकैकयदाशार्णोशीनराः शिबयः ॥२६॥
ये च पिबन्ति वितस्तामिरावतीं चन्द्रभागसरितं च ।
रथरजताकरकुञ्जरतुरगमहामात्रधनयुक्ताः ॥२७॥
सुरभिकुसुमानुलेपनमणिवज्रविभूषणाम्बुरुहशय्याः ।
वरतरुणयुवतिकामोपकरणमृष्टान्नमधुरभुजः ॥२८॥
उद्यानसलिलकामुकयशःसुखौदार्यरूपसम्पन्नाः ।
विद्वदमात्यवणिग्जनघटकृच्चित्राण्डजास्त्रिफलाः ॥२९॥
कौशेयपट्टकम्बलपत्रौर्णिकरोध्रपत्रचोचानि ।
जातीफलागुरुवचापिप्पल्यश्चन्दनं च भृगोः ॥३०॥

Slokas 26-30.— To Venus belong Taxila, Marthi, Kavata, Bahugiri, Gandhara, Pushkalavataka, Prastthala, Malwa, Kaikaya, Dasarna, Useenara, Sibi, those that dwell on the banks of Vitasta, Iravatee, Chandrabhaga, chariots, silver-mines, elephants, horses, elephant-drivers, wealthy men, fragrant things, flowers, unguents, gems, diamonds, ornaments, lotuses, couches, good bride-grooms and brides, aphrodisiacs, those who partake of sumptuous and delicious dishes, parks, baths, lovers, those endowed with renown, happiness, generosity and charming personality, scholars, ministers, merchants, potters, (various kinds of) coloured birds, the three fruits, கடுக்காய்,

தானிக்காய், நெல்லிக்காய் — மாதலம்பழம், பேரீச்சம்பழம், திராக்ஷப்பழம்—silk, wool, bleached silk, Rodhra (*வெள்ளை லொத்திமரம்*), Patra (*ஜாதிபத்ரி*), Chocha (*லவங்கப்பட்டை*), nutmeg (*ஜாதிக்காய்*), Agaru (*காரகில்*), Vacha (*வசம்பு*), Pippili (*திப்பிலி*) and sandalwood.

तथा च काश्यपः ।

चन्द्रभागां वितस्तां चैरावतीं च पिबन्ति ये ।
पुष्करावतकैकेया गान्धारप्रस्थलास्तथा ॥
दशार्णा मालवास्तक्षशिला मौक्तिकमेव च ।
धनाढ्याः कुञ्जरा अश्वाः प्रस्थलं च विलेपनम् ॥
सुरूपसुभगोद्यानकामुकाः कामचारिणः ।
वेसरा मधुरा हृद्याः सलिलाशयजीविनः ॥
तरुणा योषितः क्रीडाविदुषो जनगोष्ठिकाः ।
चित्राण्डजाश्च कौशेयं पत्रौर्णं काशिकौशिकाः ॥
पिप्पल्यश्चन्दनं जातीफलमामलकानि च ।
गन्धपत्रस्य लोध्रस्य शुक्रश्चाधिपतिः स्मृतः ॥

आनर्त्तार्बुदपुष्करसौराष्ट्राभीरशूद्ररैवतकाः ।
नष्टा यस्मिन् देशे सरस्वती पश्चिमो देशः ॥३१॥
कुरुभूमिजाः प्रभासं विदिशा वेदस्मृती महीतटजाः ।
खलमलिननीचतैलिकविहीनसत्त्वोपहतपुंस्त्वाः ॥३२॥
बान्धनशाकुनिकाशुचिकैवर्त्तविरूपवृद्धसौकरिकाः ।
गणपूज्यस्खलितव्रतशबरपुलिन्दार्थपरिहीनाः ॥३३॥
कटुतिक्तरसायनविधवयोषितो भुजगतस्करमहिष्यः ।
खरकरभचणकवातलनिष्पावाश्चार्कपुत्रस्य ॥३४॥

Sloka 31-34.—Saturn presides over the Anartas, the Arbudas, Pushkaras, Saurashtras, Abheeras, Sudras, Raivatakas, the country where the Saraswati river disappears, the western country, the inhabitants of Thaneswar, Prabhasa, Vidisa, river Vedasmritee, those who dwell along the banks of the Mahee river, rogues, dirty fellows, unrighteous men, oil mongers, cowards eunuchs, Jailors and prisoners, fowlers, impure fellows, fishers, deformed persons, old men, swine-herds, foremen of companies, those that have broken their vows, the Sabaras, Pulindas, poor men, pungent and bitter things, tonics, widows, snakes, thieves, she-buffaloes, donkeys, camels, Bengal gram, such grains in pods as cause flatulence and Nishpavas (பெரும்பயறு).

तथा च काश्यपः ।
अर्बुदो रैवतागिरिः सौराष्ट्रा भीरुकास्तथा ।
सरस्वतीपश्चिमाशा प्रभासं कुरुजाङ्गलम् ॥
आनर्त्तशूद्रा विदिशा खलतैलिकनीचकाः ।
वेदस्मृती सौकारिका मलिनश्च महीतटम् ॥
दुःशीलशाकुना हीनाः पशुबन्धनकास्तथा ।
पाखण्डिनश्च वैतण्डा निर्ग्रन्थाः शबराः कृशाः ॥
विरूपाः कटुतिक्तानि रसायनाविषादिनः ।
पुलिन्दास्तस्कराः सर्पा महिषोष्ट्रखराः शुनी ॥
चणका वातला वल्लाः पुंस्त्वसत्त्वविवर्जिताः ।
काकगृध्रश्रृगालानां वृकाणां च प्रभुः शनिः ॥

गिरिशिखरकन्दरदरीविनिविष्टा म्लेच्छजातयः शूद्राः ।
गोमायुभक्षशूलिकवोक्काणाश्वमुखविकलाङ्गाः ॥३५॥
कुलपांसनहिंस्रकृतघ्नचौरनिःसत्यशौचदानाश्च ।
खरचरनियुद्धवित्तीव्ररोषगर्त्ताश्रया नीचाः ॥३६॥
उपहतदाम्भिकराक्षसनिद्राबहुलाश्च जन्तवः सर्वे ।
धर्मेण च सन्त्यक्ता माषतिलाश्चार्कशशिशत्रोः ॥३७॥

Slokas 35-37.—To Rahu belong the inhabitants of mountain-peaks, dens and caves, barbarian tribes, Sudras, jackal-eaters, the Shoolikas, Vokkanas, Kinnaras, crippled persons, those who disgrace their lineage, evil-doers, ungrateful men, thieves, faithless, dirty and stingy persons, donkeys, spies, duelists, wrathful persons, children in the womb, low people, reprobates, hypocrites, giants, all sleepy beings, lawless men, black gram and sesamum.

तथा च काश्यपः ।
बुभुक्षितास्तीक्ष्णरोषा विभिन्नाः कुलपांसनाः ।
नीचा म्लेच्छोत्सादकाश्च गर्त्तस्थाः पारदारिकाः ॥
सत्यधर्मविहीनाश्च गिरिस्थाः कन्दराश्रिताः ।
प्रतापसत्यहीनाश्च शृगालादा महाशनाः ॥
तिलाश्च बाहुयुद्धज्ञा माषाश्चौराः खराश्चराः ।
यज्ञान् हिंसन्ति ये नित्यं राहुस्तेषामधीश्वरः ॥

गिरिदुर्गपह्लवश्वेतहूणचोलावगाणमरुचीनाः ।
प्रत्यन्तधनिमहेच्छव्यवसायपराक्रमोपेताः ॥३८॥
परदारविवादरताः पररन्ध्रकुतूहला मदोत्सिक्ताः ।
मूर्खाधार्मिकविजिगीषवश्च केतोः समाख्याताः ॥३९॥

Slokas 38-39.—Ketu presides over mountain strongholds, the Pahlavas, Swetas, Huns, Cholas, Afgans, desert, Chinese, the cavemen, rich men, highly ambitious persons, energetic men, those endowed with prowess, adulterer, disputants, those that take pleasure in others' misfortunes, persons elated with pride, fools, unrighteous people and men desirous of conquest.

तथा च काश्यपः ।
प्राकाराभ्युच्छ्रिताः शृङ्गागिरिस्था विजिगीषवः ।
प्रत्यन्तवासाभिरताः परच्छिद्रविशारदाः ॥
मूर्खा विज्ञानहीनाश्च निर्मर्यादा नरास्तथा ।
परदाररता नीचाः केतोरिति विनिर्दिशेत् ॥

तथा च समाससंहितायाम् ।
भानोरङ्गकलिङ्गवङ्गयमुनाः श्रीपर्वताः पारता
वाह्लीकोत्कटसुह्मशोणमगधाः प्राङ्नर्मदा द्राविडाः ।

कौशाम्बी शबरान्ध्रपौण्ड्रयवना याम्याश्रिता मेकला-
श्रीनोदुम्बरवर्द्धमानविकटाश्मपक्षुमत्याश्रिताः ॥
जलपर्वतदुर्गं कोशला वनिताराज्यतुषारतङ्गणाः ।
वनवासहलाः सरस्वती शीतांशोर्भरुकच्छरोमकाः ॥
क्षितिजस्य महानदी पयोष्णी वेणा वेत्रवती च मालती ।
मलयद्रविडाश्मकान्ध्रचोला भौमार्द्धं त्वपरे च ये स्थिताश्च ॥
पारेविन्ध्यं पश्चिमः शोणभागो गोदावर्याः कूलमद्रिर्महेन्द्रः ।
सिप्रा सिन्धुर्भूमिजस्येति देशा वैदेहाख्याः काङ्कणाः केरलाश्च ॥
सौम्यस्य सौराष्ट्रकभोजदेशा गङ्गाश्रिताश्चोत्तरकूलनद्यः ।
विन्ध्यार्द्धमन्त्यं मथुरापुरस्तात्सुवास्तुसिन्ध्वद्रिगुहाश्रिताश्च ॥
जीवस्य सारस्वतमत्स्यशाल्वाः प्राक्सिन्धुभागो मथुरापुरार्द्धम् ।
स्रुघ्नः शतद्रू रमठा विपाशा त्रैगर्तयौधेयकपारताश्च ॥
देशा भृगोस्तक्षशिला वितस्ता गान्धारकाः कैकयमालवाश्च ।
दाशार्णकौशीनरचन्द्रभागाश्चेग्राह्वसिप्रास्थलकालकाख्याः
सरस्वती यत्र गता प्रणाशं वेदस्मृती मालवकाः सुराष्ट्राः ।
पाश्चात्यदेशा विदिशा मही च सौरेः स्मृताः पुष्करमर्बुदश्च ॥
राहोः कृतघ्नकुलपांसननीचशूद्रा वोक्काणशूलिकानियुद्धविदुग्रकोपाः ।
गोमायुभक्षगिरिदुर्गनिवासिनश्च गर्भस्थहिंस्रपरदाररताः खलाश्च ॥
शिखिनो वनसंस्थितावगाणा मरुभूपल्लवचोलहूणचीनाः ।
व्यवसायपराक्रमोपपन्नाः परदारानुरता मदोत्कटाश्च ॥

उदयसमये यः स्निग्धांशुर्महान् प्रकृतिस्थितो
यदि च न हतो निर्घातोल्कारजोग्रहमर्दनैः ।
स्वभवनगतः स्वोच्चप्राप्तः शुभग्रहवीक्षितः
स भवति शिवस्तेषां येषां प्रभुः परिकीर्तितः ॥४०॥

Sloka 40.—A planet proves beneficent to those whose lord he is declared to be, if at rising, he be large, of glossy rays and in his natural state, if no portentous thunder, meteors, dust or planetary conflict annoy him, and when he is posited in his own house, has reached his exaltation point and is aspected by benefics.

अभिहितविपरीतलक्षणे क्षयमुपगच्छति तत्परिग्रहः ।
डमरभयगदातुराजना नरपतयश्च भवन्ति दुःखिताः ॥४१॥
यदि न रिपुकृतं भयं नृपाणां स्वसुतकृतं नियमादमात्यजं वा ।
भवति जनपदस्य चाप्यवृष्ट्या गमनमपूर्वपुराद्रिनिम्नगासु ॥४२॥

Slokas 41-42.—If a planet shows signs contrary to the above-mentioned ones, his dependency will decay; people and kings will feel sad, be suffering from battles, unsafety and disease. If no danger awaits the kings from their foes, surely, it threatens them from their own sons or ministers. Moveover, in consequence of drought, the country-people will frequent towns, mountains and rivers which they had never visited before.

तथा च गर्गः ।

स्निग्धरश्मिविशालश्च प्रकृतिस्थश्च यो ग्रहः ।
ग्रहयुद्धरजोधूमनिर्घातोल्काघनाहतः ॥
स यदा स्वोच्चराशिस्थो मित्रभे स्वगृहेऽपि वा ।
स्थितः शुभग्रहैर्दृष्टः स पुष्णाति परिग्रहम् ॥
स्वमन्यथा हन्ति वर्गं जननाशं करोति च ।
नृपाणां भयदः प्रोक्तस्त्ववृष्टिभयकारकः ॥

Thus ends the 16th Adhyaya on the 'Planets and the countries, etc. presided over by them.'

ग्रहयुद्धाध्यायः ॥१७॥ Planetary Conflicts.

युद्धं यथा यदा वा भविष्यमादिश्यते त्रिकालज्ञैः ।
तद्विज्ञानं करणे मया कृतं सूर्यसिद्धान्तात् ॥१॥

Sloka 1.—How and when a conflict of the planets will take place according to the teaching of the sages who know the past, present and future has been explained by me in the (astronomical treatise, *viz.*) Pancha Siddhantika on the lines of the Suryasiddhanta.

वियति चरतां ग्रहाणामुपर्युपर्यात्ममार्गसंस्थानाम् ।
अतिदूराद्दृग्विषये समतामिव सम्प्रयातानाम् ॥२॥
आसन्नक्रमयोगाद्भेदोल्लेखांशुमर्दनासव्यैः ।
युद्धं चतुष्प्रकारं पराशराद्यैर्मुनिभिरुक्तम् ॥३॥

Slokas 2-3.—The planets move in the firmament with their orbits lying one over another, but, owing to the great distance, they appear to our eyest o move on one even surface. According to the degree of their (seeming) approachment, there are four kinds of conflicts as stated by Parasara and other sages, *viz.* भेद-Bheda (occultation, cleaving), उल्लेख-Ullekha (grazing), अंशुमर्दन-Amsumardana (clashing of the rays) and अपसव्य-Apasavya (passing southward)

तथा च पराशरः । भेदनमारोहणमुल्लेखनं रश्मिसंसर्गश्चेति । ग्रहयुद्धं चतुर्विधमाचक्षते कुशलाः । तेषां पूर्वात्पूर्वो गरीयान् ।

तथा च गर्गः ।

छादनं रोधनं चैव रश्मिमर्दस्तथैव च ।
अपसव्यं ग्रहाणां च चतुर्धा युद्धमुच्यते ॥

तथा च काश्यपः ।

सर्वग्रहेभ्यः शीघ्रेन्दुस्ततस्तस्यैव चात्मजः ।
भार्गवो रविभौमौ च जीवो मन्दः शनैश्चरः ॥
शीघ्रगा मन्दगाश्चेति काले त्वेकर्क्षगामिनः ।
ततो योगो भवेदेषां यतोऽशत्वैकमाश्रिताः ॥
उपर्युपरि संस्थास्ते दृश्यन्ते युगपत्स्थिताः ।
भेदोल्लेखांशुमर्दाश्चापसव्यश्च तथापरः ॥
चतुष्प्रकारः संयोगो युद्धे तु दिविचारिणाम् ।

Utpala writes thus : यत्र ग्रहद्वयमप्येकबिम्बमिव लक्ष्यते स भेदः। अधःस्थेनोर्ध्वस्थश्छाद्यते इति यावत् यत्र ग्रहस्य ग्रहेण बिम्बपरिधिसंस्पर्शः क्रियते स उल्लेखः। अंशवो रश्मयस्तेषामंशूनां किरणानां परस्परं मर्दने। भेदोल्लेखव्यतिरेकेणासन्नयोर्द्वयोर्ग्रहयोः परस्परं रश्मयः संयुक्ता विहन्यमाना इव लक्ष्यन्ते तदंशुमर्दनम्।

"The *Apasavyam* or *Asavyam Yuddham* takes place when the interval is somewhat less than a degree; at a greater interval there is no conflict at all." Dr. Kern.

भेदे वृष्टिविनाशो भेदः सुहृदां महाकुलानां च।
उल्लेखे शस्त्रभयं मन्त्रिविरोधः प्रियान्नत्वम् ॥४॥
अंशुविरोधे युद्धानि भूभृतां शस्त्ररुक्क्षुदवमर्दाः।
युद्धे चाप्यपसव्ये भवन्ति युद्धानि भूपानाम् ॥५॥

Slokas 4-5.—At the occurrence of an occultation, rains will fail and discord will prevail among friends and powerful families. When planets graze each other, there is danger from the sword, dissensions among royal councillors and dearth of food. At a clashing of the rays, there will be war between kings and desolation by sword, disease and famine. At the अपसव्य-Apasavya conflict, their will be hostile encounters between monarchs.

Utpala says : अपसव्यः प्रदक्षिण उच्यते। समं कृत्वा दक्षिणोत्तरावस्थानमपसव्यमुच्यते। आचार्येण चन्द्रग्रहसमागमे अपसव्यलक्षणं कृतं। शशिनि फलमुदक्स्थ इत्यादि। (XVIII-8 *infra.*)

Dr. Kern adds—"This is not difficult to understand, for the Moon leaving, in her eastward course, a planet or star at her own right (*i. e.* standing north from the planet or star), may be said to make a *pradakshina* ; standing to the south, *i. e.*, leaving a planet or star at her left, she makes an *apasavya*. Thus Apasavya means "from the left, at the left," and, in a special application, "at the south side ;" but from this, it does not necessarily follow that *apasavya* originally was simply the opposite of *Savya*, "left". Yet it cannot be doubted that they have taken *apasavya* as the reverse of *Savya*, or, in other words, that *apa* was understood to mean, not "from the side," but "not ; " therefore *asavya* was considered to be simply synonymous with *apasavya*. Moreever, *Savya* has got the meaning of "right," precisely the reverse of its most common acceptation, *vis*, "left."

Not to be confounded with this acceptation of *Savya* is its use in augury. Applied to augural birds, etc., *Savya* is strictly and properly "left," but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right, *savya*, "left," and ***pradakshina***, "moving to the right," imply the same, without being the same. Utpala remarks ;

सर्वे एव शकुनादयो यातुर्वामपार्श्वादग्रत आगत्य दक्षिणपार्श्वेणाक्रामन्ति यत् तत्प्रदक्षिणं सव्यञ्च । एतद्विपरीतं दक्षिणपार्श्वाद्वामपार्श्वगमनं यत्तदपसव्यम्।

In astronomical works, *Savya* "moving (revolving) toward the right" and *Apasavya* "moving toward the left, is common enough ;*e. g*. Surya Siddhanta xii—55 ; Siddhanta Siromani, Goladhyaya 3—51, Arya Bhatiya IV—16.

रविराक्रन्दो मध्ये पौरः पूर्वेऽपरे स्थितो यायी ।
पौरा बुधगुरुरविजा नित्यं शीतांशुराक्रन्दः ॥६॥
केतुकुजराहुशुक्रा यायिन एते हता ग्रहा हन्युः ।
आक्रन्दयायिपौरान् जयिनो जयदाः स्ववर्गस्य ॥७॥

Slokas 6-7—The Sun when standing in the meridian is called आक्रन्द-Akranda, *i. e.*, an ally coming to the rescue ; when in the east, he is a पौर-Paura, *i. e.*, a king staying in town ; in the west, he is a यायी-Yayee, a king who marches off. Mercury, Jupiter and Saturn are always Pauras, while the Moon is always Akranda. Ketu, Mars, Rahu and Venus are marching planets. All the planets known as the Akranda, Yayee, and Paura when hurt, will destroy severally kings coming to the rescue, marching and staying in town. In the case of their being victorious, they bestow victory on their own class of kings.

पौरे पौरेण हते पौराः पौरान् नृपान्विनिघ्नन्ति ।
एवं याय्याक्रन्दा नागरयायिग्रहाश्चैव ॥८॥

Sloka 8—When a पौर-Paura planet is overpowered by another of the same description, kings keeping the town will kill others in the same predicament. The same applies to यायि and आक्रन्द planets and kings. In case of a conflict between पौर and यायि planets, that which is victorious will bestow victory on its own class of kings.

दक्षिणदिक्स्थः परुषो वेपथुरप्राप्य सन्निवृत्तोऽणुः ।
अधिरूढो विकृतो निष्प्रभो विवर्णश्च यः स जितः ॥९॥

Sloka 9.—A planet is defeated when he is standing south, rough, quivering, retrograding without actually coming in contact with the other, small, mounted upon, of unnatural appearance, without brilliance and colourless.

Parasara adds अभिहत or struck.

तथा च पराशरः । दशभिर्लक्षणैर्ग्रहं जितं विन्द्यात् विवर्णः परुषः सूक्ष्मो याम्याशामार्गस्थोऽधिरूढो निष्प्रभो विकृतोऽभिहतोऽप्राप्य निवृतो वेपनश्च अन्यथा विजयी ।

तथा च गर्गः । अरश्मिर्लोहितः श्यामः परुषः सूक्ष्म एव च ।
अपसव्यगतो यश्च चक्रान्तःपातितस्तथा ॥
च्युतः स्थानाद्धतो यश्च प्रतिस्तब्धस्तथैव च ।
निष्प्रभो विकृतश्चापि जवेनाभिहतश्च यः ॥
अप्राप्य वा निवृतो यो वेपनः कृष्ण एव च ।
लक्षणैः सप्तदशभिर्ग्रहं विन्द्यात्पराजितम् ॥

उक्तविपरीतलक्षणसम्पन्नो जयगतो विनिर्देश्यः ।
विपुलः स्निग्धो द्युतिमान् दक्षिणदिक्स्थोऽपि जययुक्तः ॥१०॥

Sloka 10.—A planet not possessing the above characteristics should be considered as victorious, *i.e.*, when it is large, glossy and brilliant, even though stationed in the south.

तथा च गर्गः । द्युतिमान् रश्मिसम्पन्नः प्रसन्नो रजतप्रभः ।
बृहद्रूपधरश्चैव यः समेत्य ग्रहो भवेत् ॥
प्रभावर्णाधिको यश्च ग्रहमावृत्य तिष्ठति ।
तादृशं जयिनं विन्द्याद्ग्रहं ग्रहसमागमे ॥

तथा च पुलिशाचार्यः । सर्वे जयिन उदक्स्था दक्षिणदिक्स्थो जयी शुक्रः ॥

द्वावपि मयूखयुक्तौ विपुलौ स्निग्धौ समागमे भवतः ।
तत्रान्योन्यं प्रीतिर्विपरीतावात्मपक्षघ्नौ ॥११॥

Sloka 11.—When two planets at conjunction are radiant, large and glossy, they are said to be in love with each other, and the same will be the case with the parties denoted by them; while in the contrary case they destroy those who belong to their own party.

युद्धं समागमे वा यद्यव्यक्तौ स्वलक्षणैर्भवतः ।
भुवि भूभृतामपि तथा फलमव्यक्तं विनिर्देश्यम् ॥१२॥

Sloka 12.—If, owing to the indistinctness of the indications, it cannot be made out whether a conflict or a conjunction is taking place, the effects concerning the potentates on earth are said to be equally uncertain.

युद्ध-Yudda-war is among the non-luminaries while समागम-Samagama is between the Moon and one of the non-luminaries. Sometimes a conflict may take place without bringing out the conqueror clearly owing to both the planets being equally radiant, etc.

गुरुणा जितेऽवनिसुते बाह्लीका यायिनोऽग्निवार्ताश्च ।
शशिजेन शूरसेनाः कलिङ्गशाल्वाश्च पीड्यन्ते ॥१३॥
सौरेणारे विजिते जयन्ति पौराः प्रजाश्च सीदन्ति ।
कोष्ठागारम्लेच्छक्षत्रियतापश्च शुक्रजिते ॥१४॥

Slokas 13-14.—When Mars is defeated by Jupiter, the Bahlikas, chieftains marching off and people living by fire will be destroyed. When he is defeated by Mercury, the Surasenas, Kalingas and Salwas will suffer. When defeated by Saturn, kings staying in town will be victorious, but the subjects will come to grief. If he be defeated by Venus, granaries, Mlechchas and Kshatriyas will suffer.

भौमेन हते शशिजे वृक्षसरित्तापसाश्मकनरेन्द्राः ।
उत्तरदिक्स्थाः क्रतुदीक्षिताश्च सन्तापमायान्ति ॥१५॥
गुरुणा जिते बुधे म्लेच्छशूद्रचौरार्थयुक्तपौरजनाः ।
त्रैगर्तपार्वतीयाः पीड्यन्ते कम्पते च मही ॥१६॥
रविजेन बुधे ध्वस्ते नाविकयोधाब्जसधनगर्भिण्यः ।
भृगुणा जितेऽग्निकोपः सस्याम्बुदयायिविध्वंसः ॥१७॥

Slokas 15-17.—When Mercury is beaten by Mars, trees, rivers, ascetics, the Asmakas, kings, northerners, and persons performing sacrifices will suffer. When he is defeated by Jupiter, the barbarians, Sudras, thieves, rich men, citizens, Trigarthas and Parvateeyas come to grief and there will be an earthquake. If Mercury be defeated by Saturn, sailors, soldiers, aquatic products, rich men and pregnant women will suffer. When he is overcome by Venus, fires will break out and corn, clouds and marching kings will be ruined.

जीवे शुक्राभिहते कुलूतगान्धारकैकया भद्राः ।
शाल्वा वत्सा वङ्गा गावः सस्यानि पीड्यन्ते ॥१८॥
भौमेन हते जीवे मध्यो देशो नरेश्वरा गावः ।
सौरेण चार्जुनायनवसातियौधेयशिबिविप्राः ॥१९॥
शशितनयेनापि जिते बृहस्पतौ म्लेच्छसत्यशस्त्रभृतः ।
उपयान्ति मध्यदेशश्च सङ्क्षयं यच्च भक्तिफलम् ॥२०॥

Slokas 18-20.—When Jupiter is vanquished by Venus, the Kulutas, Gandharas, Kaikayas, Madras, Salwas Vatsas, Vangas, cows and corn will be destroyed. When he is defeated by Mars, the middle country, kings and cows will suffer. When he is defeated by Saturn, the Arjunayanas, Vasathees, Yaudheyas, Sibis, and Brahmins will suffer. When by Mercury, the barbarians, truthful men, swordsmen and the middle country will be ruined. This affects also those described in Adhyaya XVI—21-25 *supra.*

शुक्रे बृहस्पतिजिते यायी श्रेष्ठो विनाशमुपयाति ।
ब्रह्मक्षत्रविरोधः सलिलं च न वासवस्त्यजति ॥२१॥
कोसलकलिङ्गवङ्गा वत्सा मत्स्याश्च मध्यदेशयुताः ।
महतीं व्रजन्ति पीडां नपुंसकाः शूरसेनाश्च ॥२२॥
कुजविजिते भृगुतनये बलमुख्यवधो नरेन्द्रसङ्ग्रामाः ।
सौम्येन पार्वतीयाः क्षीरविनाशोऽल्पवृष्टिश्च ॥२३॥
रविजेन सिते विजिते गणमुख्याः शस्त्रजीविनः क्षत्रम् ॥
जलजाश्च निपीड्यन्ते सामान्यं भक्तिफलमन्यत् ॥२४॥

Slokas 21-24.—When Venus is defeated by Jupiter, the marching chieftain will meet with his end; discord will arise between Brahmins and Kshatriyas, and there will be no rain; the Kosalas, Kalingas, Vangas, Vatsas, Mathsyas, the middle country people, eunuchs and the Surasenas will suffer severely. When he is defeated by Mars, commandants of armies will be slain, and kings will wage war. When defeated by Mercury, the Parvateeyas will be lost; there will be no milk-supply and rain will be scarce. When he is defeated by Saturn, foremen of corporations, military men, Kshatriyas and aquatic animals will be afflicted. Moreover, the general effect mentioned in Adhyaya XVI—26-30 will take place.

असिते सितेन निहतेऽर्घवृद्धिरहिविहगमानिनां पीडा ।
क्षितिजेन तङ्गणान्ध्रोड्रकाशिबाह्लीकदेशानाम् ॥२५॥
सौम्येन पराभूते मन्देऽङ्गवणिग्विहङ्गपशुनागाः ।
सन्ताप्यन्ते गुरुणा स्त्रीबहुला महिषकशकाश्च ॥२६॥

Slokas 25-26.—When Saturn is subdued by Venus, prices soar up, snakes, birds, and proud men suffer. Likewise, the Tangana, Andhra, Udra, Kasi and Bahleeka countries will come to grief when Saturn is overcome by Mars. When he is defeated by Mercury, the Angas, merchants, birds, cattle and elephants suffer ; and when defeated by Jupiter, countries where women are predominating in number, the Mahishakas and Scythians will be afflicted.

अयं विशेषोऽभिहितो हतानां कुजज्ञवागीशसितासितानाम् ।
फलं तु वाच्यं ग्रहभक्तितोऽन्यद्यथा तथा घ्नन्ति हताः स्वभक्तीः ॥

Sloka 27.—Thus have been described the special effects of the defeat of Mars, Mercury, Jupiter, Venus and Saturn. The other—*viz.* general—effects are to be determined from the previous Adhyaya. The more any planet is stricken, the more will he ruin all that belongs to his department.

तथा च पराशरः ।

ग्रहस्य ये यस्य हताः स्वदेशाः पीडांसमृच्छन्ति त एव तस्य ।
सम्प्राप्तवीर्यस्य जये समर्था भवन्ति तस्याद्विचतुष्पदाद्याः ॥

Thus ends the 17th Adhyaya on 'Planetary Conflict.'

शशिग्रहसमागमाध्यायः ॥१८॥ Conjunction of the Moon with planets or stars.

भानां यथासम्भवमुत्तरेण यातो ग्रहाणां यदि वा शशाङ्कः ।
प्रदक्षिणं तच्छुभकृन्नराणां याम्येन यातो न शिवः शशाङ्कः ॥१॥

Sloka 1.—The Moon moving (more or less)to the north of the stars or planets wherever possible, *i. e.*, keeping them to her right side, augurs prosperityto mankind. If she goes in the opposite direction, it is not auspicious to them.

तथा च ऋषिपुत्रः

दक्षिणेनापसव्य स्यादुत्तरेण प्रदक्षिणम् ।
ग्रहाणां चन्द्रमा ज्ञेयो नक्षत्राणां तथैव च ॥

तथा च वृद्धगर्गः

नक्षत्राणां ग्रहाणां वा यदा तूत्तरगः शशी ।
तत्प्रदक्षिणमित्याहुर्भवेत्क्षेमसुवृष्टये ॥
नक्षत्राणां ग्रहाणां वा यदा दक्षिणतो व्रजेत् ।
अपसव्यं तदेव स्यादवृष्टिभयलक्षणम् ॥

चन्द्रमा यदि कुजस्य यात्युदक्पार्वतीयबलशालिनां जयः ।
क्षत्रियाः प्रमुदिताः सयायिनो भूरिधान्यमुदिता वसुन्धरा ॥२॥

Sloka 2.—If the Moon moves to the north of Mars, the Parvateeyas and mighty men will be victorious; Kshatriyas and marching kings will be cheerful and the earth will rejoice in the abundance of corn.

उत्तरतः स्वसुतस्य शशाङ्कः पौरजयाय सुभिक्षकरश्च ।
सस्यचयं कुरुते जनहार्दिं कोशचयं च नराधिपतीनाम् ॥३॥

Sloka 3.—The Moon moving to the north of Mercury brings victory to the kings in the town, confers plenty of food and corn, happiness on people, and influx of wealth to the treasuries of kings.

बृहस्पतेरुत्तरगे शशाङ्के पौरद्विजक्षात्रियपण्डितानाम् ।
धर्मस्य देशस्य च मध्यमस्य वृद्धिः सुभिक्षं मुदिताः प्रजाश्च ॥४॥

Sloka 4.—When the Moon is to the north of Jupiter, kings guarding towns, Brahmins, Kshatriyas, scholars, righteousness and the middle country will thrive; there will be plenty of food and the people will be happy.

भार्गवस्य यदि यात्युदक् शशी कोशयुक्तगजवाजिवृद्धिदः ।
यायिनां च विजयो धनुष्मतां सस्यसम्पदपि चोत्तमा तदा ॥५॥

Sloka 5.—When the Moon is to the north of Venus, hoarders of wealth, elephants and horses will flourish, archers and marching chiefs will conquer and the crops will be at their best.

रविजस्य शशी प्रदक्षिणं कुर्याच्चेत्पुरभूभृतां जयः ।
शकबाह्लिकसिन्धुपह्लवा मुद्भाजो यवनैः समन्विताः ॥६॥

Sloka 6.—Should the Moon move to the north of Saturn, sovereigns keeping the town would triumph, and the Scythians, Bahleekas, Sindhus, Pahlavas and Yavanas would be joyful.

येषामुदग्गच्छति भग्रहाणां प्रालेयरश्मिर्निरुपद्रवश्च ।
तद्द्रव्यपौरेतरभक्तिदेशान् पुष्णाति याम्येन निहन्ति तानि ॥७॥

Sloka 7.—If the Moon move to the north of a star or a planet, herself remaining unhurt, she benefits the substances, kings in town or marching chiefs as the case may be, and the countries assigned to the particular star or planet. If on the other hand she moves to the south of the same, she destroys the above-mentioned belongings.

शशिनि फलमुदक्स्थे यद्ग्रहस्योपदिष्टं
भवति तदपसव्ये सर्वमेव प्रतीपम् ।
इति शशिसमवायाः कीर्तिता भग्रहाणां
न खलु भवति युद्धं साकमिन्दोर्ग्रहर्क्षैः ॥८॥

Sloka 8.—All the effects announced in the case of the Moon standing north of a planet become nullified when she stands south. Thus have been described the Moon's conjunction with stars and planets. There is absolutely no fight between the Moon on one side and a planet or a star on the other.

तथाऽऽचार्यविष्णुचन्द्रः ।

दिवसकरेणास्तमयः समागमः शीतरश्मिसहितानाम् ।
कुसुतादानां युद्धं निगद्यतेऽन्योन्ययुक्तानाम् ॥ इति ॥
यैश्चोक्तमादित्यस्य जयपराजयं ते गोलवासना बाह्याः ।

Thus ends the 18th Adhyaya on "the Conjunction of the Moon with the Planets or Stars."

ग्रहवर्षफलाध्यायः ॥१९॥ The years presided over by each of the planets and their results.

Utpala has made the following remarks :

कस्य ग्रहस्य कस्मिन्वर्षे कीदृशानि शुभाशुभानि फलानि भवन्तीति । यत्त आचार्येण पूर्वमेव प्रतिज्ञातमासीत् । पञ्चसिद्धान्तिकायाम्

वष यद्यस्य फलं मासे च मुनिप्रणीतमालोक्य ।
तत्तद्वृत्तैर्वक्ष्ये होरातन्त्रोत्तराविधाने ॥ इति-

It will thus be seen that Varahamihira fulfils the promise he had made above (in the Panchasiddhantika), by treating of this subject in the present work. Dr. Kern remarks in his foot notes:—

> "It is not known which source has been chiefly used by our author in this particular instance ; thus much, however, is certain, that long before his time Greek horoscopy had been introduced into India."

By मुनिप्रणीतं, Varahamihira certainly refers to Garga, Parasara and a host of other Hindu astrologers as he has consistently been doing in all his works. No doubt, Yavana lived before Varahamihira and that Greek astrology was not unknown in India in his time. But to say that this idea about Varsha and Masa Phalas has been introduced into India by Yavana is certainly incorrect as sages who lived in India ages before have freely spoken about these. It may safely be said that ancient sages of India like

Garga, Parasara, etc., have known all about these and that Varahamihira perfected all these things in his Samhita as promised, knowing also that Yavanacharya also has known all about these.

It may not be out of place to bring to the notice of the readers that Maharshi Parasara, the father of the celebrated Vyasa, popularly known as वेदव्यास-Vedavyasa, existed far before the advent of Kali (कलि), that is, the fourth millennium B. C., and that for a sage of this repute, it is not correct to conclude that Parasara had to learn everything from the West. What I want to impress is that our ancient sages who were founders of the Six Angas (षडङ्ग) of the Vedas, did not require any foreign agency to put them in the way, but that they were in themselves, each a mine of knowledge. Further, to support my statement that Indian culture existed earlier than the Greeks, I quote below the following line from Raghuvamsa:—

यवनीमुखपद्मानां सेहे मधुमदं न सः ॥

सर्वत्र भूर्विरलसस्ययुता वनानि
दैवाद्विभक्षायिषुदंष्ट्रिसमावृतानि ।
नद्यश्च नैव हि पयः प्रचुरं स्रवन्ति
रुग्भेषजानि न तथातिबलान्वितानि ॥१॥
तीक्ष्णं तपत्यदितिजः शिशिरेऽपि काले
नात्यम्बुदा जलमुचोऽचलसन्निकाशाः ।
नष्टप्रभर्क्षगणशीतकरं नभश्च
सीदन्ति तापसकुलानि सगोकुलानि ॥२॥
हस्त्यश्वपत्तिमदसह्यबलैरुपेता
बाणासनासिमुशलातिशयाश्चरन्ति ।
घ्नन्तो नृपा युधि नृपानुचरैश्च देशान्
संवत्सरे दिनकरस्य दिनेऽथ मासे ॥३॥

Slokas 1-3.—The state of things in a year, month or day presided over by the Sun will be as follows: everywhere, the earth is covered with very little crop, the forests are infested with voracious tusked animals as a visitation ; very little water flows in the rivers ; medicines do not show their usual potency. Even in winter, the Sun burns scorchingly ; clouds, though big as mountains, do not pour forth sufficient rain. The Moon and the cluster of stars in the sky lose their brilliance. Groups of hermits and cattle languish. Monarchs with irresistible forces consisting of elephants, horses and foot-soldiers, with their followers and with an excellent armament of bows, swords and clubs go about destroying the lands by war.

तथा च यवनेश्वरः ।

अब्दाश्रयं लक्षणमीरितं यद्ग्रहस्वभावप्रभवं जनानाम् ।
तदेव तन्मासदिनर्त्तुषूक्तं तदीश्वरस्थानविकल्पितं च ॥
दिवाकराब्दे रणविग्रहोग्रक्षितीश्वरस्तीव्रविषज्वराग्निः ।
अवर्षशुष्कद्रुमशुष्कसस्यप्रचण्डवन्ह्युग्रविषाक्षिरोगाः ॥

तथा च समाससंहितायाम् ।
तीक्ष्णोऽर्कः स्वल्पसस्यश्च गतमेघोऽतितस्करः ।
बहूरगव्याधिगणो भास्कराब्दो रणाकुलः ॥

व्याप्तं नभः प्रचलिताचलसन्निकाशै-
र्व्यालाञ्जनालिगवलच्छविभिः पयोदैः ।
गां पूरयद्भिरखिलाममलाभिरद्भि-
रुत्कण्ठकेन गुरुणा ध्वनितेन चाशाः ॥४॥
तोयानि पद्मकुमुदोत्पलवन्त्यतीव
फुल्लद्रुमाण्युपवनान्यलिनादितानि ।
गावः प्रभूतपयसो नयनाभिरामा
रामा रतैरविरतं रमयन्ति रामान् ॥५॥
गोधूमशालियवधान्यवरेक्षुवाटा
भूः पाल्यते नृपतिभिर्नगरात्कराढ्या ।

चित्याङ्किता क्रतुवरेष्टिविघुष्टनादा
संवत्सरे शिशिरगोरभिसम्प्रवृत्ते ॥६॥

Slokas 4-6.—During the year presided over by the Moon, the sky will be covered with clouds which resemble moving mountains, which show the dark hue of snakes, collyrium, bees and buffaloes' horn, and which fill the whole earth with pure water and the quarters with a deep sound that creates pangs of separation in the minds of lovers. The water-sheets are decked with lotuses and lilies, the trees are blossoming and the bees humming in the parks ; the cows yield abundant milk, and charming ladies increasingly delight their handsome lovers with amorous sports. Kings rule over the earth rich in wheat, paddy, barley, Kalama rice and plantations of sugarcane, and in towns and mines marked with sacrificial altars and resounding with the noise of great and small sacrifices.

उत्कण्ठितेन is another reading for उत्कण्ठकेन.

तथा च यवनेश्वरः ।
सम्पन्नसस्यक्षुपशष्पशालिप्ररूढगुल्मो बहुवर्षधारः ।
रत्नौषधिस्नेहपटुप्रसेकश्चान्द्रो रतिस्त्रीसुखवर्धनोऽब्दः ॥

तथा च समाससंहितायाम् ।
बहुवर्षातिसस्यश्च गवां क्षीरप्रदायकः ।
चन्द्राब्दः कामिनामिष्टश्चित्याङ्कितमहीतलः ॥

वातोद्धुतश्चरति वह्निरतिप्रचण्डो
ग्रामान्वनानि नगराणि च सन्दिधक्षुः ।
हाहेति दस्युगणपातहता रटन्ति
निःस्वीकृता विपशवो भुवि मर्त्यसंघाः ॥७॥
अभ्युन्नता वियति संहतमूर्तयोऽपि
मुञ्चन्ति न क्वचिदपः प्रचुरं पयोदाः ।

सीम्नि प्रजातमपि शोषमुपैति सस्यं
निष्पन्नमप्यविनयादपरे हरन्ति ॥८॥
भूपा न सम्यगभिपालनसक्तचित्ताः
पित्तोत्थरुक्प्रचुरता भुजगप्रकोपः ।
एवंविधैरुपहता भवति प्रजेयं
संवत्सरेऽवनिसुतस्य विपन्नसस्या ॥९॥

Slokas 7-9.—In the year presided over by Mars, most violent fires roused by the wind spread out threatening to consume villages, forests and towns ; crowds of men ruined by the inroads of hordes of robbers and bereft of their properties and cattle cry out 'alas, alas', throughout the land. The clouds, although bulky in appearance and piled up will not let loose anywhere much water. Even the crops that grow in the low-lying lands wither out. Even if it should bear fruit, it will be forcibly taken away by robbers. Kings do not attend whole-heartedly to their governing duties. Bilious diseases prevail ; there will be trouble from snakes. Mankind whose crops have failed will be thus afflicted by various calamities.

तथा च यवनेश्वरः ।
रणप्रचण्डः क्षितिपोऽल्पसस्यो विशुष्कवारिद्रुमशष्पशीर्णः ।
अङ्गारकाब्दः प्रचुरोरगाग्निरातङ्कचौर्यैश्च दवृष्टिहृष्टः ॥
तथा च समाससंहितायाम् ।
अग्नितस्कररोगाढ्यो नृपविग्रहदायकः ।
गतसस्यो बहुव्यालो भौमाब्दो बालहा भृशम् ॥

मायेन्द्रजालकुहकाकरनागराणां
गान्धर्वलेख्यगणितास्त्रविदां च वृद्धिः ।
पिप्रीषया नृपतयोऽद्भुतदर्शनानि
दित्सन्ति तुष्टिजननानि परस्परेभ्यः ॥१०॥

वार्त्ता जगत्यवितथा विकला त्रयी च
सम्यक्चरत्यपि मनोरिव दण्डनीतिः ।
अध्यक्षरस्वभिनिविष्टधियोऽपि केचि-
दान्वीक्षिकीषु च परं पदमीहमानाः ॥११॥
हास्यज्ञदूतकविबालनपुंसकानां
युक्तिज्ञसेतुजलपर्वतवासिनां च ।
हार्दिं करोति मृगलाञ्छनजः स्वकेऽब्दे
मासेऽथवा प्रचुरता भुवि चौषधीनाम् ॥१२॥

Slokas 10-12.—If Mercury be the lord of the year, month or day, men proficient in the art of jugglery, enchantments and magic, mines, townspeople, musicians, painters, accountants and military men will thrive; kings will desire to exchange beautiful things creating joy among themselves with the idea of cultivating friendship. Rearing of cattle, trade, and husbandry will thrive through honesty. Vedic studies will be in a state of perfection. Justice will be administered scrupulously by kings as by Manu himself. Some will apply their mind to Yoga Vidya and others desiring the highest state to the science of logic. Jestlers, envoys, poets, children, eunuchs, perfumers and those that live near bridges, water and mountains will be happy. The earth will abound in herbs.

तथा च यवनेश्वरः ।
सन्धानदानप्रयतः क्षितीशः स्वाध्यायतीर्थाध्वरभीर्द्विजौघः ।
निराधिरुङ्मध्यमसस्यवर्षो बौधः सुहृत्स्नेहविवर्धनोऽब्दः ॥
तथा च समाससंहितायाम् ।
ब्रह्मक्षत्रस्य सस्यानां जनानां च कलाविदाम् ।
वृद्धिप्रदोऽब्दो बौधस्तु भूपसाम्यकरः क्षितौ ॥

ध्वनिरुच्चरितोऽध्वरे द्युगामी विपुलो यज्ञमुषां मनांसि भिन्दन् ।
विचरत्यनिशं द्विजोत्तमानां हृदयानन्दकरोऽध्वरांशभाजाम् ॥१३॥

क्षितिरुत्तमसस्यवत्यनेकद्विपपत्त्यश्वधनोरुगोकुलाढ्या ।
क्षितिपैरभिपालनप्रवृद्धा द्युचरस्पर्द्धिजना तदा विभाति ॥१४॥
विविधैर्वियदुन्नतैः पयोदैर्वृतमुर्वी पयसाभितर्पयद्भिः ।
सुरराजगुरोः शुभे तु वर्षे बहुसस्या क्षितिरुत्तमर्द्धियुक्ता ॥१५॥

Slokas 13-15.—In the auspicious year presided over by Jupiter, the deep sounds produced in sacrifice by the great priests chanting Vedic hymns go up to heaven continually rending the hearts of evil spirits and delighting the hearts of the Gods partaking of the offerings. The earth is so full of excellent crops, so teeming with elephants, horse and foot, so stored with wealth and large herds of cows, and so prosperous owing to the protection of her rulers, that her people seem to vie with the denizens of heaven. The sky is covered with numerous towering clouds that regale the earth with water. The earth will be blessed with plenty of corn and great prosperity.

तथा च यवनेश्वरः ।

सुवर्षयज्ञोत्सवसम्प्रदानो नीरुग्व्यथो धर्मपरोऽवनीशः ।
स्फीतानुपानैर्बहुसस्यकर्मा गुरोः स्वकर्मप्रयतप्रजोऽब्दः ॥

तथा च समाससंहितायाम् ।

बहुयज्ञोऽतिसस्यश्च गोगजाश्वहितस्तथा ।
पुरन्दरगुरोरब्दो बहुसस्यप्रदः शिवः ॥

शालीक्षुमत्यपि धरा धरणीधराभधाराधरोज्झितपयःपरिपूर्णवप्रा ।
श्रीमत्सरोरुहतताम्बुतडागकीर्णा योषेव भात्यभिनवाभरणोज्ज्वलाङ्गी
क्षत्रं क्षितौ क्षपितभूरिबलारिपक्षमुद्घुष्टनैकजयशब्दविराविताशम्
संहृष्टशिष्टजनदुष्टविनष्टवर्गां गां पालयन्त्यवनिपा नगराकराढ्याम् ॥
पेपीयते मधु मधौ सह कामिनीभिर्जेगीयते श्रवणहारि सवेणुवीणम् ।
बोभुज्यतेऽतिथिसुहृत्स्वजनैः सहान्नमब्दे सितस्य मदनस्य जयावघोषः

Slokas 16-18.—In a year presided over by Venus, the earth will abound in rice and sugarcane, its surface will be filled with water poured out by clouds resembling mountains; it will be studded with tanks whose water is decked with beautiful lotuses and thus it will shine like a damsel with her limb dazzling through fresh ornaments. The kings will smash the mighty hosts of enemies making the quarters resound with the loud cries of victory. And the kings will rule over the earth rich in towns, mines and good people that are contented; and all bands of wicked persons will be annihilated. In the vernal season, young men will drink frequently wine with their beloveds; people constantly will sing melodiously to the accompaniment of flute and lute. Men will dine often with their guests, friends and relatives; and the cries of victory of the God of Love will be heard everywhere.

तथा च यवनेश्वरः ।

पर्याप्तसौख्यस्फुटसस्यमेघाः प्ररूढवल्लीवरशष्पपुष्पः ।
कामप्रकामः क्षितिपो मुदाढ्यः शौक्रोऽङ्गनाहर्षवसुप्रदोऽब्दः ॥

तथा च समाससंहितायाम्

सस्याढ्यो धर्मबहुलो गतातङ्को बहूदकः ।
कामिनां कामदः कामं सिताब्दो नृपशर्मदः ॥

उद्वृत्तदस्युगणभूरिरणाकुलानि राष्ट्राण्यनेकपशुवित्तविनाकृतानि ।
रोरूयमाणहतबन्धुजनैर्जनैश्च रोगोत्तमाकुलकुलानि बुभुक्षया च॥१९
वातोद्धताम्बुधरवर्जितमन्तरिक्षमारुग्णनैकविटपं च धरातलं द्यौः ।
नष्टार्कचन्द्रकिरणातिरजोऽवनद्धातोयाशयाश्च विजलाः सरितोपितन्व्यः
जातानि कुत्रचिददतोयतया विनाशमृच्छन्ति पुष्टिमपराणिजलोक्षितानि
सस्यानि मन्दमभिवर्षति वृत्रशत्रुर्वर्षे दिवाकरसुतस्य सदा प्रवृत्ते ॥

Slokas 19-21.—In a year presided over by Saturn, the country will be torn by many battles of unruly bands of robbers, will be deprived of cattle and properties and whole families will cry piteously owing to the murder of their near and dear ones and be oppressed by fell diseases and hunger. The sky will be bereft of clouds being chased by the wind ; all the trees with their branches broken down will cover the earth. The sky will not be illuminated by the rays of the Sun and the Moon, since it is covered with a dense mass of dust. Tanks and lakes will dry up ; and the rivers will become very shallow. In some parts, the crops will perish for want of water, in others, they get on being watered by artificial means ; and the Rain-god yields but little rain.

तथा च यवनेश्वरः

तुष्टाल्पवर्षः प्रबलानिलाभिर्विपन्नसस्यश्चलितक्षितीशः ।
मृत्युक्षुधातङ्कभयोपजुष्टः शनैश्चरोऽब्दः पशुशूद्रगोघ्नः ॥

तथा च समाससंहितायाम्

दुर्भिक्षमरकं रोगान् करोति पवनं तथा ।
शनैश्चरोऽब्दो दोषांश्च विग्रहांश्चैव भूभुजाम् ॥
संवत्सरोक्तं सकलमृतुमासायनेषु च ।
फलं ग्रहस्य वक्तव्यं बलयुक्तस्य नान्यथा ॥

अणुरपटुमयूखो नीचगोऽन्यैर्जितो वा
न सकलफलदाता पुष्टिदोऽतोऽन्यथा यः ।
यदशुभमशुभेऽब्दे मासजं तस्य वृद्धिः
शुभफलमपि चैवं याप्यमन्योन्यतायाम् ॥२२॥

Sloka 22.—If a planet be small, with faint rays, be posited in his depression house or be overcome by another, he will not give any good result. If he be otherwise *i. e.*, big, with brilliance, posited in a good house, or be victorious in war, he will confer great prosperity. If the lords of the year and the month be both malefic, then their evil effects will be aggravated in the particular month. On the other hand, if both be benefic, the good effects will be heightened. If one of them be good and the other bad, the result will be trifling.

तथा च देवलः

बली वर्षपतिः पुष्टं फलं यच्छति शोभनम् ।
विबलश्च तथानिष्टं वर्षमासदिनात्मकम् ॥

Thus ends the 19th Aduyaya "on the years presided over by the several planets."

ग्रहशृङ्गाटकाध्यायः ॥२०॥ The Planetary Triangle.

यस्यां दिशि दृश्यन्ते विशन्ति ताराग्रहा रविं सर्वे ।
भवति भयं दिशि तस्यामायुधकोपक्षुधातङ्कैः ॥१॥

Sloka 1.—The direction in which all the non-luminaries are sighted after their emergence from the Sun or are eclipsed by the Sun will be afflicted with famine, war and diseases.

तथा च काश्यपः ।
भूमिपुत्रादयः सर्वे यस्यामस्तमिते रवौ ।
दृश्यन्तेऽस्तमये वापि यत्र यान्ति रवेस्ततः ॥
दुर्भिक्षं शस्त्रकोपं च जनानां मरकं भवेत् ।
अन्योन्यं भूमिपाः सर्वे विनिघ्नन्ति प्रजास्तथा ॥

चक्रधनुः शृङ्गाटकदण्डपुरप्रासवज्रसंस्थानाः ।
क्षुदवृष्टिकरा लोके समराय च मानवेन्द्राणाम् ॥२॥

Sloka 2.—The configurations termed चक्र (chakra-discus), धनुस (Dhanus-bow), शृङ्गाटक (Sringataka-triangle), दण्ड (Danda-staff), पुर (Pura-town,) प्रास (Prasa-dart) and वज्र (Vajra thunder-bolt), bring famine and drought to mankind and promote war among kings.

तथा च काश्यपः ।
विहायोक्तं च संस्थानं दृश्यन्ते वै ग्रहा यदा ।
तदा न तत्फलं ब्रूयाल्लोके नाशुभदाश्च ते ॥

यस्मिन् स्वांशे दृश्या ग्रहमाला दिनकरे दिनान्तगते ।
तत्रान्यो भवति नृपः परचक्रोपद्रवश्च महान् ॥३॥

Sloka 3.—In any part of the sky where a cluster of planets is seen at Sunset, there will be another king in the country corresponding to that quarter, and there will be great trouble from foreign foes.

यस्मिन्नृक्षे कुर्युः समागमं तज्जनान् ग्रहा हन्युः ।
अविभेदिनः परस्परममलमयूखाः शिवास्तेषाम् ॥४॥

Sloka 4.—When planets come together in any asterism, people belonging to that particular asterism (*vide* Adhyaya XIV, *supra*) will be killed. But they will prove auspicious to the same people if they shed bright rays and do not occult each other.

तथा च समाससंहितायाम् ।
सर्वे यदा दिनकरं विशन्ति कुर्युर्ग्रहास्तदा पीडाम् ।
क्षुच्छस्त्रभयातङ्कैरपरैश्च परस्पराघातैः ॥
प्रत्यर्चिषः प्रसन्नाः सम्भृतकिरणाः प्रदक्षिणावर्ताः ।
सुस्निग्धामलतनवः क्षेमसुभिक्षावहास्ते स्युः ॥

ग्रहसंवर्तसमागमसम्मोहसमाजसन्निपाताख्याः ।
कोशश्चेत्येतेषामभिधास्ये लक्षणं सफलम् ॥५॥

Sloka 5.—I shall now describe the characteristics and effects of the six planetary combinations, *viz.*, संवर्त Samvarta - concourse, समागम – Samagama — gathering, सम्मोह Sammoha - tarnishing, समाज Samaja – meeting, सन्निपात Sannipata-encounter, and कोश Kosa-fellowship.

एकर्क्षे चत्वारः सह पौरैर्यायिनोऽथवा पञ्च ।
संवर्त्तो नाम भवेच्छिखिराहुयुतः स सम्मोहः ॥६॥

पौरः पौरसमेतो यायी सह यायिना समाजाख्यः ।
यमजीवसङ्गमेऽन्यो यद्यागच्छेत्तदा कोशः ॥७॥
उदितः पश्चादेकः प्राक् चान्यो यदि स सन्निपाताख्यः ।
अविकृततनवः स्निग्धा विपुलाश्च समागमे धन्याः ॥८॥

Slokas 6-8.—When four or five planets, marching or stationary, congregate in a single asterism, the Yoga is termed संवर्त or concourse. If they be also combined with Rahu or a comet, it is called सम्मोह or tarnishing. When a stationary planet associates with another stationary planet, or one on march with another of the same type, the conjunction is named समाज or meeting. When some other planet joins the party made up of Jupiter and Saturn, there is कोश or fellowship. If two planets, one rising heliacally in the east and the other in the south (a little behind), it is called सन्निपात or an encounter. Any conjunction of planets other than the above five is called समागम or gathering, in which the effect will always be auspicious, if the planets be large, resplendent, and natural in appearance.

तथा च समाससंहितायाम् ।

ग्रहकोशसन्निपातौ संवर्त्तसमागमौ समाजश्च ।
सम्मोहश्चेति तेषां लक्षणमस्तात्समादेश्यम् ॥
सूर्यजगुरुसंयोगे द्वावप्येकोऽपरः समागच्छेत् ।
स हि भवति कोशसञ्ज्ञो दुर्भिक्षभयावहो लोके ॥
एक उदितः प्रतीच्यामपरः प्राच्यां ग्रहोदितो यदि च ।
अन्योन्यमथोस्राभिर्विलिखेत्स हि सन्निपाताख्यः ॥
सह पौरेण च पौरो यायी सह यायिना ग्रहो यश्च ।
दृश्येत समायुक्तः स समाजाख्यः समुद्दिष्टः ॥
अथयायिनागराख्याश्चत्वारः पञ्च वा सह भवेयुः ।
एकर्क्षे संवर्तः शिखिराहुयुतः स सम्मोहः ॥

समौ तु संवर्त्तसमागमाख्यौ सम्मोहकोशौ भयदौ प्रजानाम् ।
समाजसंज्ञे सुसमा प्रदिष्टा वैरप्रकोपः खलु सन्निपाते ॥९॥

Sloka 9.—The effects of the two Yogas **संवर्त** and **समागम** are indifferent, *i. e.*, neither good, nor bad, **सम्मोह** and **कोश** are dangerous to people. In **समाज** Yoga, the year will be very beneficial, while in **सन्निपात** there will certainly be the raging of hostilities.

तथा च काश्यपः ।
संवर्तसङ्गमौ मध्यौ सम्मोहो भयदः स्मृतः ।
कोशश्चानिष्टफलदः समाजाख्यः सुमध्यमः ॥
सन्निपाते महावैरमन्योन्यमुपजायते ।
तथा च समाससंहितायाम् ।
संवर्त्तसमागमयोः साम्यं मोहे भयानि कोशे च ।
सुसमा समाजसञ्ज्ञे वैराण्यथ सन्निपाताख्ये ॥
तथा चात्रायं विशेषः समाससंहितायाम् ।
दुर्भिक्षरोगतस्करशस्त्रावृष्टिक्षुधं ग्रहाः कुर्युः ।
आनलवीथ्यां ज्ञेया अजवीथ्यां नेत्रपरिहानिः ॥
शस्त्रभयं मृगवीथ्यां जारद्गव्यां क्षुधं च रोगाश्च ।
पशुनाशं गोवीथ्यामृषभाख्यायां च नृपपीडा ॥
सुसुभिक्षमिरावत्यां गजवीथ्यां च ऋतूत्सवामोदाः ।
अतिजलमोक्षं कुर्युर्नागाख्यायां च सर्वे तु ॥
ग्रहोदये प्रवासे च सोमसूर्यग्रहे तथा ।
विचार्य वीथिमार्गांश्च लोके ब्रूयाच्छुभाशुभम् ॥

Thus ends the 20th Adhyaya on " the Planetary Triangle."

गर्भलक्षणम् ॥२१॥ Pregnancy of clouds.

अन्नं जगतः प्राणाः प्रावृट्कालस्य चान्नमायत्तम् ।
यस्मादतः परीक्ष्यः प्रावृट्कालः प्रयत्नेन ॥१॥

Sloka 1.—As food is the elixir of life to living beings, and as that food is dependent on the monsoon, it should be investigated carefully.

तल्लक्षणानि मुनिभिर्यानि निबद्धानि तानि दृष्ट्वेदम् ।
क्रियते गर्गपराशरकाश्यपवज्रादिराजितानि ॥२॥

Sloka 2.—Having read the characteristics enunciated by ancient sages such as Garga, Parasara, Kasyapa and Vajra, in their works, I am now giving the properties of the rainy season.

दैवविदविहितचित्तो द्युनिशं यो गर्भलक्षणे भवति ।
तस्य मुनेरिव वाणी न भवति मिथ्याम्बुनिर्देशे ॥३॥

Sloka 3.—The prediction of an astrologer who day and night attentively watches the symptoms of the pregnancy of clouds will come true like that of a sage when he determines the fall of rain.

किं वातः परमन्यच्छास्त्रज्यायोऽस्ति यद्विदित्वैव ।
प्रध्वंसिन्यपि काले त्रिकालदर्शी कला भवति ॥४॥

Sloka 4.—Which science is snperior to this astrological science which determines the exact time of rain, since by knowing this science alone, one gets the power of visualising the past, present and the future even in this Kali age which destroys all good things ?

केचिद्वदन्ति कार्त्तिकशुक्लान्तमतीत्य गर्भदिवसाः स्युः ।
न च तन्मतं बहूनां गर्गादीनां मतं वक्ष्ये ॥५॥

Sloka 5.—Some sages declare that the days of pregnancy begin after the full-moon of Kartika month; but that opinion is not shared by the majority. Here I shall give the opinion of Garga and others.

तथा च सिद्धसेनः ।

शुक्लपक्षमतिक्रम्य कार्तिकस्य विचारयेत् ।
गर्भाणां सम्भवं सम्यक् सस्यसम्पत्तिकारणम् ॥

मार्गशिरःसितपक्षप्रतिपत्प्रभृति क्षपाकरेऽषाढाम् ।
पूर्वां वा समुपगते गर्भाणां लक्षणं ज्ञेयम् ॥६॥

Sloka 6.—The symptoms of pregnancy are to be detected when the Moon transits Purvashadha commencing from the first day of Margasira.

तथा च गर्गः ।
शुक्लादौ मार्गशीर्षस्य पूर्वाषाढाव्यवस्थिते ।
निशाकरे तु गर्भाणां तत्रादौ लक्षणं वदेत् ॥
कश्यपोऽपि
सितादौ मार्गशीर्षस्य प्रतिपद्दिवसे तथा ।
पूर्वाषाढागते चन्द्रे गर्भाणां धारणं भवेत् ॥

यन्नक्षत्रमुपगते गर्भश्चन्द्रे भवेत्स चन्द्रवशात् ।
पञ्चनवते दिनशते तत्रैव प्रसवमायाति ॥७॥

Sloka 7.—The foetus formed during the Moon's stay in a particular asterism will be born 195 (Solar) days hence, the Moon standing again in the same asterism according to the laws of her revolution.

तथा च समाससंहितायाम् ।
पौषासितपक्षाद्यैः श्रावणशुक्लादयो विनिर्देश्याः ।
सार्द्धैः षड्भिर्मासैर्गर्भविपाकः स नक्षत्रे ॥

सितपक्षभवाः कृष्णे शुक्ले कृष्णा द्युसम्भवा रात्रौ ।
नक्तंप्रभवाश्चाहनि सन्ध्याजाताश्च सन्ध्यायाम् ॥८॥

Sloka 8.—The foetuses formed in the bright half of the month will come out in the dark half and *vice versa*, those formed in the day time will come out at night and *vice versa* and those which are formed at dawn in the evening and *vice versa*.

तथा च गर्गः ।
दिवा भवति यो गर्भो रात्रौ स इति पच्यते ।
शुक्लपक्षे समुद्भूतः कृष्णे पक्षे च वर्षति ॥

पौर्णमास्यामथोत्पन्नः सामावास्यां प्रवर्षति ।
अमावास्यां समुद्भूतः पूर्णमास्यां प्रवर्षति ॥
पूर्वसन्ध्यासमुद्भूतः पश्चिमायां प्रवर्षति ।
पश्चिमायां समुद्भूतः पूर्वसन्ध्यां प्रवर्षति ॥
पूर्वार्द्धे यः समुद्भूतः पश्चाद्रात्रौ प्रवर्षति ।
निशायां पश्चिमे यश्च स पूर्वाह्णे प्रसूयते ॥
दिनार्द्धे तु समुत्पन्नः स निशार्द्धे प्रसूयते । इति ।

मृगशीर्षाद्या गर्भा मन्दफलाः पौषशुक्लजाताश्च ।
पौषस्य कृष्णपक्षेण निर्दिशेच्छ्रावणस्य सितम् ॥९॥
माघसितोत्था गर्भाः श्रावणकृष्णे प्रसूतिमायान्ति ।
माघस्य कृष्णपक्षेण निर्दिशेद्भाद्रपदशुक्लम् ॥१०॥
फाल्गुनशुक्लसमुत्था भाद्रपदस्यासिते विनिर्देश्याः ।
तस्यैव कृष्णपक्षोद्भवास्तु ये तेऽश्वयुक्शुक्ले ॥११॥
चैत्रसितपक्षजाताः कृष्णेऽश्वयुजस्य वारिदा गर्भाः ।
चैत्रासितसम्भूताः कार्तिकशुक्लेऽभिवर्षन्ति ॥१२॥

Slokas 9-12.—The foetuses formed in the beginning of Margasirsha and Pushya are of little consequence. Those formed in the dark half of Pushya may come out in the bright half of Sravana. Similarly, those that are formed in the bright half of Magha will see the light of the day in the dark fortnight of Sravana. The former part of Bhadrapada may be fixed upon as the time of birth corresponding to the dark half of Magha. Those that are formed in the first half of Phalguna may be said to come out in the latter half of Bhadrapada. But those in the dark fortnight of Phalguna will be born in the bright half of Aswayuja. The clouds that are formed in the first half of Chaitra will yield water in the latter half of Aswayuja; and those that are formed in the latter half of Chaitra will rain in the first half of Kartika.

तथा ज गर्गः ।

माघेन श्रावणं विन्द्यान्नभस्थं फाल्गुनेन तु ।
चैत्रेणाश्वयुजं प्राहुर्वैशाखेन तु कार्तिकम् ॥
शुक्लपक्षेण कृष्णं तु कृष्णपक्षेण चेतरम् ।
रात्र्यह्नोश्च विपर्यासं कार्यं काले विनिश्चयम् ॥ इति

पराशरस्याप्येवं मतम् ।

पूर्वोद्भूताः पश्चादपरोत्थाः प्राग्भवन्ति जीमूताः ।
शेषास्वपि दिक्ष्वेवं विपर्ययो भवति वायोश्च ॥१३॥

Sloka 13.—The clouds formed in the east will give water in the west and *vice versa*. The same rule holds good in the case of the other pairs of directions. In like manner, the winds too are reverse at the two periods.

तथा च पराशरः ।

अथ माघेन श्रावणं फाल्गुनेन भाद्रपदं चैत्रेणाश्वयुजं वैशाखेन तु कार्तिकं शुक्लेन कृष्णं कृष्णेन शुक्लं दिवसेन रात्रिं रात्र्या दिवसं गर्भाः प्रवर्षन्ति ॥

ह्लादिमृदूदक्शिवशक्रादिग्भवो मारुतो वियद्विमलम् ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिममयूखार्कौ ॥१४॥

पृथुबहुलस्निग्धघनं घनसूचीक्षुरकलोहिताभ्रयुतम् ।
काकाण्डमेचकाभं वियद्विशुद्धेन्दुनक्षत्रम् ॥१५॥

सुरचापमन्द्रगर्जितविद्युत्प्रतिसूर्यका शुभा सन्ध्या ।
शशिशिवशक्राशास्थाः शान्तरवाः पक्षिमृगसंघाः ॥१६॥

विपुलाः प्रदक्षिणचराः स्निग्धमयूखा ग्रहा निरुपसर्गाः ।
तरवश्च निरुपसृष्टाङ्कुरा नरचतुष्पदा हृष्टाः ॥१७॥

गर्भाणां पुष्टिकराः सर्वेषामेव योऽत्र तु विशेषः ।
स्वर्तुस्वभावजनितो गर्भविवृद्ध्यै तमभिधास्ये ॥१८॥

Slokas 14-18—The good symptoms at the time of the conception of clouds are the following: a delightful and cool breeze from the north, north-east, or east; a clear sky; the Sun and the Moon surrounded by a glossy, bright and thick halo; the sky covered with large, bulky, smooth, needle-like or razor-like, red clouds or having the colour of the crows-eggs or a peacock's neck when the Moon and the stars shine brightly; a good twilight—morning or evening—accompanied by a rainbow, good rumbling of thunder, lightning and a mock Sun; groups of birds and animals crying pleasantly in the north, north-east or east; the planets being large beaming brightly moving to the north (of the asterisms) and unhurt; trees with their sprouts unimpaired, and men and quadrupeds happy; these symptoms nourish all the embryos. There are however some special rules tending to the growth of the embryos and arising from the particular nature of the season which I am now propounding.

तथा च पराशरः । अथ गर्भसंस्थासु माघादिषु चतुर्षु मासेषु या शुचौ धारणा । नभोनभस्यौ प्रावृट् तस्या अनु वर्षा येषु प्रसवन्ति । तत्र चापाभ्रविद्युत्स्तनयित्नुवर्षाणि गर्भांस्तांल्लक्षयेत्प्रशस्तानप्रशस्तांश्च । प्रशस्ताभाश्च यस्मिन् काले सूर्येन्दुनक्षत्राश्रयाणां वर्षालिङ्गानां प्रादुर्भावः । पञ्चरूपता गर्भाणां धारणा मासेन शुद्धिरिति ॥

पौषे समार्गशीर्षे सन्ध्यारागोऽम्बुदाः सपरिवेषाः ।
नात्यर्थं मृगशीर्षे शीतं पौषेऽतिहिमपातः ॥१९॥
माघे प्रबलो वायुस्तुषारकलुषद्युती रविशशाङ्कौ ।
अतिशीतं सघनस्य च भानोरस्तोदयौ धन्यौ ॥२०॥
फाल्गुनमासे रूक्षश्चण्डः पवनोऽभ्रसम्प्लवाः स्निग्धाः ।
परिवेषाश्चासकलाः कपिलस्ताम्रो रविश्च शुभः ॥२१॥
पवनघनवृष्टियुक्ताश्चैत्रे गर्भाः शुभाः सपरिवेषाः ।
घनपवनसलिलविद्युत्स्तनितैश्च हिताय वैशाखे ॥२२॥

Slokas 19-22.—The happy tokens in the months of Margasirsha and Pushya are a red glow of the horizon at dawn and evening, clouds with halos, not too severe cold in Margasirsha and not too thick frost in Pushya; in Magha, a strong wind, the Sun and the Moon dim by mist, severe cold, and the Sun rising or setting with clouds; in the month of Phalguna, a rough and violent gale, glossy floating banks of clouds, an incomplete halo round the Sun or the Moon and the Sun russet or red; in the month of Chaitra, the foetuses forming among wind, clouds, rain and halos are of good augury; and in the month of Vaisakha, such as are attended with clouds, wind and rain, lightning and thunder, are favourable.

तथा च काश्यपः ।
शीतमभ्रं तथा वायुश्चन्द्रार्कपरिवेषणम् ।
माघे मासि परीक्षेत श्रावणे वृष्टिमादिशेत् ॥
फाल्गुने चात्र सङ्घातं वृष्टिस्तनितमेव च ।
पुरो वाताश्च ये प्रोक्ता मासि भाद्रपदे शुभम् ॥
बहुपुष्पफला वृक्षा वाताः शर्करवर्षिणः ।
शीतवर्षं तथाभ्राणि चैत्रेणाश्वयुजं वदेत् ॥
वहन्ति मृदवो वाताः पुरः शीघ्रं प्रदक्षिणाः ।
वैशाखे तानि रूपाणि कार्तिके मासि वर्षति ॥
तथा च समाससंहितायाम् ।
शस्तानि मृगान्मासाच्छीतहिमवायुमेघकृतानि ।
स्तनिततडिज्जलमारुतघनतापान्यतिशयं तु वैशाखे ॥
कृष्णेन शुक्लपक्षः सितेन कृष्णो निशा दिनोत्थेन ।
रात्र्याहः सन्ध्यायां सन्ध्यादिग्व्यत्ययाज्जलदाः ॥

मुक्तारजतनिकाशास्तमालनीलोत्पलाञ्जनाभासः ।
जलचरसत्त्वाकारा गर्भेषु घनाः प्रभूतजलाः ॥२३॥
तीव्रदिवाकरकिरणाभितापिता मन्दमारुता जलदाः ।
रुषिता इव धाराभिर्विसृजन्त्यम्भः प्रसवकाले ॥२४॥

Slokas 23-24.—Clouds that resemble pearls, silver, Kamala flower, lily or collyrium in colour and which are in the shape of aquatic animals will contain abundant water in their embryo. Those clouds which have been scorched by the burning rays of the Sun and fanned by a gentle breeze will at the time of delivery pour torrents of water as if they were angry.

तथा च समाससंहितायाम् ।

पृथुघनबहुला जलदा जलचरसत्त्वान्विताः शुभा गर्भाः ।
स्निग्धसितबहुलपरिवेषपरिवृतौ हिमकरोष्णकरौ ॥
नृखगमृगा मुदिता निरुपहतास्तरवः ।
वियदमलं च यदा भवति तदा सुसमा ॥
स्निग्धतडित्प्रतिसूर्यकमत्स्यशक्रधनुःप्रथमापरमध्ये ।
शान्तरवा मृगपक्षिमनुष्याः शक्रशशीश्वरदिक्पवनाश्च ॥

गर्भोपघातलिङ्गान्युल्काशनिपांसुपातदिग्दाहाः ।
क्षितिकम्पखपुरकीलककेतुग्रहयुद्धनिर्घाताः ॥२५॥
रुधिरादिवृष्टिवैकृतपरिघेन्द्रधनूंषि दर्शनं राहोः ।
इत्युत्पातैरेतैस्त्रिविधैश्चान्यैर्हतो गर्भः ॥२६॥

Slokas 25-26—The following are the indications for the miscarrying of the foetus: Fall of meteors, lightning, dust-storm, false fire in the quarters, earth-quake, appearance of forms of cities in the sky, Thamasa Keelakas, Ketu, planetary warfare, portentous thunder, unnatural phenomena in rain, such as blood, a cross line of clouds at Sunset or Sunrise (*vide* Adhyaya XLVII-19; *infra*), rainbow and eclipse of the Sun or the Moon. By these and similar portents of three kinds, *viz.*, celestial, atmospheric and terrestrial, an embryo gets destroyed.

तथा च गर्गः ।

अश्मवर्षं तमोवर्षं मांसशोणितवर्षणम् ।
उल्कानिर्घातकम्पश्च वज्रपातस्तथैव च ॥

परिवेषाः परिधयो वासवस्य धनूंषि च ।
अनभ्रस्तनितं वर्षं दिशां दाहस्तथैव च ॥
अनार्तवं पुष्पफलं वारणीयेषु वर्षणम् ।
ग्रहयुद्धेषु घोरेषु हतान् गर्भान् विनिर्दिशेत् ॥

तथा च पराशरः । तेषां ग्रहाणामुदयास्तमयोल्कानिर्घाताशनिपातगन्धर्वनगरदिग्दाहार्करश्मिवर्णविकारभूचलनप्रादुर्भावो वर्षास्ववर्षाय ॥

स्वर्त्तुस्वभावजनितैः सामन्यैर्यैश्च लक्षणैर्वृद्धिः ।
गर्भाणां विपरीतैस्तैरेव विपर्ययो भवति ॥२७॥

Sloka 27.—Signs, precisely the reverse of those, both general and special, for any particular season, by which the growth of an embrayo is assured, produce the contrary results.

भद्रपदाद्वयविश्वाम्बुदेवपैतामहेष्वथर्क्षेषु ।
सर्वेष्वृतुषु विवृद्धो गर्भो बहुतोयदो भवति ॥२८॥

Sloka 28.—A foetus that develops when the Moon stands in any of the five asterisms, *viz.*, Purvabhadra, Uttarabhadra, Purvashadha, Uttarashadha and Rohini in any season will yield plenty of rain.

शतभिषगाश्लेषार्द्रास्वातिमघासंयुतः शुभो गर्भः ।
पुष्णाति बहून् दिवसान् हन्त्युत्पातैर्हतस्त्रिविधैः ॥२९॥

Sloka 29.—An embryo that is formed in Satabhishak, Aslesha, Ardra, Swati or Magha proves fertile and develops (or rains) for many days; while, being stricken with three-fold portents (referred to above), it is destroyed.

त्रिविधमुत्पातलक्षणमाचार्येण समाससंहितानिबन्धने स्पष्टतरमुक्तम्-
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कामारुतपरिवेषाद्य वियत्प्रभवम् ॥

तथा च गर्गः । प्राजापत्यं मघाश्लेषा रौद्रं चानिलवारुणम् ।
आषाढाद्वितयं चैव तथा भद्रपदाद्वयम् ॥

नक्षत्रद्वाकं चैतद्यदि स्याद्ग्रहदूषितम् ।
न गर्भाः सम्पदं यान्ति योगक्षेमं न कल्पते ॥
उल्कयाभिहतं वापि केतुना वाप्यधिष्ठितम् ।
न गर्भाः सम्पदं यान्ति वासवश्च न वर्षति ॥

मृगमासादिष्वष्टौ षट् षोडश विंशतिश्चतुर्युक्ता ।
विंशतिरथ दिवसत्रयमेकतमर्क्षेण पञ्चभ्यः ॥३०॥

Sloka 30.—Foetuses coming into being when the Moon is in conjunction with any of the aforesaid asterisms during the month of Margasirsha, Pushya, Magha, Phalguna, Chaitra and Vaisakha will yield rain after 195 days for 8, 6, 16, 24, 20 and 3 days respectively.

ऋषिपुत्र आह

माघे षोडशसंख्यास्तु षोडशाष्टौ च फाल्गुने ।
विंशतिश्चैत्रमासे तु त्रयश्चेन्द्राग्निदैवते ॥
अष्टौ सौम्येऽथ षट् पौषे संख्यास्तासु च वर्षति ।

पञ्चनिमित्तैः शतयोजनं तदर्द्धार्द्धमेकहान्यातः ।
वर्षति पञ्चनिमित्ताद्रूपेणैकेन यो गर्भः ॥३१॥

Sloka 31.—If an embryo be accompanied by the five phenomena, *viz.*, wind, water, lightning, thunder and cloud, it will pour rain over an area of 100 Yojanas and for every phenomenon less, over half the extent of the previous one; but if it has only one phenomenon, over five Yojanas around.

द्रोणः पञ्चनिमित्ते गर्भे त्रीण्याढकानि पवनेन ।
षड् विद्युता नवाभ्रैः स्तनितेन द्वादश प्रसवे ॥३२॥

Sloka 32.—The quantity of rainfall will at the season amount to a Drona if the embryo has the five concomitants; three Adhakas are the result of wind; six, of ightning; nine, of clouds and twelve, of thunder.

A Drona = 200 Palas. An Adhaka = $\frac{1}{4}$ th of a Drona or 11 oz. Avoir. According to Parasara, an Adhaka is the capacity of a vessel with a circular mouth 20 inches in diameter and whose depth is eight inches.

वृष्टेराढकद्रोणप्रमाणपरिज्ञानं पराशर आह-
आढकांश्चतुरो द्रोणमपां विन्द्यात्प्रमाणतः ।
धनुः प्रमाणं मेदिन्या विन्द्याद्द्रोणातिवर्षणम् ॥
समे विंशांगुलनाहे द्विचतुष्कांगुलोच्छ्रिते ।
भाण्डे वर्षति सम्पूर्णं ज्ञेयमाढकवर्षणम् ॥

तथा चाचार्य आह ।
हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मिनुयाज्जलं पतितम् ॥ इति

—Adh. XXIII-2, *infra*

तथा च वृद्धगर्गः ।

वाते तु आढकं विन्द्यात्स्तनिते तु द्वादशाढकम् ॥
नवाढकं तथाभ्रेषु द्योतितेषु षडाढकम् ॥
निमित्तपञ्चकोपेते द्रोणं वर्षति वासवः ॥

क्रूरग्रहसंयुक्ते करकाशनिमत्स्यवर्षदा गर्भाः ।
शशिनि रवौ वा शुभसंयुतेक्षिते भूरिवृष्टिकराः ॥३३॥

Sloka 33.—If the asterism at which an embryo is formed be afflicted by a malefic planet, it will pour down showers of hail stones, thunderbolt and fish. If at that time, the Moon or the Sun be posited in this star and be conjoined with or aspected by a benefic, there will be copious rain.

गर्भसमयेऽतिवृष्टिर्गर्भाभावाय निर्निमित्तकृता ।
द्रोणाष्टांशेऽभ्यधिके वृष्टे गर्भः स्रुतो भवति ॥३४॥

Sloka 34.—Too much rain without apparent cause at the time of the formation of foetuses tends to their destruction. If the quantity of rainfall exceed $\frac{1}{8}$ th of a Drona, there will be its miscarriage.

गर्भसमये गर्भग्रहणकाले निर्निमित्तकृता अतिवृष्टिः ।

निमित्तं कारणं यथा ।

प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।

पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिर्गतेऽर्के नियमेन चान्द्रौ ॥ इति

गर्भः पुष्टः प्रसवे ग्रहोपघातादिभिर्यदि न वृष्टः ।
आत्मीयगर्भसमये करकामिश्रं ददात्यम्भः ॥३५॥

Sloka 35.—If a full-grown embryo does not yield rain at the proper season owing to planetary and other evil influences, it will rain with hail-stones at the same period as it formed at the beginning.

काठिन्यं याति यथा चिरकालधृतं पयः पयस्विन्याः ।
कालातीतं तद्वत्सलिलं काठिन्यमुपयाति ॥३६॥

Sloka 36.—Just as the milk of a milch cow grows hard if retained too long, so does the water kept back beyond its time.

पवनसलिलविद्युद्गर्जिताऽभ्रान्वितो यः
स भवति बहुतोयः पञ्चरूपाभ्युपेतः ।
विसृजति यदि तोयं गर्भकालेऽतिभूरि
प्रसवसमयमित्वा शीकराम्भः करोति ॥३७॥

Sloka 37.—An embryo which has got the five concomitant signs, *viz.*, wind, rain, lightning, thunder and clouds, since it is composed of these, yields plenty of rain. One which at the time of formation loses too much water produces at the period of delivery, a drizzle.

This sloka is from समाससंहिता.

Thus ends the 21st Adhyaya on the "Pregnancy of Clouds."

गर्भधारणाध्यायः ॥२२॥ Pregnancy of the Air.

ज्यैष्ठसितेऽष्टम्याद्याश्चत्वारो वायुधारणा दिवसाः ।
मृदुशुभपवनाः शस्ताः स्निग्धघनस्थगितगगनाश्च ॥१॥

Sloka 1.—The first four days commencing from the 8th day of the bright half of Jyeshta are sustained by the winds ; and they will prove favourable if they be attended with soft and gentle breeze, and if the sky be covered with glossy clouds.

तत्रैव स्वात्याद्ये वृष्टे भचतुष्टये क्रमान्मासाः ।
श्रावणपूर्वा ज्ञेयाः परिस्रुता धारणास्ताः स्युः ॥२॥

Sloka—2. If there be rain in the four asterisms beginning with Swati in the same month and fortnight, the four months commencing with Sravana will be in order the retainers of rain. That is, there will be no rain in the several months if there be rain in the corresponding asterism.

तथा च काश्यपः ।

ज्येष्ठस्य शुक्लाष्टम्यां तु नक्षत्रे भगदैवते ।
चत्वारो धारणाः प्रोक्ता मृदुवातसमीरिताः ॥
नीलाञ्जननिभैर्मेघैर्विद्युत्स्थगितमारुतैः ।
विस्फुलिङ्गरजोधूम्रैश्छन्नौ शशिदिवाकरौ ॥
एकरूपाः शुभा ज्ञेया अशुभाः सान्तराः स्मृताः ।
अनर्थैस्तस्करैर्घोरैः पीडा चैव सरीसृपैः ॥
ततः स्वात्यादिनक्षत्रैश्चतुर्भिः श्रावणादयः ।
परिपूर्णाः शुभास्ताः स्युः सौम्याः शिवसुभिक्षकाः ॥
स्वातौ तु श्रावणं हन्याद्वृष्टेऽथेन्द्राग्निदैवते ।
भाद्रपदे त्ववृष्टिः स्यान्मैत्रे चाश्वयुजे स्मृता ॥
ऐन्द्रे तु कार्त्तिके त्वेवं वृष्टे वृष्टिं निहन्ति च ।
एतेषु यदि नो वृष्टिस्तदा सौभिक्षलक्षणम् ॥

यदि ताः स्युरेकरूपाः शुभास्ततः सान्तरास्तु न शिवाय ।
तस्करभयदाश्चोक्ताः श्लोकाश्चाप्यत्र वासिष्ठाः ॥३॥

Sloka 3.—If those four days of retention (धारणा-Dharana) be of the same type, the result will be auspicious. If, unlike, they prove disastrous and are said to engender danger from thieves. The following is the authority of sage Vasishta.

सविद्युतः सपृषतः सपांसूत्करमारुताः ।
सार्कचन्द्रपरिच्छन्ना धारणाः शुभधारणाः ॥४॥
यदा तु विद्युतः श्रेष्ठाः शुभाशाः प्रत्युपास्थिताः ।
तदापि सर्वसस्यानां वृद्धिं ब्रूयाद्विचक्षणः ॥५॥
सपांसुवर्षाः सापश्च शुभा बालक्रिया अपि ।
पक्षिणां सुस्वरा वाचः क्रीडा पांसुजलादिषु ॥६॥
रविचन्द्रपरीवेषाः स्निग्धा नात्यन्तदूषिताः ।
वृष्टिस्तदापि विज्ञेया सर्वसस्यार्थसाधिका ॥७॥
मेघाः स्निग्धाः संहताश्च प्रदक्षिणगतिक्रियाः ।
तदा स्यान्महती वृष्टिः सर्वसस्याभिवृद्धये ॥८॥

Slokas 4-8.—The days of retention of the foetus will be favourable if they be accompanied by lightning, water-drops, dust-storm, and the Sun and the Moon screened by the clouds. If there should be beautiful flashes of lightning emanating from (moving towards ?) the auspicious quarters, an intelligent astronomer should predict the thriving of all crops. If on the same day there be rain with dust or if children engage themselves in happy sports, the cries of birds be pleasant and their sport be in dust, water or the like, if the Sun and the Moon be encircled by halos which are glossy and not broken, then, there will be rain tending to the growth of all crops. If the clouds be glossy, collected together and moving in a clockwise manner, there will be a heavy rain favouring the growth of all crops.

Thus ends the 22nd Adhyaya on "Pregnancy of the Air".

प्रवर्षणाध्यायः ॥२३॥ The Quantity of Rainfall.

ज्यैष्ठ्यां समतीतायां पूर्वाषाढादिसम्प्रवृष्टेन ।
शुभमशुभं वा वाच्यं परिमाणं चाम्भसस्तज्ज्ञैः ॥१॥

Sloka 1.—If there should be rain in the asterisms commencing with Purvashadha after the full Moon in the month of Jyeshta, the astronomer should judge the quantity and the good or bad effects of the rain.

तथा च गर्गः ।

ज्येष्ठे मूलमतिक्रम्य मासि प्रतिपदग्रतः ।
वर्षासु वृष्टिज्ञानार्थं निमित्तान्युपलक्षयेत् ॥

हस्तविशालं कुण्डकमधिकृत्याम्बुप्रमाणनिर्देशः ।
पञ्चाशत्पलमाढकमनेन मिनुयाज्जलं पतितम् ॥२॥

Sloka 2.—The quantity of rainfall should be determined through a gauge whose diameter is one cubit, and when it contains 50 palas, it will be equal to one Adhaka.

तथा च समाससंहितायाम् ।

ज्येष्ठस्य पौर्णमासीमतीत्यभूमुद्रया यथा वृष्टे ।
आप्याद्यैर्जलमानं मागधमानेन हस्तमिते ॥ यदुक्तम् ।

येन धरित्री मुद्रा जनिता वा बिन्दवस्तृणाग्रेषु ।
वृष्टेन तेन वाच्यं परिमाणं वारिणः प्रथमम् ॥३॥

Sloka 3.—The quantity of rain should be gauged on the day of the asterism during which there is rain for the first time through the (amouut of) rain by which the earth is cleared of dust or the drops of water on the tips of blades of grass.

केचिद्यथाभिवृष्टं दशयोजनमण्डलं वदन्त्यन्ये ।
गर्गवसिष्ठपराशरमतमेतद्द्वादशान्न परम् ॥४॥

Sloka 4.—Some sages such as Kasypa opine that if there be rain in a certain area at the beginning, there will be good rain there throughout the season; while others such as Devala maintain that if there be rain over an area of ten Yojanas, there will be plenty of rain during the whole season. But, according to Garga, Vasishta and Parasara, good rain during the season should be predicted if there be rainfall over an area of not less than twelve Yojanas.

तथा च कश्यपः ।
प्रवर्षणे यथा देशं वर्षणं यदि दृश्यते ।
वर्षाकालं समासाद्य वासवो बहुवर्षति ॥
तथा च देवलः ।
प्रवर्षणे यदा वृष्टं दशयोजनमण्डलम् ।
वर्षाकालं समासाद्या वासवो बहु वर्षति ॥
तथा च गर्गः ।
आषाढादिषु वृष्टेषु योजनद्वादशात्मके ।
प्रवृष्टे शोभनं वर्षं वर्षाकाले विनिर्दिशेत् ॥ इति.

येषु च भेष्वभिवृष्टं भूयस्तेष्वेव वर्षति प्रायः ।
यदि नाप्यादिषु वृष्टं सर्वेषु तदा त्वनावृष्टिः ॥५॥

Sloka 5.—In whichever stars there was rain at the beginning, there will generally be rain once again in the same stars. If there was no rain at all in any one of the asterisms beginning with Purvashadha at the time of delivery, then there will be no rain in the season.

हस्ताप्यसौम्यचित्रापौष्णधनिष्ठासु षोडश द्रोणाः ।
शतभिषगैन्द्रस्वातिषु चत्वारः कृत्तिकासु दश ॥६॥
श्रवणे मघानुराधाभरणीमूलेषु दश चतुर्युक्ताः ।
फल्गुन्यां पञ्चकृतिः पुनर्वसौ विंशतिर्द्रोणाः ॥७॥
ऐन्द्राग्न्याख्ये वैश्वे च विंशतिः सार्पभे दश त्र्यधिकाः ।
आहिर्बुध्न्यार्यम्णप्राजापत्येषु पञ्चकृतिः ॥८॥
पञ्चदशाजे पुष्ये च कीर्त्तिता वाजिभे दश द्वौ च ।
रौद्रेऽष्टादश कथिता द्रोणा निरुपद्रवेष्वेते ॥९॥

Slokas 6-9.—If there should be rain in any one of the asterisms, *viz.*, Hasta, Purvashadha, Mrigasira, Chittra, Revati and Dhanishta, the quantity of rainfall in the season will be 16 Dronas; in Satabhishak, Jyeshta and Swati, it will be 4 Dronas; in Krittika, 10 Dronas; in Sravana, Magha, Anuradha, Bharani and Moola, 14 Dronas; in Purvaphalguni, 25 Dronas; in Punarvasu, 20 Dronas; in Visakha and Uttarashadha, 20 Dronas; in Aslesha, 13 Dronas. In Uttarabhadra, Uttaraphalguni and Rohini, it is 25 Dronas. In Purvabhadra and Pushya, it is 15 Dronas; in Aswini, 12 Dronas; in Ardra, it is 13 Dronas. These quantities will hold good, provided the asterisms are not hurt in any way.

तथा च समाससंहितायाम्

दश युक्ता द्विकृतखतिथिरसाष्टदिग्विषयरामजलतिथिभिः ।
तिथिरसरसैश्च विरसाः सदशकृताः षड्विहीनाश्च ॥
जलषट्कदशकसहिता जलरसयुक्ताः षडूनाश्च ।
विषयतिथिषट्कसहिताश्चाश्विन्यादिषु जलद्रोणाः ॥-इति.

रविरविसुतकेतुपीडिते भे क्षितितनयत्रिविधाद्भुताहते च
भवति च न शिवं न चापि वृष्टिः शुभसहिते निरुपद्रवे शिवं च ॥

Sloka 10.—If an asterism be afflicted by the Sun, Saturn or Ketu, or hurt by Mars, or by the three-fold portent, there will be no prosperity to mankind, nor will there be any rain. But if the asterism be unhurt and conjoined with benefics, beneficial results will accrue.

तथा च गर्गः ।

सूर्यसौराहते वाष्यं नक्षत्र भौमघातिते ।
उत्पातैस्त्रिविधैर्वापि राहुणा केतुनापि वा ॥
अवृष्टिमशुभं विन्याद्विपरीते शुभं वदेत् ।

Thus ends the 23rd Adhyaya on "The Quantity of Rainfall".

रोहिणीयोगाध्यायः ॥२४॥ The Moon's Conjunction with Rohini

कनकशिलाचयविवरजतरुकुसुमासङ्गिमधुकरानुरुते ।
बहुविहगकलहसुरयुवतिगीतमन्द्रस्वनोपवने ॥१॥
सुरनिलयशिखरिशिखरे बृहस्पतिर्नारदाय यानाह ।
गर्गपराशरकाश्यपमयाश्च यान् शिष्यसङ्घेभ्यः ॥२॥
तानवलोक्य यथावत् प्राजापत्येन्दुसम्प्रयोगार्थान् ।
स्वल्पग्रन्थेनाहं तानेवाभ्युद्यतो वक्तुम् ॥३॥

Slokas 1-3.—I shall now try to expound briefly the good and bad effects arising from the Moon's conjunction with Rohini, having duly taken cognisance of them as explained by Garga, Parasara, Kasyapa and Maya to their hosts of pupils and as instructed by Brihaspati to Narada in the park on the summit of the Meru, which resounds with the humming of the bees clinging to the flowers of the trees in the caves of the golden rocks, which rings with the twitterings of numerous birds and which has the melodious strains of music of celestial damsels.

Rohin i Yoga is the period of a day when the Moon passes through the star Rohini in the dark half of the lunar month of Ashadha.

In this connection, Mr. Chidambara Iyer, very aptly remarks:

"These prefatory remarks clearly shew that what follow are important scientific truths in the eyes of Hindu astronomers: that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospect of the land while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."

प्राजेशमाषाढतमिस्रपक्षे क्षपाकरेणोपगतं समीक्ष्य ।
वक्तव्यमिष्टं जगतोऽशुभं वा शास्त्रोपदेशाद्ग्रहचिन्तकेन ॥४॥
योगो यथानागत एव वाच्यः स धिष्ण्ययोगः करणे मयोक्तः ।
चन्द्रप्रमाणद्युतिवर्णमार्गैरुत्पातवातैश्च फलं निगद्यम् ॥५॥

Slokas 4-5.—An astronomer should carefully observe the Moon's conjunction with Rohini in the dark half of Ashadha and then predict its good or bad effects to mankind according to the tenets of the Sastras. How a future conjunction of the Moon with the asterism should be foretold has been explained by me in my work Panchasiddhantika under the head of "Conjunction with Fixed Stars". The effects, however, must be declared as deduced from the Moon's size, brightness, colour, direction and from portents at the time and the winds.

तथा च पञ्चसिद्धान्तिकायाम् ।

बुद्धा शशिविक्षेपं कृत्वा ताराशशाङ्कविवरं च ।
व
संसाध्य च वक्तव्यः पश्चात्तारासमायोगः ॥

The reference to पञ्चसिद्धान्तिका here clearly shows that the author had already completed that work.

पुरादुदग्यत् पुरतोऽपि वा स्थलं त्र्यहोषितस्तत्र हुताशतत्परः ।
ग्रहान् सनक्षत्रगणान् समालिखेत् सधूपपुष्पैर्बलिभिश्च पूजयेत् ॥६॥
सरत्नतोयौषधिभिश्चतुर्दिशं तरुप्रवालापिहितैः सुपूजितैः ।
अकालमूलैः कलशैरलङ्कृतं कुशास्तृतं स्थण्डिलमावसेद्द्विजः ॥७॥

Slokas 6-7.—A Brahmin, going to a place north or east from the town, staying there three nights fasting and worshipping the sacred fire, should draw a diagram of the planets and the asterisms occupied by them and worship them with oblations coupled with incense and flowers. He must occupy the bare ground strewn with the Darbha grass, decked at the four corners with water-pots containing gems, water and herbs, covered above with the sprouts of trees and not blackened at the bottom and kept clean and anointed.

तथा च गर्गः

नगरादुपनिष्क्रम्य दिशं प्रागुत्तरां शुचिः ।
विविक्ते प्रस्थले देशे देवतायतनेऽपि वा ॥
राज्ञा नियुक्तो दैवज्ञः कृतशौचो जितेन्द्रियः ।
निमित्तकुशलो धीरः शुक्लाम्बरसमावृतः ॥
उपवासमथातिष्ठेदष्टमीं संयतव्रतः ।
ततोऽष्टम्याः परे यस्मिन् दिने संयुज्यते शशी ॥
प्राजापत्येन च ततो निमित्तान्युपलक्षयेत् ॥

आलभ्य मन्त्रेण महाव्रतेन बीजानि सर्वाणि निधाय कुम्भे ।
प्लाव्यानि चामीकरदर्भतोयैर्होमो मरुद्वारुणसोममन्त्रैः ॥८॥

Sloka 8.—He should then sanctify all sorts of seeds with the hymns of Mahavrata and immerse them in the water containing gold and sacred grass in the pot. Then he should make a Homa with hymns addressed to the Marut, Varuna and the Moon.

श्लक्ष्णां पताकामसितां विदध्याद्दण्डप्रमाणां त्रिगुणोच्छ्रितां च ।
आदौ कृते दिग्ग्रहणे नभस्वान् ग्राह्यस्तया योगगते शशाङ्के ॥९॥

Sloka 9.—He should prepare a very fine flag of black colour, four cubits in length, and hoist it on a staff of 12 cubits. After acquainting himself with the different directions, he should ascertain through the movement of the streamer the direction of the wind at the Moon's conjunction with the asterism.

तथा च पुराणे । चतुर्हस्तो धनुः स्मृतः ।
धनुर्दण्डो युगं नाली तुल्यान्येतान्यथाङ्गुलैरिति ॥
तत्र दिक्साधनमाचार्येण पञ्चसिद्धान्तिकायामुक्तम् । तद्यथा-
शङ्कुचतुर्विस्तारे वृत्ते छायाप्रवेशनिर्गमनात् ।
अपरैन्द्रीदिक्सिद्धिर्यवाच्च याम्योत्तरे साध्ये ॥

तत्रार्द्धमासाः प्रहरैर्विकल्प्या वर्षानिमित्तं दिवसास्तदंशैः ।
सव्येन गच्छञ्छुभदः सदैव यस्मिन् प्रतिष्ठा बलवान् स वायुः ॥

Sloka 10.—For purposes of determining the times of rainfall, the watches (3 hour-periods) should be taken as corresponding to as many fortnights and the subdivisions of a watch, to the days. If the wind blows round from east to south and so on (*i. e.* in the प्रदक्षिण order), it indicates prosperity to the world. When two contrary winds are blowing, that which shows firmness is more powerful, and it is from this wind alone prediction should be made.

तथा च गर्गः
दिनार्द्धमथवा वायुर्द्वौ मासौ तत्र वर्षति ।
चतुर्भागेन मासं तु शुक्लोऽत्यर्थं प्रवर्षति ॥
पूर्वे चैवार्द्धदिवसे पूर्वौ मासौ तु वर्षति ।

अह्नस्तु पश्चिमे भागे पश्चिमौ द्वौ तु वर्षति ॥
अथ पूर्वं व्यतिक्रम्य भागं तत्पश्चिमं ततः ।
मध्याह्ने वाति चेद्वायुर्मध्यौ मासौ तु वर्षति ॥
भाद्रपदोऽश्वयुक् चैव मासावेतौ तु मध्यमौ ।
एतयोरपि निर्देश्या वर्षारात्रस्य सम्पदः ॥

It will thus be seen that the day alone, and not the night, should be divided into four equal parts to represent the four months of the rainy season and the observation should also be made during the day.

तथा च ऋषिपुत्रः

दिनार्द्धं वाति चेद्वायुः पूर्वं पश्चिममेव वा ।
मासद्वयं तदा वर्षो विभागः पूर्वपश्चिमे ॥
समग्रं दिवसं वायुर्यदि वाति सुलक्षणः ।
मासास्तु श्रावणाद्या ये तेषां सम्पद्विनिर्दिशेत् ॥
वायन्तं मारुतं चापि यो वायुः प्रतिवायति ।
तत्र यो बलवान् वायुस्तस्यैव फलमादिशेत् ॥

वृत्ते तु योगेऽङ्कुरितानि यानि सन्तीह बीजानि धृतानि कुम्भे ।
येषां तु योंऽशोऽङ्कुरितस्तदंशस्तेषां विवृद्धिं समुपैति नान्यः ॥११॥

Sloka 11.—During the Moon's conjunction with Rohini, note which of the seeds placed in the water-vessel have sprouted and even of them, which particular part; only those grains and none else will flourish during the year, so also only that proportion of them will thrive.

शान्तपक्षिमृगराविता दिशो निर्मलं वियदनिन्दितोऽनलः ।
शस्यते शशिनि रोहिणीगते मेघमारुतफलानि वच्म्यतः ॥१२॥

Sloka 12.—It is a good augury, if, during the Moon's conjunction with Rohini, the quarters resound with the pleasant cries of birds that do not fly towards the Sun, as well as of animals, the sky is clear and the breeze not vitiated. I shall now treat of the effects of the clouds and the wind.

तथा च गर्गः

योगे ह्यनुद्धता वाता ह्लादयन्तः सुखप्रदाः ।
प्रदक्षिणाः श्रेष्ठतमाः पूर्वपूर्वोत्तरा इति ॥

क्वचिदसितासितैः सितैः क्वचिच्च क्वचिदसितैर्भुजगैरिवाम्बुवाहैः ।
वलितजठरपृष्ठमात्रदृश्यैः स्फुरिततडिद्रसनैर्वृतं विशालैः ॥१३॥
विकसितकमलोदरावदातैररुणकरद्युतिरञ्जितोपकण्ठैः ।
छुरितमिव वियद्घनैर्विचित्रैर्मधुकरकुङ्कुमकिंशुकावदातैः ॥१४॥

Slokas 13-14.—The sky in some quarters is covered with large and black and white clouds, in others with white ones and in some others with dark ones as with huge serpents whose bellies and backs alone are visible in their coils and to whose moving tongues correspond the flashes of lightning in the clouds. It appears as though it were bedecked with clouds some of which are as white as the interior of lotus-blossoms, whose fringes are tinged by the rays of the rising Sun, which are dark like bees, yellow like saffron, red like the Kimsuka flower, and white and which consequently have a large variety of colours.

असितघननिरुद्धमेव वा चलिततडित्सुरचापचित्रितम् ।
द्विपमहिषकुलाकुलीकृतं वनमिव दावपरीतमम्बरम् ॥१५॥

Sloka 15.—Or, the sky which is studded with dark clouds and chequered with moving streaks of lightning and the rain-bow, looks verily like a forest on fire, which is teeming with herds of tigers and bisons.

अथवाञ्जनशैलशिलानिचयप्रतिरूपधरैः स्थगितं गगनम् ।
हिममौक्तिकशङ्खशशाङ्ककरद्युतिहारिभिरम्बुधरैरथवा ॥१६॥

Sloka 16.—Or, the sky is blocked by clouds that simulate the mass of rocks on the collyrium mountain or by those that set at naught the lustre of snow, pearls, conch-shells and the rays of the Moon.

तडिद्धैमकक्ष्यैर्बलाकाग्रदन्तैः स्रवद्वारिदानैश्चलत्प्रान्तहस्तैः ।
विचित्रेन्द्रचापध्वजोच्छ्रायशोभैस्तमालालिनीलैर्वृतं चाब्दनागैः ॥

Sloka 17.—Or, it is covered with elephants in the form of clouds, which are as dark as Tamala and the bees, which have lightning corresponding to the golden trappings, cranes to the tusks in front, pouring rain to ichor, moving tops to the trunks, and the multi-coloured rainbows to the beautiful banners held aloft.

सन्ध्यानुरक्ते नभसि स्थितानामिन्दीवरश्यामरुचां घनानाम् ।
वृन्दानि पीताम्बरवेष्टितस्य कान्तिं हरेश्चोरयतां यदा वा ॥१८॥

Sloka 18.—Or, there are in the sky turned crimson by twilight, clusters of clouds, which, bearing the dark hue of lilies, rob, as it were, Lord Krishna, clad in his yellow silken garment, of his beauty.

सशिखिचातकदर्दुरनिःस्वनैर्यदि विमिश्रितमन्द्रपटुस्वनाः ।
खमवतत्य दिगन्तविलम्बिनः सलिलदाः सलिलौघमुचः क्षितौ ॥

Sloka 19.—If the clouds have their loud and distinct peal of thunder followed by the cries of peacocks, Chataka birds and frogs and hang at the horizon having spread throughout the firmament, then they will pour down torrents of rain on the earth.

निगदितरूपैर्जलधरजालैस्त्र्यहमवरुद्धं द्व्यहमथवाहः ।
यदि वियदेवं भवति सुभिक्षं मुदितजना च प्रचुरजला भूः ॥२०॥

Sloka 20.—If the sky should be covered for three, two or one day at a stretch with banks of clouds of the above description, there would be plenty of food, the people would be happy and contented or, there would be abundant water in the land, respectively.

तथा च गर्गः ।

दधिरौप्यामलक्रौञ्चताम्राभारुणसन्निभाः ।
शुक्लकौशेयमाञ्जिष्ठास्तपनीयसमप्रभाः ॥
अच्छिन्नमूलाः सुस्निग्धाः पर्वताकारसन्निभाः ।
घना घनाः प्रशस्यन्ते विद्युत्स्तनितसङ्कुलाः ॥

तथा च पराशरः । रोहिणीयोगे पुनः प्रदक्षिणो मृदुर्मारुतः स्नेहवन्ति चाभ्राणि विद्युच्छक्रचापालङ्कृतानि स्वादुसुरभिविमलशिशिरतावृद्धिश्चाम्भसां वृष्टिः क्षेमसुभिक्षाय यावतो दिवसान्निमित्तप्रादुर्भावानुबन्धस्तावद्वर्षाणि सुभिक्षक्षेमम् । आसप्तरात्राद्बिलवासिनां बिलेभ्यो निष्क्रमणं स्त्रीपुरुषबालानां प्रमोदः पक्षिणां क्षीरपुष्पफलवृक्षसंसेवनं तरूणामच्छिद्रपत्रता पुरपौरांहिताय ॥

तथा च समाससंहितायाम् ।

आषाढबहुलपक्षे शिशिरकरे रोहिणीसमायुक्ते ।
यदि गगनममलमत्यन्ततीक्ष्णरश्मिः सहस्रांशुः ॥
सलिलगुरुनम्रजलधरतडिल्लतालोलरञ्जितदिगन्तः ।
अमितमलभेकचातककादम्बविमिश्रमाकाशम् ॥
क्षितितनयरविजरहितः स्फटिकनिभश्चन्द्रमा निरुत्पातः ।
मरुतश्च पूर्वपूर्वोत्तरोत्तराः शान्तमृगविहगाः ॥

रूक्षैरल्पैर्मारुताक्षिप्तदेहैरुष्ट्रध्वाङ्क्षप्रेतशाखामृगाभैः ।
अन्येषां वा निन्दितानां स्वरूपैर्मूकैश्चाब्दैर्नो शिवं नापि वृष्टिः ॥२१॥

Sloka 21.—There would neither be prosperity nor rain in the land, should the clouds be rough and small, tossed about by the winds, have the shapes of camels, crows, dead bodies, monkeys or other inauspicious creatures and be silent.

तथा च गर्गः ।

छिन्नमूलाश्च वृक्षाश्च शुष्का बाष्पाकुलीकृताः ।
पापसत्वानुकाराश्च मेघाः पापफलप्रदाः ॥

विगतघने वा वियति विवस्वानमृदुमयूखः सलिलक्लेदवस् ।
सर इव फुल्लं निशि कुमुदाढ्यं खमुडुविशुद्धं यदि च सुवृष्ट्यै ।।२२।।

Sloka 22.—If the Sun should shine with burning rays in a cloudless sky and the sky at night with bright stars look blooming like a lake rich in lilies, there would be copious rain.

पूर्वोद्भूतैः सस्यनिष्पत्तिरब्दैराग्नेयाशासम्भवैरग्निकोपः ।
याम्ये सस्यं क्षीयते नैर्ऋतेऽर्द्धं पश्चाज्जातैः शोभना वृष्टिरब्दैः ।।२३।।
वायव्योत्थैर्वातवृष्टिः क्वचिच्च पुष्टा वृष्टिः सौम्यकाष्ठासमुत्थैः ।
श्रेष्ठं सस्यं स्थाणुदिक्सम्प्रवृद्धैर्वायुश्चैवं दिक्षु धत्ते फलानि ।।२४।।

Slokas 23-24.—If the clouds are formed in the east, there will be growth of good crops; in the south-east, there will be raging of fires; in the south, decay of crops; in the south-west, destruction of half the crops; in the west, handsome rain; in the north-west, stormy rain in some places; in the north, very good and full rain and in the north-east, bumper crops. The same effects should be predicted of the wind also arising in the several directions.

उल्कानिपातास्तडितोऽशनिश्च दिग्दाहनिर्घातमहीप्रकम्पाः ।
नादा मृगाणां सपतात्रिणां च ग्राह्या यथैवाम्बुधरास्तथैव ।।२५।।

Sloka 25.—Fall of meteors, flashes of lightning, thunderbolts, false fires in the quarters, portentous sound in the sky, earthquakes and the cries of birds and beasts produce the same effects as the clouds under the above conditions.

नागाङ्कितैस्तैरुदगादिकुम्भैः प्रदक्षिणं श्रावणमासपूर्वैः ।
पूर्णैः स मासः सलिलस्य दाता स्रुतैरवृष्टिः परिकल्प्यमूनैः ।।२६।।

Sloka 26.—The four water-pots beginning with the northern one should be named after the months beginning with Sravana, in the dextral order; if any of the pots be full of water, the particular month signified by that will have good rain. If, on the other hand, any one be empty, that month will have no rain. The amount of rain in the several months will have to be guessed from the quantity of water left in the pots.

तथा च गर्गः ।
सौम्ये तु श्रावणं विन्द्यात्पूर्वे भाद्रपदं वदेत् ।
दक्षिणेऽश्वयुजो ज्ञेयः पश्चिमे कार्तिकं विदुः ॥
सर्वे कुम्भाः सुपूर्णाः स्युरभग्नाः कान्तिसंयुताः ।
चतुरो वार्षिकान् मासान् सर्वान् वर्षति वासवः ॥
सर्वस्रुतैरवृष्टिः स्यादर्द्धैर्मध्यमवर्षणम् ।
द्रवैस्तथाविधा वृष्टिर्वक्तव्या जलमानतः ॥

अन्यैश्च कुम्भैर्नृपनामचिह्नैर्देशाङ्कितैश्चाप्यपरैस्तथैव ।
भग्नैः स्रुतैर्न्यूनजलैः सुपूर्णैर्भाग्यानि वाच्यानि यथानुरूपम् ॥२७॥

Sloka 27.—Similarly, through other pots bearing the names of kings, countries or other things, the fortunes of the several people or things should be predicted according to the circumstances, when the pots are broken, empty, containing a little water or full.

तथा च काश्यपः ।
अन्यदेशाङ्किताः कुम्भा भिद्यन्ते च स्रवन्ति च ।
बन्धहीना वितोयाश्च तेऽभियोज्या नृपेण वै ॥

A very easy method of finding out the particular kingdom or kingdoms to be attacked by a sovereign is given here. If he violates this rule, he is sure to be defeated.

दूरगो निकटगोऽथवा शशी दक्षिणे पथि यथायथा स्थितः ।
रोहिणीं यदि युनक्ति सर्वथा कष्टमेव जगतो विनिर्दिशेत् ॥२८॥

Sloka 28.—If the Moon standing south, far or near, should conjoin with Rohini, there would result terrible disaster to the world.

स्पृशन्नुदग्याति यदा शशाङ्कस्तदा सुवृष्टिर्बहुलोपसर्गा ।
असंस्पृशन्योगमुदक्समेतः करोति वृष्टिं विपुलां शिवं च ॥२९॥

Sloka 29.—If the Moon touching Rohini goes northward, there will be good rain, but many disasters. But if she should pass to the north without touching the group, there will be copious rain and prosperity to mankind.

रोहिणीशकटमध्यसंस्थिते चन्द्रमस्यशरणीकृता जनाः ।
क्वापि यान्ति शिशुयाचिताशनाः सूर्यतप्तपिठराम्बुपायिनः ॥३०॥

Sloka 30.—When the Moon is posited in the centre of the wain of Rohini (Adhyaya IX-25, *supra*), the people will roam about helpless, their children procuring food for them and drinking water from Sun-heated vessels.

उदितं यदि शीतदीधितिं प्रथमं पृष्ठत एति रोहिणी ।
शुभमेव तदा स्मरातुराः प्रमदाः कामिवशे च संस्थिताः ॥३१॥

Sloka 31.—If the Moon should rise first and Rohini rising later follows, it augurs well for mankind, and amorous ladies will be stricken with love and yield to their lovers.

अनुगच्छति पृष्ठतः शशी यदि कामी वनितामिव प्रियाम् ।
मकरध्वजबाणखेदिताः प्रमदानां वशगास्तदा नराः ॥३२॥

Sloka 32.—If the Moon follows Rohini from behind just as a lover does his lady-love, men will become victims to Cupid's arrows and be under the influence of their beloveds.

आग्नेय्यां दिशि चन्द्रमा यदि भवेत्तत्रोपसर्गो महान्
नैर्ऋत्यां समुपद्रुतानि निधनं सस्यानि यान्तीतिभिः ।

प्राजेशानिलदिक्स्थिते हिमकरे सस्यस्य मध्यश्चयो
याते स्थाणुदिशं गुणाः सुबहवः सस्यार्घवृध्यादयः ॥३३॥

Sloka 33.—When the Moon stands southeast of Rohini, there will be great calamities; when south-west, all the crops will be spoiled being smitten with land-plagues; when northwest, the growth of crops will be middling; and when northeast, there will be many advantages, good growth of crops, higher prices and the like.

तथा च समाससंहितायाम्
उदगपि च तुहिनकिरणः पूर्वोत्तरतोऽथवा स्थितः प्राच्याम् ।
यदि भवति तदा वसुधा भवति विवृद्धा प्रहृष्टजना ॥
उपसर्गोऽनलदिक्स्थे याम्याशासंस्थिते शकटके च ।
किं कष्टैस्तैरुक्तैः श्रुतमात्रैर्यैः कृशो भवति ॥
क्रिमिशुकशलभादिभयं नैर्ऋत्यां नातिपुष्टिरपरेण ।
वायव्याशासंस्थे मध्यं सस्यं कुमुदनाथे ॥

ताडयेद्यदि च योगतारकामावृणोति वपुषा यदापि वा ।
ताडने भयमुशन्ति दारुणं छादने नृपवधोऽङ्गनाकृतः ॥३४॥

Sloka 34.—If the Moon should cut across the prominent star of the group or hide it with her disc, there would be terrible peril and the king's murder by a woman respectively, so say the wise.

Yoga Tara is generally the brightest of the group.

सतारागणमध्ये तु या तारा दीप्तिमत्तरा ।
योगतारेति सा प्रोक्ता नक्षत्राणां पुरातनैः ॥

गोप्रवेशसमयेऽग्रतो वृषो याति कृष्णपशुरेव वा पुरः ।
भूरि वारि शबले तु मध्यमं नो सितेऽम्बुपरिकल्पनापरैः ॥३५॥

Sloka 35.—If, at the time of the cows returning home, a bull or a black animal (such as a goat) takes the lead, there will be much rain; if the animal be black and white, there will be medium rain, and if white, there will be no rain at all. A proportionate estimate of the quantity of rain is to be made with the animals of other colours.

These views accord with those of Garga,

तथा च गर्गः:

प्राक्प्रवेशे तु यूथस्य पुरतो वृषभो यदा ।
प्रवेशे कृष्णवर्णो वा पशुर्बहुजलप्रदः ॥
कृष्णा तु गौः सुभिक्षाय क्षेमारोग्याय चोच्यते ।
गौर्यामथ च नीलायां मध्याः सस्यस्य सम्पदः ॥
अनावृष्टिकरी श्वेता वाताय कपिला स्मृता ।
पाटला सस्यनाशाय रोगाय करटा स्मृता ॥
एकदेशाय शबला चित्रं चित्रा तु वर्षति ।
पाण्डुरा मध्यमाङ्गी वा ग्रीष्मधान्यविवर्द्धनी ॥
कपिला पश्चिमं वर्षं शोणा त्वग्रे प्रवर्षति ॥

But Parasara adds :

If an elephant, a horse or a chariot should enter the town first in the evening of the Rohini-Yoga-day, there will be success in war; if a monkey, an ass, a camel, a mongoose, a cat or a dog should so enter, there will be troubles. If a blind man should enter first, there will be fear from thunderbolts.

तथा च पराशरः । अथास्तमयवेलायां पुरद्वारमभिगम्य निमित्तान्युपलक्षयेत् । तत्र योगजाश्वरथप्रथमप्रवेशे पुरविजयो वानरखरोष्ट्रनकुलमार्जारप्रवेशे त्वशनिभयमिति ॥

दृश्यते न यदि रोहिणीयुतश्चन्द्रमा नभसि तोयदावृते ।
रुग्भयं महदुपस्थितं तदा भूश्च भूरिजलसस्यसंयुता ॥३६॥

Sloka 36.—If the Moon when in conjunction with Rohini is not visible owing to the sky being overcast great danger from sickness is imminent, but the earth will be provided with plenty of water and grain.

Thus ends the 24th Adhyaya "on the Moon's Conjunction with Rohini".

स्वातियोगाऽध्यायः ॥२५॥ The Moon's Conjunction with Swati.

Swati yoga means the period of a day when the Moon passes through the star Swati in the month of Ashadha.

यद्रोहिणीयोगफलं तदेव स्वातावषाढासहिते च चन्द्रे ।
आषाढशुक्ले निखिलं विचिन्त्यं योऽस्मिन् विशेषस्तमहं प्रवक्ष्ये ॥१॥

Sloka 1.—The same effects as for the Moon's conjunction with Rohini apply to her conjunction with Swati and Ashadha. But the observations have to be made in the bright half of the month of Ashadha. I am now going to explain the special features of this latter conjunction.

तथा च पराशरः । सर्वं एते योगा मास्याषाढे भवन्ति तान्दैवज्ञः प्रयतः शुचिरवधारयेत् स्वातिसंयुते चन्द्रमसि घनस्निग्धस्तनितविद्युन्मालैरम्भोदैर्नभसोऽवच्छादनं सुभिक्षक्षेमाय तद्वत्सर्ववातप्रादुर्भाव इति । उल्कानिर्घातकम्पोपघातैश्च विपर्ययः॥

स्वातौ निशांशे प्रथमेऽभिवृष्टे सस्यानि सर्वाण्युपयान्ति वृद्धिम् ।
भागे द्वितीये तिलमुद्गमाषा ग्रैष्मं तृतीयेऽस्ति न शारदानि ॥२॥
वृष्टेऽह्निभागे प्रथमे सुवृष्टिस्तद्वद्द्वितीये तु सकीटसर्पा ।
वृष्टिस्तु मध्यापरभागवृष्टे निश्छिद्रवृष्टिर्द्युनिशं प्रवृष्टे ॥३॥

Slokas 2–3.—If it rains in the first four-hour period of the night during the Moon's stay in Swati, all field-products will thrive; the second part, sesamum, green gram and black gram will thrive, and in the third, summer crop alone will flourish and not the autumnal.

If it rains in the first part of the day, there will be excellent rain during the year. In the second, the effect will be the same coupled with insects and snakes; and in the third part, the rain will be moderate. If there be rain both day and night, there will be very good rain.

तथा च गर्गः ।

स्वातियोगे यदा युक्ते पूर्वरात्रे प्रवर्षति ।
ग्रीष्मशारदसम्पन्नां तां समामभिनिर्दिशेत् ॥
रात्रेर्द्विभागमाश्रित्य स्वातियोगेऽभिवर्षति ।
सम्पदो मुद्गमाषाणां तिलानां चावधारयेत् ॥
त्रिभागशेषे शर्वर्याः स्वातियोगेऽभिवर्षति ।
ग्रैष्मं सम्पद्यते सस्यं शारदं तु विनश्यति ॥
अह्नस्तु प्रथमे भागे वर्षाक्षेमसुवृष्टये ।
द्वितीये शोभना वृष्टिर्बहुसस्यसरीसृपाः ॥
अन्हस्तृतीयभागे तु मध्यमां कुरुते समाम् ।
अहोरात्रं यदा वर्षं स्वातियोगे पुरन्दरः ॥
तदा तु चतुरो मासान् सर्वान्वर्षति वासवः ॥ इति-

समम्नुत्तरेण तारा चित्रायाः कीर्त्यते ह्यपांवत्सः ।
तस्यासन्ने चन्द्रे स्वातेर्योगः शिवो भवति ॥४॥

Sloka 4.—There is a star due north of Chittra called अपांवत्स —Apam Vatsa—"little one of water". The conjunction with Swati taking place when the Moon is near the above star proves beneficial.

सप्तम्यां स्वातियोगे यदि पतति हिमं माघमासान्धकारे
वायुर्वा चण्डवेगः सजलजलधरो वापि गर्जत्यजस्रम् ।
विद्युन्मालाकुलं वा यदि भवति नभो नष्टचन्द्रार्कतारं
विज्ञेया प्रावृडेषा मुदितजनपदा सर्वसस्यैरुपेता ॥५॥

Sloka 5.—If during the Moon's conjunction with Swati there is snow-fall on the 7th day of the dark half in the month of Magha, or if the wind is head-long, or the clouds thunder frequently, or if the heavens wherefrom the Sun, the Moon and the stars have disappeared, are filled with wreaths of lightning, one may be sure that the rainy season will be rich in all sorts of crops, gladdening mankind.

तथैव फाल्गुने चैत्रे वैशाखस्यासितेऽपि वा ।
स्वातियोगं विजानीयादाषाढे च विशेषतः ॥६॥

Sloka 6.—In the same manner, one should consider the Moon's conjunction with Swati when occurring in the month of Phalguna, Chaitra or the dark half of Vaisakha and particularly in the month of Ashadha.

The commentator Bhattotpala is of opinion that this Sloka is spurious (not belonging to the text).

Thus ends the 25th Adhyaya on "the course of the Moon's Conjunction with Swati."

आषाढीयोगाध्यायः ॥२६॥ The Moon's Conjunction with Ashadha.

Ashadhee Yoga means the period of a day when the Moon passes through the asterism of Uttarashadha in the lunar month of Ashadha.

आषाढ्यां समतुलिताधिवासितानामन्येद्युर्यदधिकतामुपैति बीजम् ।
तद्वृद्धिर्भवति न जायते यदूनं मन्त्रोऽस्मिन् भवति तुलाभिमन्त्रणाय ॥

Sloka 1.—At the time of the full Moon in Ashadha, take equal weights of several kinds of seeds and keep them for a night being sanctified with the Mahavrata hymn. Such seeds as increase in weight will flourish and such as have diminished will not thrive. The hymn in praise of the balance that is used for the purpose of weighing is the following :

तथा च गर्गः ।
वायव्यवैश्वदेवाभ्यां प्राजापत्यस्य चैव हि ।
एषामप्यधिकं चापि रोहिणी नाम याप्यते ॥

तथा च समाससंहितायाम्

तुलिताधिवासितानामन्येद्युर्यदधिकं भवति बीजम् ।
आषाढपौर्णमास्यां तद्वृद्धिस्तत्रमन्त्रोऽयम् ॥

स्तोतव्या मन्त्रयोगेन सत्या देवी सरस्वती ।
दर्शयिष्यसि यत्सत्यं सत्ये सत्यव्रता ह्यसि ॥२॥
येन सत्येन चन्द्रार्कौ ग्रहा ज्योतिर्गणास्तथा ।
उत्तिष्ठन्तीह पूर्वेण पश्चादस्तं व्रजन्ति च ॥३॥
यत्सत्यं सर्ववेदेषु यत्सत्यं ब्रह्मवादिषु ।
यत्सत्यं त्रिषु लोकेषु तत्सत्यमिह दृश्यताम् ॥४॥
ब्रह्मणो दुहितासि त्वमादित्येति प्रकीर्तिता ।
काश्यपी गोत्रतश्चैव नामतो विश्रुता तुला ॥५॥

Slokas 2-5.—The balance should be invoked through the following hymns: "As the Goddess of speech is verily Truth, you will show yourself situated in truth, being of the Vow of Truth. May that Truth appear here, the Truth by which the Sun and the Moon the planets and the hosts of stars rise in the east and set in the west, the Truth which exists in all the Vedas, in the vedic scholars and in all the three worlds. You are the daughter of Brahman, well-known by the name of Aditya, by the family of Kasyapa and by the popular name of Balance.

क्षौमं चतुःसूत्रकसन्निबद्धं षडङ्गुलं शिक्यकवस्त्रमस्याः ।
सूत्रप्रमाणं च दशाङ्गुलानि षडेव कक्ष्योभयशिक्यमध्ये ॥६॥

Sloka 6.—The scale-pans should be of silken cloth six inches long and wide fastened with four strings 10 inches long, and the cord by which the balance is held between the two scales is 6 inches in length.

याम्ये शिक्ये काञ्चनं संनिवेश्यं शेषद्रव्याण्युत्तरेऽम्बूनि चैव ।
तोयैः कौप्यैः सैन्धवैः सारसैश्च वृष्टिर्हीना मध्यमा चोत्तमा च ॥७॥
दन्तैर्नागा गोहयाद्याश्च लोम्ना हेम्ना भूपाः सिक्थकेन द्विजाद्याः ।
तद्वद्देशा वर्षमासा दिशश्च शेषद्रव्याण्यात्मरूपस्थितानि ॥८॥

Slokas 7-8.—Gold should be placed in the right hand pan while all other articles as well as water in the left hand one for purposes of weighing. Weigh severally the waters of wells, rivers and lakes. The rain will be meagre, moderate and copious according as well, river and lake water proves the heaviest. The value of elephants is determined by the amount of ivory they have; of cows, horses and the like, by their hair; of kings, by the amount of gold in their treasuries; of Brahmins, Kshatriyas, etc., as well as of countries, years, months and quarters, by beeswax; and of other substances, by their actual weight.

हैमी प्रधाना रजतेन मध्या तयोरलाभे खदिरेण कार्या ।
विद्धः पुमान् येन शरेण सा वा तुला प्रमाणेन भवेद्वितस्तिः ॥९॥

Sloka 9.—A golden balance is the best; one of silver is middling. In the absence of the above two, it shall be made of खदिर Khadira (Acacia catechu) wood, or it shall be made of a shaft by which a man is wounded. The length of the balance should be twelve inches.

An inch is the space covered over by 8 grains of barley placed side by side—or that of three grains of barley placed lengthwise. It is also the breadth of the human finger.

हीनस्य नाशोऽभ्यधिकस्य वृद्धिस्तुल्येन तुल्यं तुलितं तुलायाम् ।
एतत्तुलाकोशरहस्यमुक्तं प्राजेशयोगेऽपि नरो विदध्यात् ॥१०॥

Sloka 10.—Such substances as, again being weighed prove to have diminished in weight, will be lost; such as have increased will thrive; such as continue in the same condition will be indifferent. This is called the secret of weighing treasures with the balance. This applies equally to the Moon's conjunction with Rohini also.

तथा च गर्गः
येषां प्रणमते सारं ते भवन्ति च नासमम् ।
येषां तु हीयते सारं तेषां नाशं विनिर्दिशेत् ॥
समानि तु समानि स्युस्तुलया तुलितानि तु ॥
तथा च पराशरः
सारसेऽम्भसि सस्यानां राज्ञां च विजयोऽधिके ।
नादेये मध्यमा सम्पत्कनीयस्य चलोदके ॥
यस्यां दिशि भवेन्माल्यमम्लानं शुचिगन्धिमत् ।
तस्यां दिशि विजानीयाद्राज्ञां शिवमनामयम् ॥ इति-

स्वातावषाढास्वथ रोहिणीषु पापग्रहा योगगता न शस्ताः ।
ग्राह्यं तु योगद्वयमप्युपोष्य यदाधिमासो द्विगुणीकरोति ॥११॥

Sloka 11.—Evil planets standing in Swati, Uttarashadha or Rohini during the Moon's conjunction cause misery in the land. In the case of an intercalary Ashadha month occurring, one should observe both the lunar conjunctions with devotional fasting.

तथा च गर्गः
योगैः पापैरुपहतैः प्रजानामशुभं वदेत् ।
दुर्भिक्षावृष्टिमरकान् सौम्यैः सौभिक्षमादिशेत् ॥

तथा च पराशरः—शुक्रबुधबृहस्पतिसंयोगे शूकधान्यतिलमुद्गविनाशः । सौरस्य मध्यदेशाभावो भौमस्य शस्त्रकोपः । केतोर्भयदुर्भिक्षप्रादुर्भावावग्रहः । रोहिणीमध्यगमनमिन्दोः सुभिक्षक्षेमवृष्टिकरम् ॥

त्रयोऽपि योगाः सदृशाः फलेन यदा तदा वाच्यमसंशयेन ।
विपर्यये यत्त्विह रोहिणीजं फलं तदेवाभ्यधिकं निगद्यम् ॥ १२॥

Sloka 12.—When the results of the Moon's conjunctions with Rohini, Swati and Ashada are the same, the prediction—good or bad—is to be made unhesitatingly. If they be different, the effects of Rohini alone will prevail.

निष्पत्तिरग्निकोपो वृष्टिर्मन्दाथ मध्यमा श्रेष्ठा ।
बहुजलपवना पुष्टा शुभा च पूर्वादिभिः पवनैः ॥१३॥

Sloka 13.—According as the wind blows from the east, south-east, south, etc., during the Moon's conjunction with Ashadha, the consequences are in their order as follows: good harvest, raging of fire, little, middling, very good rain, copious rain accompanied by winds, abundant and beneficial rain.

वृत्तायामाषाढ्यां कृष्णचतुर्थ्यामजैकपादर्क्षे ।
यदि वर्षति पर्जन्यः प्रावृट् शस्ता न चेन्न ततः ॥१४॥

Sloka 14.—If, after the full Moon in the month of Ashadha, the rain God pours down rain on the 4th day of the dark half at the asterism of Purvashadha, the rainy season will prove beneficial; otherwise, not.

आषाढ्यां पौर्णमास्यां तु यद्यैशानोऽनिलो भवेत् ।
अस्तं गच्छति तीक्ष्णांशौ सस्यसम्पत्तिरुत्तमा ॥१५॥

Sloka 15.—If there is a north-easterly wind on the full-moon day of Ashadha at sunset, there will be an excellent growth of crops.

Thus ends the 26th Adhyaya on "the Moon's Conjunction with Ashadha."

वातचक्रम् ॥२७॥ The Wind Circle.

It is said that this chapter is not by Varahamihira but is an insertion.

पूर्वं पूर्वसमुद्रवीचिशिखरप्रस्फालनाघूर्णित-
श्चन्द्रार्कांशुसटाकलापकलितो वायुर्यदाकाशतः ।
नैकान्तस्थितनीलमेघपटला शारद्यसंवर्धिता
वासन्तोत्कटसस्यमण्डिततला सर्वा मही शोभते ॥१॥

Sloka 1.—If on the day of the full-moon in Ashadha an easterly wind blows from heaven, being tossed by the stroke of the tops of the billows of the eastern ocean and mingled with the mass of the mane-like rays of the Sun and the Moon, the whole earth will shine being enriched by the splendid vernal and autumnal crops and being covered overhead with groups of dark clouds every-where.

यदाग्नेयो वायुर्मलयशिखरास्फालनपटुः
प्लवत्यस्मिन् योगे भगवति पतङ्गे प्रवसति ।
तदा नित्योद्दीप्ता ज्वलनशिखरालिङ्गिततला
स्वगात्रोष्मोच्छ्वासैर्वमति वसुधा भस्मनिकरम् ॥२॥

Sloka 2.—When the wind blows with such force as if to break off the peaks of the Malaya Mountain from the south-eastern part of the sky at sunset on the same full-moon day, the earth, blazing continuously with the flames of fire embracing (spreading on) its surface, will emit heaps of ashes along with the hot breath emanating from its own body.

यदा वह्नौ वायुर्वहति गगने खण्डिततनुः is another reading.

तालीपत्रलतावितानतरुभिः शाखामृगान्नर्तयन्
योगेऽस्मिन् प्लवति ध्वनिः सपरुषो वायुर्यदा दक्षिणः ।

तद्वद्योगसमुत्थितस्तु गजवत्तालाङ्कुशैर्घट्टिताः
कीनाशा इव मन्दवारिकाणिका मुञ्चन्ति मेघास्तदा ॥३॥

Sloka 3.—When at the above conjunction a very rough and howling south-wind blows, making the monkeys dance through the leaves of palm-trees, bowers of creepers and trees, the clouds rising like the elephants which are struck and pricked by the goad shed a few drops of water like miserly persons.

In the 3rd पाद, सर्वोद्योगसमुन्नताश्च is another reading.

सूक्ष्मैलालवलीलवङ्गनिचयान् व्याघूर्णयन् सागरे
भानोरस्तमये प्लवत्यविरतो वायुर्यदा नैर्ऋतः ।
क्षुत्तृष्णावृतमानुषास्थिशकलप्रस्तारभारच्छदा
मत्ता प्रेतवधूरिवोग्रचपला भूमिस्तदा लक्ष्यते ॥४॥

Sloka 4.—If at sunset on the same day a south-west wind blows unceasingly tossing up and down in the sea heaps of small cardamoms, averrhoas and cloves, then the earth shrouded by a heavy load of scattered broken bones of men who have perished by hunger and thirst, appears wild and restless like a young lady just losing her husband.

यदा रेणूत्पातैः प्रविचलसटाटोपचपलः
प्रवातः पश्चाच्चेद्दिनकरकरापातसमये ।
तदा सस्योपेता प्रवरानिकराबद्धसमरा
क्षितिः स्थानस्थानेष्वविरतवसामांसरुधिरा ॥५॥

Sloka 5.—If, at the time of the disappearance of the Sun's rays, there is a strong gale from the west, raising dust with its beating wings, the earth will be endowed with rich crops and have the leading monarchs engaged in war and consequently will be filled with huge masses of marrow, flesh and blood.

आषाढीपर्वकाले यदि किरणपतेरस्तकालोपपत्तौ
वायव्यो वृद्धवेगः पवनघनवपुः पन्नगार्द्धानुकारी ।
जानीयाद्वारिधाराप्रमुदितमुदिता मुक्तमण्डूककण्ठां
सस्योद्भासैकचिह्नां सुखबहुलतया भाग्यसेनामिवोर्वीम् ॥६॥

Sloka 6.—At the approach of sunset on the full-moon day of Ashadha, if the north-easterly wind be very strong, have a dense appearance and resemble broken bodies of serpents (or Garuda), then it should be known that the earth will possess the fulness of blessings, on account of great happiness, caused by the all-round-growth of splendid crops and torrents of rain, wherein the frogs rejoice and croak continuously.

मेरुग्रस्तमरीचिमण्डलतले ग्रीष्मावसाने रवौ
वात्यामोदिकदम्बगन्धसुरभिर्वायुर्यदा चोत्तरः ।
विद्युद्भ्रान्तिसमस्तकान्तिकलनामत्तास्तदा तोयदा
उन्मत्ता इव नष्टचन्द्रकिरणां गां पूरयन्त्यम्बुभिः ॥७॥

Sloka 7.—If, at the end of the Grishma Season (*i, e.* full-moon of Ashadha) when the mass of the Sun's rays is screened by Mount Meru, a northerly breeze blows, disseminating the fragrance of the sweet-scented Kadamba flowers, the clouds will inundate the earth with water, as though mad (crying madly as it were), and intoxicated by the sight of splendid illumination caused by the flashes of lightning and destroying the rays of the Moon on the earth.

नष्टचन्द्रार्ककिरणं नष्टतारं न चेन्नभः ।
न तां भद्रपदां मन्ये यत्र देवो न वर्षति ॥८॥

Sloka 8.—If the sky be without the rays of the Sun, the Moon and the stars, and if there be no rain, then, I think it cannot be called Bhadrapada.

The sloka is spurious, says the Commentator.

ऐशानो यदि शीतलोऽमरगणैः संसेव्यमानो भवेत्
पुन्नागागरुपारिजातसुरभिर्वायुः प्रचण्डध्वनिः ।
आपूर्णोदकयौवना वसुमती सम्पन्नसस्याकुला
धर्मिष्ठाः प्रणतारयो नृपतयो रक्षन्ति वर्णांस्तदा ॥९॥

Sloka 9.—If the north-easterly breeze be cool, scented by the flowers of Punnaga, Agaru and Parijata, be sonorous and be enjoyed by groups of Gods, the earth restored to youthful vigour will be full of water and crops, and kings will curb their enemies, will protect all class of people and with the utmost justice.

Thus ends the 27th Adhyaya on the Wind Circle.

सद्योवर्षणाध्यायः ॥२८॥ Signs of Immediate Rain.

वर्षाप्रश्ने सलिलनिलयं राशिमाश्रित्य चन्द्रो
लग्नं यातो भवति यदि वा केन्द्रगः शुक्लपक्षे ।
सौम्यैर्दृष्टः प्रचुरमुदकं पापदृष्टोऽल्पमम्भः
प्रावृट्काले सृजति न चिराच्चन्द्रवद्भार्गवोऽपि ॥१॥

Sloka 1.—If, at a query regarding rain, the Moon be posited in the Lagna which is a watery sign (Kataka, Makara, Kumbha or Meena) or in the 4th, 7th or 10th house in the bright fortnight, there will be plentiful rain ere long in the monsoon, provided she is aspected by benefics. If she be aspected by malefics in the above Yogas, there will be very little rain. In predicting rain, Venus should be treated on a par with the Moon during the rainy season.

The commentator asks the question :—When the Lagna is a Kendra already, what is the meaning of केन्द्रग: ? Does it mean a Kendra other than the Lagna ? Yes, it does. The idea of the author is this : There will be rain, etc., in the dark half when the Moon is in Lagna Kendra alone and not elsewhere, while in the other half, even in another Kendra, it is all right.

तथा च समाससंहितायाम्
वर्षाप्रश्ने प्रावृषि जलराशौ कण्टके शशी बलवान् ।
भृगुजो वा शुभदृष्टो बहुजलकृत् स्वल्पदः पापैः ॥

आर्द्रं द्रव्यं स्पृशति यदि वा वारि तत्सञ्ज्ञकं वा
तोयासन्नो भवति यदि वा तोयकार्योन्मुखो वा ।
प्रष्टा वाच्यः सलिलमचिरादस्ति निःसंशयेन
पृच्छाकाले सलिलमिति वा श्रूयते यत्र शब्दः ॥२॥

Sloka 2.—If the querist touches any wet object or water or any other liquid (pearls, etc.), or stands near water, or is about to do something connected with water or liquid, or, at the time, the word 'water' be heard in the place, then he should be told that there is rain ere long without any doubt.

तथा च समाससंहितायाम्
आर्द्रद्रव्यं सलिलं जलसञ्ज्ञश्रवणदर्शनान्यथवा ।

उदयशिखरिसंस्थो दुर्निरीक्ष्योऽतिदीप्त्या
द्रुतकनकनिकाशः स्निग्धवैडूर्यकान्तिः ।
तदहनि कुरुतेऽम्भस्तोयकाले विवस्वान्
प्रतपति यदि चोच्चैः खं गतोऽतीव तीक्ष्णम् ॥३॥

Sloka 3.—If, during the rainy season, the Sun at rising cannot be looked at on account of his dazzling brilliance and appear like molten gold, or possess the pure lustre of beryl, or if he burns with intense heat at the zenith of the sky, there will be rain on the very same day.

विरसमुदकं गोनेत्राभं वियद्विमला दिशो
लवणविकृतिः काकाण्डाभं यदा च भवेन्नभः ।
पवनविगमः पोप्लूयन्ते झषाः स्थलगामिनो
रसनमसकृन्मण्डूकानां जलागमहेतवः ॥४॥

Sloka 4.—The following are the symptoms of rain—tasteless water, the sky of the colour of cow's eyes or crow's eggs, uncontaminated directions, moisture of salt, calm wind, much tumbling of fishes ashore and the repeated croakings of frogs.

मार्जारा भृशमवनिं नखैर्लिखन्तो
लोहानां मलनिचयः सविस्रगन्धः ।
रथ्यायां शिशुरचिताश्च सेतुबन्धाः
सम्प्राप्तं जलमचिरान्निवेदयन्ति ॥५॥

Sloka 5.—Cats scratching the earth very much with their nails, accumulation of rust on iron or bronze vessels with a musty smell and construction of bridges on the high roads by children indicate immediate rain.

In the 3rd पाद, शिशुनिचिताश्च is another reading.

गिरयोऽञ्जनचूर्णसन्निभा यदि वा बाष्पनिरुद्धकन्दराः ।
कृकवाकुविलोचनोपमाः परिवेषाः शशिनश्च वृष्टिदाः ॥६॥

Sloka 6.—Mountains resembling heaps of collyrium or their caves wrapt in vapour and haloes of the colour of cock's eyes round the Moon, are indications of rain.

विनोपघातेन पिपीलिकानामण्डोपसङ्क्रान्तिरहिव्यवायः ।
द्रुमावरोहश्च भुजङ्गमानां वृष्टेर्निमित्तानि गवां प्लुतं च ॥७॥

Sloka 7.—Ants shifting their eggs without any trouble, snakes mating and climbing down the trees and cows' stampede, are signs of rain.

तरुशिखरोपगताः कृकलासा गगनतलस्थितदृष्टिनिपाताः ।
यदि च गवां रविवीक्षणमूर्ध्वं निपतति वारि तदा नचिरेण ॥८॥

Sloka 8.—If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows look up towards the Sun, there will be rain without much delay.

नेच्छन्ति विनिर्गमं गृहाद्धुन्वन्ति श्रवणान् खुरानपि ।
पशवः पशुवच्च कुक्कुरा यद्यम्भः पततीति निर्दिशेत ॥९॥

Sloka 9.—If the domestic animals such as cows are reluctant to go out of the house and shake their ears and hoofs, or, if the dogs behave in the same manner, it should be declared that there will be rainfall soon.

यदा स्थिता गृहपटलेषु कुक्कुरा रुदन्ति वा यदि विततं वियन्मुखाः ।
दिवा तडिद्यदि च पिनाकिदिग्भवा तदा क्षमा भवति समैव वारिणा ॥

Sloka 10.—When dogs stand on the roofs of houses, or bark continuously looking up towards the heavens, or when lightning is seen flashing from the north-east at day-time, then the earth will be completely filled with water.

शुककपोतविलोचनसन्निभो मधुनिभश्च यदा हिमदीधितिः ।
प्रतिशशी च यदा दिवि राजते पतति वारि तदा नचिरेण च ॥११

Sloka 11.—When the Moon has the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

स्तनितं निशि विद्युतो दिवा रुधिरनिभा यदि दण्डवत्स्थिताः ।
पवनः पुरतश्च शीतलो यदि सलिलस्य तदाऽऽगमो भवेत् ॥१२॥

Sloka 12.—If there be peals of thunder at night and blood-red lines of lightning, standing erect like rods at day time, and if there be a cool breeze blowing from the east, there would be immediate rain.

वल्लीनां गगनतलोन्मुखाः प्रवालाः
स्नायन्ते यदि जलपांसुभिर्विहङ्गाः ।
सेवन्ते यदि च सरीसृपास्तृणाग्रा-
ण्यासन्नो भवति तदा जलस्य पातः ॥१३॥

Sloka 13.—If the sprouts of creepers are turned up towards the sky, birds bathe in water or dust, and creeping worms betake themselves to the tips of grass, there will be an immediate fall of rain.

मयूरशुकचाषचातकसमानवर्णा यदा
जपाकुसुमपङ्कजद्युतिमुषश्च सन्ध्याघनाः ।
जलोर्मिनगनक्रकच्छपवराहमीनोपमाः
प्रभूतपुटसञ्चया न तु चिरेण यच्छन्त्यपः ॥१४॥

Sloka 14.—At dawn or twilight, if the clouds show the same colour as pea-cocks, parrots, blue-jays or Chataka birds, or have the lustre of roses, and red lotuses and resemble in shape waves, hills, crocodiles, tortoises or fishes and are piled up with many folds, they will pour down rain before long.

पर्यन्तेषु सुधाशशाङ्कधवला मध्येऽञ्जनालित्विषः
स्निग्धा नैकपुटाः क्षरज्जलकणाः सोपानविच्छेदिनः ।
माहेन्द्रीप्रभवाः प्रयान्त्यपरतः प्राग्वाम्बुपाशोद्भवा
ये ते वारिमुचस्त्यजन्ति नचिरादम्भः प्रभूतं भुवि ॥१५

Sloka 15.—If the clouds are as white as chunam or the Moon at the edges, as dark as collyrium or bees at the centre, glossy, have many folds, (*i.e.*, appear piled up) dropping particles of water, and breaks like the steps of a stair-case, and being formed in the east sail westward or *vice versa*, they yield plenty of rain to the earth before long.

शक्रचापपरिघप्रतिसूर्या रोहितोऽथ तडितः परिवेषः ।
उद्गमास्तसमये यदि भानोरादिशेत्प्रचुरमम्बु तदाशु ॥१६॥

Sloka 16.—If at sunrise or sunset there is a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and halos round the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

For the definition of रोहित *vide* Adhyaya XLVI-20 *infra*.

यदि तित्तिरपत्रनिभं गगनं मुदिताः प्रवदन्ति च पक्षिगणाः ।
उदयास्तमये सवितुर्द्युनिशं विसृजन्ति घना नचिरेण जलम् ॥१७॥

Sloka 17.—If the sky bears the tinge of the wings of the Tittira bird, and groups of birds twitter merrily at sunrise and sunset, then the clouds will pour down rain soon by day and night respectively.

This verse is spurious, says the commentator.

यद्यमोघकिरणाः सहस्रगोरस्तभूधरकरा इवोच्छ्रिताः ।
भूसमं च रसते यदाम्बुदस्तन्महद्भवति वृष्टिलक्षणम् ॥१८॥

Sloka 18.—If the Sun-beams called अमोघ–unerring–are stretched upwards like the out-stretched arms of the "setting Mountain" and if the clouds thunder close to the earth, they are to be understood to be important signs of rain.

For अमोघ *vide* Adhyaya XXX-11 *infra.*

तथा च समाससंहितायाम्

पृच्छाकाले शान्ता वारुणदिक्स्था विहङ्गो वा ।
दर्पणलोहकलङ्कोलवणक्लेदोऽतितीक्ष्णकिरणोऽर्कः ॥
पोप्लूयन्ते मत्स्या दिश्यैशान्यां तडिच्च दिवा ।
उत्कर्णपुच्छवदना गावस्तापोऽम्भसां पवननाशः ॥
अञ्जनपुञ्जश्यामा गिरयो बाष्पावृता यदि वा ।
यदि जलपांसुस्नानं विहगानां मैथुनं द्विजिह्वानाम् ॥
वृक्षारोहणमथवा पिपीलिकाण्डोपसङ्क्रातिः ।
कृकवाकुशुककपोतकलविङ्कविलोचनोऽर्केन्द्वोः ॥
स्निग्धः परिवेषो वा वियदमलं बालकनिमित्तम् ।
मधुसदृशः शीतांशुः प्रतिचन्द्रः शीतमारुतः पूर्वः ॥
ऊर्ध्वाङ्कुराश्च वल्यस्सद्योवर्षाय कीर्त्यन्ते ।
स्निग्धाः समासितरेखा यथाभ्रवृन्दानि कल्पितान्येव ॥
यच्छन्त्यपो मयूखा यदि चेन्दोर्वा रवेर्दीप्ताः ॥

तथा च पराशरः

बलवत्सु महद्वर्षमल्पेष्वल्पाम्बुशीकरम् ।
मध्येषु मध्यमं ब्रूयान्निमित्तेषु निमित्तवत् ॥
उल्कानिर्घातभूकम्पपांसुवर्षाणि केतवः ।
अपसव्या ग्रहाश्चैव नित्यं वर्षासु वर्षदाः ॥ इति-

प्रावृषि शीतकरो भृगुपुत्रात्सप्तमराशिगतः शुभदृष्टः ।
सूर्यसुतान्नवपञ्चमगो वा सप्तमगश्च जलाऽऽगमनाय ॥१९॥

Sloka 19.—If in the monsoon the Moon being placed in the 7th house from Venus or in the 5th, 7th, or 9th house from Saturn, is aspected by benefics, there will be rain soon.

प्रायो ग्रहाणामुदयास्तकाले समागमे मण्डलसङ्क्रमे च ।
पक्षक्षये तीक्ष्णकरायनान्ते वृष्टिर्गतेऽर्के नियमेन चार्द्राम् ॥२०॥

Sloka 20.—Generally there will be rain during the planets' heliacal rising and setting, at the conjunction of the non-luminaries with the Moon, at their entering any of the six Mandalas*, at the end of a fortnight and a solstice, and certainly when the Sun is passing through the asterism 'Ardra'.

**Vide* Adhyaya IX—10-21—*supra.*

समागमे पतति जलं ज्ञशुक्रयोर्ज्ञजीवयोर्गुरुसितयोश्च सङ्गमे ।
यमारयोः पवनहुताशजं भयं ह्यदृष्टयोरसहितयोश्च सद्ग्रहैः ॥२१॥

Sloka 21.—There will be rain at the conjunction of Mercury and Venus, of Mercury and Jupiter and of Jupiter and Venus. But at the conjunction of Mars and Saturn, there will arise peril from wind and fire, provided they are neither conjoined with nor aspected by any of the benefics.

अग्रतः पृष्ठतो वाऽपि ग्रहाः सूर्यावलम्बिनः ।
यदा तदा प्रकुर्वन्ति महीमेकार्णवामिव ॥२२॥

Sloka 22.—When the planets are about to be eclipsed by the Sun in front or behind (slower planets in front and faster ones behind), they convert the earth into an ocean as it were.

प्रविशति यदि खद्योतो जलदसमीपेषु रजनीषु ।
केदारपूरमधिकं वर्षति देवस्तदा नचिरात् ॥२३॥
वर्षत्यपि रटति यदा गोमायुश्च प्रदोषवेलायाम् ।
सप्ताहं दुर्दिनमपि तदा पयो नात्र सन्देहः ॥२४॥

Slokas 23-24.—If there be glow-worms at night near the clouds, before long there will be rain filling all the fields. In spite of rain-fall, if jackals howl in the evening, there will not be a drop of water, though the sky be overcast for seven days at a stretch. This need not be doubted.

These two verses appear to be spurious as they are not recognised by the commentator.

Thus ends the 28th Adhyaya on " Immediate Rain ".

कुसुमलताध्यायः ॥२९॥ Prognostics from Flowers and Creepers.

फलकुसुमसम्प्रवृद्धिं वनस्पतीनां विलोक्य विज्ञेयम् ।
सुलभत्वं द्रव्याणां निष्पत्तिश्चापि सस्यानाम् ॥१॥

Sloka 1—By observing the abundance of flowers and fruits of trees, the availability of all things in large quantities at cheap rates should be ascertained; so also the thriving of crops.

शालेन कलमशाली रक्ताशोकेन रक्तशालिश्च ।
पाण्डूकः क्षीरिकया नीलाशोकेन सूकरकः ॥२॥

Sloka 2.—From the (luxuriance of the flowers and fruits of the) Sala tree, the prospects of Kalama rice are to be determined; from the red Asoka, red rice; from the Ksheerika, yellowish rice; and from the bluish Asoka, hog's rice.

The Sala tree is known in Tamil as ஆச்சாமரம் or மராமரம். It is probably the Diospyros Ebenaster furnishing timber.

Kalama. A variety of white rice; it is sown in May and June and ripens in December or January-வெள்ளைச்சம்பா.

Ksheerika. The Fig tree-அத்திமரம்.

Asoka. It is a tree of moderate size belonging to the leguminous class with magnificent red flowers-அசோகமரம்.

Sukaraka. A species of rice-கருப்புநெல்.

न्यग्रोधेन तु यवकास्तिन्दुकवृद्ध्या च षष्टिको भवति ।
अश्वत्थेन ज्ञेया निष्पत्तिः सर्वसस्यानाम् ॥३॥

Sloka 3.—Through the Banyan tree, barley should be guessed ; through the ebony tree, the Shastika rice; and through the Aswattha, the success of all crops.

Nyagrodha- The Indian Fig Tree- ஆலமரம்.

Shashtika rice- A kind of rice of quick growth ripening in about 60 days- அறுபதாங்குருவை.

Aswattha- The holy fig-tree- அரசமரம்.

जम्बूभिस्तिलमाषाः शिरीषवृद्ध्या च कङ्गुनिष्पत्तिः ।
गोधूमाश्च मधूकैर्यववृद्धिः सप्तपर्णेन ॥४॥

Sloka 4.—From the Jamboo fruits (Rose-apples) are ascertained sesamum and black gram ; from the sucess of Sirisha flowers is inferred the full growth of Priyangu ; from the Madhuka tree, wheat ; and from the Saptaparna, the rich growth of barley.

Jambu- The Rose Apple tree-நாவல். Sireesha-வாகை.
Kangu- A kind of panic seed. Madhuka tree- இலுப்பை.
Sapta Parna- எழிலைப்பாலமரம். Yava-Barley-யவை.

अतिमुक्तककुन्दाभ्यां कर्पासं सर्षपान् वदेदसनैः ।
बदरीभिश्च कुलत्थांश्चिरबिल्वेनादिशेन्मुद्गान् ॥५॥

Sloka 5.—From the Atimukta tree and the round Jesmine is known the state of cotton crop ; from the Asana tree, mustard ; from the Jujube fruits, horse-gram ; and from the Chirabilva or Karanja, green gram.

Atimuktaka-குருக்கத்தி. Kunda-சங்கம். Sarshapa- Mustard seed-கடுகு. Karpasa- Cotton-பருத்தி. Asana-வேங்கை. Badari-இலந்தை. Kulattha-கொள்ளு. Chirabilva-புங்கைமரம். Mudga-A sort of kidney-bean-சிறுபயறு.

अतसी वेतसपुष्पैः पलाशकुसुमैश्च कोद्रवा ज्ञेयाः ।
तिलकेन शङ्खमौक्तिकरजतान्यथ चेङ्गुदेन शणाः ॥६॥

Sloka 6.—Atasi is to be determined from the flowers of Vetasa; Kodrava from the flowers of the Palasa tree; conch-shells, pearls and silver from the Tilaka tree and hemp from the Ingudi tree.

Atasi-Common flax-காசா. Vetasa-சீர்வஞ்சி. Kodrava-வரகு. Palasa-புரசு. Sana-Hemp. Tilaka-மஞ்சாடிமரம். Inguda-வாதா.

करिणश्च हस्तिकर्णैरादेश्या वाजिनोऽश्वकर्णेन ।
गावश्च पाटलाभिः कदलीभिरजाविकं भवति ॥७॥

Sloka 7.—The price of elephants should be determined from the Hastikarna trees; of horses from the Aswakarna; of cows, from the Patala trees; and of goats and sheep from plantains.

Hastikarna-Castor oil tree-நீலக்காக்கணத்தி or கொட்டை. Aswa Karna-ஆச்சாமரம்-tatala. The Trumpet-flower-tree-பாதிரி.

चम्पककुसुमैः कनकं विद्रुमसम्पच्च बन्धुजीवेन ।
कुरवकवृद्ध्या वज्रं वैडूर्यं नन्दिकावर्त्तैः ॥८॥

Sloka 8.—The abundance and cheapness of gold should be inferred from the Champaka flowers; of corals, from the Bandhujeeva flowers; of diamonds, from the luxuriance of the Kuravaka trees; and of Vaidurya (beryl) from the Nandikavarta.

Champaka-சம்பகை. Bandhujeeva-வெப்பாலை or உச்சித்திலதச்செடி. Kuravaka-Crimson species of amaranth-மருதாணி. Nandikavarta-நந்தியாவட்டை.

विन्द्याच्च सिन्धुवारेण मौक्तिकं कारुकाः कुसुम्भेन ।
रक्तोत्पलेन राजा मन्त्री नीलोत्पलेनोक्तः ॥९॥

Sloka 9.—One has to know pearls through the Sindhuvara tree; artisans from saffron; the king from red lotuses; and the minister from blue lilies.

Sindhuvara-நொச்சி. Kusumbha-ஜாபராச்செடி.

श्रेष्ठी सुवर्णपुष्पात्पद्मैर्विप्राः पुरोहिताः कुमुदैः ।
सौगन्धिकेन बलपतिरर्केण हिरण्यपरिवृद्धिः ॥१०॥

Sloka 10.—Traders are indicated by Suvarnapushpa (golden flower); Brahmins, by lotuses; royal priests, by lilies; the commander of the army, by the Saugandhika flower and the increase of gold, by the Arka plant.

Suvarnapushpa-The globe amaranth-ஊமத்தை. Saugandhika-The blue lotus-செங்கழுநீர். Arka-எருக்கு.

आम्रैः क्षेमं भल्लातकैर्भयं पीलुभिस्तथारोग्यम् ।
खदिरशमीभ्यां दुर्भिक्षमर्जुनैः शोभना वृष्टिः ॥११॥

Sloka 11.—One should guess the happiness of mankind from mangoes; danger from Bhallataka; health from Peelu; famine from the growth of Khadira and Samee trees; and good rain from the Arjuna trees.

Bhallataka-சேங்கொட்டை. Peelu-உவக்காய். Khadira-கருங்காலி. Samee-A tree possessing a tough hard wood supposed to contain fire-வன்னிமரம். Arjuna-மருதமரம்.

पिचुमन्दनागकुसुमैः सुभिक्षमथ मारुतः कपित्थेन ।
निचुलेनावृष्टिभयं व्याधिभयं भवति कुटजेन ॥१२॥

Sloka 12.—From the flowers of the Neem tree and नागकेसर-Nagakesara, abundance of food grains should be foretold; from the wood-apple, wind; from the Nichula tree, danger of drought; and from the Kutaja tree, impending disease.

Pichumanda-Neem tree-வேம்பு. Naga-புன்னை or சிறுநாவல். Kapittha-விளாமரம். Nichula-நீர்க்கடம்பு. Kutaja-A variety of Jasmine-குடமல்லிகை.

दूर्वाकुशकुसुमाभ्यामिक्षुर्वह्निश्च कोविदारेण ।
श्यामालताभिवृद्ध्या बन्धक्यो वृद्धिमायान्ति ॥१३॥

Sloka 13.—The growth of sugar-cane is presaged by the flowers of Durva and sacred grass; outbreak of fire by the Kovidara tree; and the increase and prosperity of concubines by the luxuriance of the Syama creeper.

Durva-Bent grass-அருகம்புல். Kusa-குசப்புல். Kovidara-மலயத்தி or கொங்குமரம். Syamalata-Country Sarasaparilla-நன்னாரிக்கொடி.

यस्मिन् काले स्निग्धनिश्छिद्रपत्राः सन्दृश्यन्ते वृक्षगुल्मा लताश्च ।
तस्मिन्वृष्टिः शोभना सम्प्रदिष्टा रूक्षैश्छिद्रैरल्पमम्भः प्रदिष्टम् ॥१४॥

Sloka 14.—When trees, bushes and creepers are seen fully packed with glossy leaves without any inter-space, beautiful rain is then to be predicted; while if they are covered with rough leaves with inter-spaces very little rain is to be declared.

तथा च पराशरः

अच्छिद्रपत्राः सुस्निग्धाः फलपुष्पसमन्विताः ।
निर्दिशन्ति शुभं वृक्षा विपरीतं विगर्हिताः ॥

Thus ends the 29th Adhyaya on " Prognostics from Flowers and Creepers ".

सन्ध्यालक्षणाध्यायः ॥३०॥ The Indications at Dawn and Twilight.

अर्द्धास्तमितानुदितात् सूर्यादस्पष्टभं नभो यावत् ।
तावत् सन्ध्याकालश्चिह्नैरेतैः फलं चास्मिन् ॥१॥

Sloka 1.—The interval during which the firmament contains indistinct stars before the Sun has half-risen and after he has half-set is called the juncture, *i. e.*, dawn and twilight respectively. The effects—good and bad—of the juncture are to be foretold through the following symptoms.

तथा च गर्गः

अहोरात्रस्य यः सन्धिः सा च सन्ध्या प्रकीर्त्तिता ।
द्विनाडिका भवेत्साधुर्यावदाज्योतिदर्शनम् ॥

मृगशकुनिपवनपरिवेषपरिधिपरिघाभ्रवृक्षसुरचापैः ।
गन्धर्वनगररविकरदण्डरजः स्नेहवर्णैश्च ॥२॥

Sloka 2.—The deer, birds, wind, haloes round the Sun and the Moon, mock Sun or Moon, cross-bar[1] of clouds on the Sun's disc at the juncture, tree-shaped[2] clouds, rainbow and the glossiness of an apparent town in the sky, Sun's rays, a stick-like formation[3] caused by the collection of solar rays, clouds and wind and dust, —from these, the effects of the juncture are to be determined·

[1] This is an appearance in the sky of the shape of an iron bar.

[2] An appearance resembling a tree in shape assumed by the clouds.

[3] An appearance in the sky resembling a club.

भैरवमुच्चैर्विरुवन् मृगोऽसकृद्ग्रामघातमाचष्टे ।
रविदीप्तो दक्षिणतो महास्वनः सैन्यघातकरः ॥३॥

Sloka 3.—A beast (deer) dreadfully crying aloud repeatedly, indicates the destruction of the village. The same standing in the Sun to the south of an army and crying aloud, foretells the annihilation of the army.

अपसव्ये सङ्ग्रामः सव्ये सेनासमागमः शान्ते ।
मृगचक्रे पवने वा सन्ध्यायां मिश्रगे वृष्टिः ॥४॥

Sloka 4.—If at dawn or twilight a flock of deer or the wind be to the left of an army (and be facing the Sun), then a war will break out; if it be to the right of the army, cries pleasantly (and is not facing the Sun), the two armies will come together; if it be of mixed characteristics, there will be rain.

दीप्तमृगाण्डजविरुता प्राक् सन्ध्या देशनाशमाख्याति ।
दक्षिणदिक्स्थैर्विरुता ग्रहणाय पुरस्य दीप्तास्यैः ॥५॥

Sloka 5.—If at dawn there be cries of birds and beasts facing the Sun, it forebodes the destruction of the country. If birds and beasts, which with their faces glowing in the Sun send forth their notes, stand to the south of a city, the latter will be captured by the enemies.

गृहतरुतोरणमथने सपांसुलोष्टोत्करेऽनिले प्रबले ।
भैरवरावे रूक्षे खगपातिनि चाशुभा सन्ध्या ॥६॥

Sloka 6.—A dawn or twilight will be of dire consequences, if at the time a strong and rough wind blows making a howling noise, crushing houses, trees and arches, raising heaps of dust and clods of earth and throwing down birds from the sky.

मन्दपवनावघट्टितचलितपलाशद्रुमा विपवना वा ।
मधुरस्वरशान्तविहङ्गमृगरुता पूजिता सन्ध्या ॥७॥

Sloka 7.—A dawn or twilight will prove beneficial if the leaves of trees are slightly shaken by the impact of a gentle breeze, or if there be no wind, and if animals and birds, not facing the Sun, send forth their melodious notes.

सन्ध्याकाले स्निग्धा दण्डतडिन्मत्स्यपरिधिपरिवेषाः ।
सुरपतिचापैरावतरविकिरणाश्चाशु वृष्टिकराः ॥८॥

Sloka 8.—The following things being glossy at dawn or twilight betoken immediate rain. दण्ड-Danda (*vide* Sloka 16, *infra*), lightning, fish-like clouds, a mock Sun, a halo, a rainbow, ऐरावत-Airavata (*vide* Adhyaya XLVI—20 *infra*) and Sunbeams.

विच्छिन्नविषमविध्वस्तविकृतकुटिलापसव्यपरिवृत्ताः ।
तनुह्रस्वविकलकलुषाश्च विग्रहावृष्टिदाः किरणाः ॥९॥

Sloka 9.—The Sun's rays, which are broken off, unequal, discoloured, unnatural, crooked, turned anti-clockwise, slender, short, crippled (impaired) and soiled bring about war and drought.

उद्द्योतिनः प्रसन्ना ऋजवो दीर्घाः प्रदक्षिणावर्ताः ।
किरणाः शिवाय जगतो वितमस्के नभसि भानुमतः ॥१०॥

Sloka 10.—The Sun's rays which are brilliant, pure, straight, long and turned in a clock-wise direction and which are seen in a bright sky, tend to the prosperity of the world.

शुक्लाः करा दिनकृतो दिवादिमध्यान्तगामिनः स्निग्धाः ।
अव्युच्छिन्ना ऋजवो वृष्टिकरास्ते त्वमोघाख्याः ॥११॥

Sloka 11.—The white, glossy, unbroken and straight rays of the Sun, which pervade the whole firmament (from the beginning to the end), produce rain and are called ' Amogha ' or 'unerring '.

कल्माषबभ्रुकपिला विचित्रमाञ्जिष्ठहरितशबलाभाः ।
त्रिदिवानुबन्धिनोऽवृष्टयेऽल्पभयदास्तु सप्ताहात् ॥१२॥

Sloka 12.—Greyish, tawny, russet, variegated, madder-hued, green and spotted rays stretching all over the sky (and turned upwards), are conducive to drought and produce some danger after a week.

ताम्रा बलपतिमृत्युं पीतारुणसन्निभाश्च तद्व्यसनम् ।
हरिताः पशुसस्यवधं धूमसवर्णा गवां नाशम् ॥१३॥
माञ्जिष्ठाभाः शस्त्राग्निसम्भ्रमं बभ्रवः पवनवृष्टिम् ।
भस्मसदृशास्त्ववृष्टिं तनुभात्रं शबलकल्माषाः ॥१४॥

Slokas 13-14.—Copper-coloured rays of the Sun cause the death of a general; yellow and rosy ones, his misery (or trouble from diseases); green ones, the destruction of cattle; and smoky ones, the ruin of cows; madder-coloured rays cause trouble through weapons and fires; tawny ones, stormy rain; ash-coloured ones, drought; and spotted and greyish rays occasion slight rain.

रुग्व्यसनम् is another reading for तद्व्यसनम्.

बन्धूकपुष्पाञ्जनचूर्णसन्निभं सान्ध्यं रजोऽभ्येति यदा दिवाकरम् ।
लोकस्तदा रोगशतैर्निपीड्यते शुक्लं रजो लोकविवृद्धिशान्तये ॥१५॥

Sloka 15.—If, at the time of twilight, dust coloured like the Bandhuka flower (very red) or like collyrium powder goes up towards the Sun, mankind will then be afflicted by hundreds of diseases. White dust, at the time, betokens prosperity and peace to the people.

Parasara says that if the rising or setting Sun should be covered by dust resembling the white powder of conch, princes will triumph in war and mankind will be happy.

तथा च पराशरः
बन्धुजीवनिकाशेन तपनीयनिभेन वा ।
उदये रजसा सूर्यः संवृतः शस्त्रमावहेत् ॥
शङ्खचूर्णनिकाशेन रजसा संवृतो रविः ।
राज्ञो विजयमाख्याति वृद्धिं जनपदस्य च ॥

रविकिरणजलदमरुतां सङ्घातो दण्डवत्स्थितो दण्डः ।
स विदिक्स्थितो नृपाणामशुभो दिक्षु द्विजादीनाम् ॥१६॥

Sloka 16.—The collection of Sun-beams, clouds and wind, taking the form of a staff is called a Danda or rod. If the Danda is seen in the intermediate directions, misery will befall the kings, while, in the cardinal directions, it forebodes evil to Brahmins, Kshatriyas, etc., respectively.

शस्त्रभयातङ्ककरो दृष्टः प्राङ्मध्यसन्धिषु दिनस्य ।
शुक्लाद्यो विप्रादीन् यदभिमुखस्तां निहन्ति दिशम् ॥१७॥

Sloka 17.—The Rod observed at dawn, noon and twilight produces danger from weapons (war) and diseases; while the same with white, red, yellow and dark colours destroys the four classes in order. Also, it destroys the particular direction which it faces.

That part of the Rod which is near the Sun is called its bottom and the other end is its face.

दधिसदृशाग्रो नीलो भानुच्छादी खमध्यगोऽभ्रतरुः ।
पीतच्छुरिताश्च घना घनमूला भूरिवृष्टिकराः ॥१८॥

Sloka 18.—Blue and tree-shaped clouds, which being situated at the zenith of the sky and having a curd-like top, screen the Sun and those tinged yellow with a dense bottom, produce copious rain.

अनुलोमगोऽभ्रवृक्षे शमं गते यायिनो नृपस्य वधः ।
बालतरुप्रतिरूपिणि युवराजामात्ययोर्मृत्युः ॥१९॥

Sloka 19.—If a cloud-tree moving in the same direction (behind) as a marching monarch disappears suddenly, the king will be killed; while the same in the form of a young tree (plant) denotes the death of the prince (Yuvaraja) and minister.

कुवलयवैडूर्याम्बुजकिञ्जल्काभा प्रभञ्जनोन्मुक्ता ।
सन्ध्या करोति वृष्टिं रविकिरणोद्भासिता सद्यः ॥२०॥

Sloka 20.—A twilight which has the hue of blue lily, beryl or lotus-filaments, which is free from wind and which is brightened by the Sun's rays brings down rain the same day.

अशुभाकृतिघनगन्धर्वनगरनीहारधूमपांसुयुता ।
प्रावृषि करोत्यवग्रहमन्यर्त्तौ शस्त्रकोपकरी ॥२१॥

Sloka 21.—A twilight which contains clouds in inauspicious* forms, an aerial city, fog, smoke and dust, occasions drought in the rainy season, and clash of arms in other seasons.

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*Like an ass, camel, a headless trunk, a crow, a cat and the like.

शिशिरादिषु वर्णाः शोणपीतसितचित्रपद्मरुधिरनिभाः ।
प्रकृतिभवाः सन्ध्यायां स्वर्त्तौ शस्ता विकृतिरन्या ॥२२॥

Sloka 22.—In the six seasons beginning with winter the natural colour of the sky at twilight is in their order red, yellow, white, variegated, lotus-hued and crimson. Each colour is beneficial in its own season and harmful, if it is otherwise.

तथा च गर्गः ।
वसन्ते मधुवर्णाभाऽथवा रुधिरसन्निभा ।
ग्रीष्मे श्वेता रजोध्वस्ता पांसुवर्णा च शस्यते ॥
नीललोहितशुक्लाभा सन्ध्या वर्षासु वार्षिका ।
माञ्जिष्ठवर्णा शरदि पीयूषाभा च शस्यते ॥
हेमन्ते बभ्रुवर्णा च पिङ्गला चापि पूजिता ।
शिशिरे शोणवर्णा च सन्ध्या क्षेमसुखप्रदा ॥
स्निग्धा प्रसन्ना विमला सप्रभा नाकुलापि वा ।
सन्ध्या यथर्तुवर्णाभा शान्तद्विजमृगा शुभा ॥

आयुधभृन्नररूपं छिन्नाभ्रं परभयाय रविगामि ।
सितखपुरेऽर्काक्रान्ते पुरलाभो भेदने नाशः ॥२३॥

Sloka 23.—If a fragmentary cloud presents the appearance of an armed person and is situated near the Sun, there will be danger (to the king) from enemies. If a white aerial city (of clouds) is approached by the Sun, the town that is besieged by an enemy) will be victorious; while if it is cut in two by the Sun, the town will be destroyed.

सितासितान्तघनवारणं रवेर्भवति वृष्टिकरं यदि सव्यतः ।
यदि च वीरणगुल्मनिभैर्घनैर्दिवसभर्त्तुरदीप्तदिगुद्भवैः ॥२४॥

Sloka 24.—If the Sun is covered on the right side by clouds that are white or white-fringed, there will be rain. If he is screened likewise by clouds which are similar in appearance to the bushes of Andropogon grass and which issue from an unblasted quarter, the same result will ensue.

नृपविपत्तिकरः परिघः सितः क्षतजतुल्यवपुर्बलकोपकृत् ।
कनकरूपधरो बलवृद्धिदः सवितुरुद्गमकालसमुत्थितः ।२५॥

Sloka 25.—A white cross-bar of clouds appearing at sunrise will bring about a king's demise; a blood-red one will ruin an army through internecine warfare; and one with a golden hue will bestow prosperity on the army.

उभयपार्श्वगतौ परिधी रवेः प्रचुरतोयकरौ वपुषान्वितौ ।
अथ समस्तककुप्परिचारिणः परिधयोऽस्ति कणोऽपि न वारिणः ॥

Sloka 26.—If there are mock Suns touching the Sun on both sides, there will be abundant rain. Should they surround him on all the four sides, not a drop of rain would fall.

ध्वजातपत्रपर्वताद्विपाश्वरूपधारिणः ।
जयाय सन्ध्ययोर्घना रणाय रक्तसन्निभाः ॥२७॥

पलालधूमसञ्चयास्थितोपमा वलाहकाः ।
बलान्यरूक्षमूर्त्तयो विवर्धयन्ति भूभृताम् ॥२८॥
विलम्बिनो द्रुमोपमाः खरारुणप्रकाशिनः ।
घनाः शिवाय सन्ध्ययोः पुरोपमाः शुभावहाः ॥२९॥

Slokas 27-29.—At twilights, the clouds that have the shapes of a banner, umbrella, mountain, elephant, and horse, conduce to the victory of kings and the people; while blood-red ones tend to war. Those that are suspended like the mass of smoke from straw fire, and are smooth in appearance, make the armies of kings prosper. Those hanging low, resembling trees, shining brightly owing to their deep-red colour or looking like towns bestow prosperity.

दीप्तविहङ्गशिवामृगघुष्टा दण्डरजःपरिघादियुता च ।
प्रत्यहमर्कविकारयुता वा देशनरेशसुभिक्षवधाय ॥३०॥

Sloka 30.—If at a twilight birds, jackals and beasts that face the Sun cry out, if there are the Rod, dust, bolt and so forth, or if every day the Sun appears in an unnatural form, the destruction of a country, king and food will be the result.

तथा च काश्यपः ।

दिनरात्र्यन्तरं सन्ध्या सूर्यस्यार्द्धं प्रदृश्यते ।
यावच्च तावदारभ्य शुभा वाप्यशुभापि वा ।
नभोऽमलं शुभदिशः पद्मारुणसमप्रभाः ।
मारुतो वाति सुरभिः सुखदो मृदुशीतलः ॥
एषा सन्ध्या शुभा ज्ञेया विपरीताऽशुभा स्मृता ।
रूक्षा च सविकारार्का क्रव्यादखरनादिता ॥
स्निग्धा दण्डपरीवेषा सुरचापविभूषिता ।
क्षिप्रं वर्षप्रदा सन्ध्या जयारोग्यविवृद्धिदा ॥

**प्राची तत्क्षणमेव नक्तमपरा सन्ध्या त्र्यहाद्वा फलं
सप्ताहात्परिवेषरेणुपरिघाः कुर्वन्ति सद्यो न चेत् ।
तद्वत्सूर्यकरेन्द्रकार्मुकतडित्प्रत्यर्कमेघानिला-
स्तस्मिन्नेव दिनेऽष्टमेऽथ विहगाः सप्ताहपाका मृगाः ॥३१॥**

Sloka 31.—The dawn produces its effects—good or bad—at the same moment, the evening, on the same night or in three days; haloes, dust and 'bolts', in a week, if not the same day; the sun-beams (unerring, etc.), rainbow, lightning, mock-Sun, clouds and wind act in the same manner; birds do on the 8th day, if not the same day, and beasts, in a week.

**एकं दीप्त्या योजनं भाति सन्ध्या विद्युद्भासा षट् प्रकाशीकरोति ।
पञ्चाब्दानां गर्जितं याति शब्दो नास्तीयत्ता केचिदुल्कानिपाते ।३२**

Sloka 32.—Twilight illuminates (and has effect over) one Yojana with its gleam; lightning illumines with its flash six Yojanas; the sound of thunder extends over five Yojanas; and according to some there is no limit to the falling of meteors.

तथा च देवलः । सन्ध्या तु योजनं याति विद्युद्भासा षडेव हि ।
मेघशब्दस्तु पञ्चानां योजनानां फलप्रदः ॥
उल्का सर्वत्र फलदा शुभा वाऽप्यशुभापि वा ॥ इति

**प्रत्यर्कसञ्ज्ञः परिधिस्तु तस्य त्रियोजनाभः परिघस्य पञ्च ।
षट्पञ्चदृश्यं परिवेषचक्रं दशामरेशस्य धनुर्विभाति ॥३३॥**

Sloka 33.—The halo of the Sun called mock-Sun spreads lustre (and has influence) over three Yojanas; a bolt, (cross-bar of clouds), over five Yojanas; a halo, over five or six Yojanas; and the rainbow shows its lustre for ten Yojanas.

Thus ends the thirtieth Adhyaya on "The Indications of Dawn and Twilight."

दिग्दाहलक्षणाध्यायः ॥३१॥ The Glow at the Horizon.

दाहो दिशां राजभयाय पीतो देशस्य नाशाय हुताशवर्णः ।
यश्चारुणः स्यादपसव्यवायुः सस्यस्य नाशं स करोति दृष्टः ॥१॥

Sloka 1.—The fire in the quarters, if yellow, indicates peril to the king; if fiery in colour, the ruin of the country; and if rubicund and observed with wind from the left, it causes destruction of the crops.

योऽतीव दीप्त्या कुरुते प्रकाशं छायामपि व्यञ्जयतेऽर्कवद्यः ।
राज्ञो महद्वेदयते भयं स शस्त्रप्रकोपं क्षतजानुरूपः ॥२॥

Sloka 2.—That, which owing to great brilliance creates illumination and reveals shadow also as the Sun does, portends great calamity to the king. A blood-red one indicates the raging of the sword (war).

प्राक्क्षत्रियाणां सनरेश्वराणां प्राग्दक्षिणे शिल्पिकुमारपीडा ।
याम्ये सहोग्रैः पुरुषैस्तु वैश्या दूताः पुनर्भूप्रमदाश्च कोणे ॥३॥
पश्चात्तु शूद्राः कृषिजीविनश्च चौरास्तुरङ्गैः सह वायुदिक्स्थे ।
पीडां व्रजन्त्युत्तरतश्च विप्राः पाखण्डिनो वाणिजकाश्च शान्याम् ॥

Slokas 3-4.—The fire seen in the east bodes evil to the Kshatriyas with their chieftains; in the south-east, to the smiths and boys (or princes?); in the south, to the Vaisyas along with cruel men; in the south-west, to envoys and widows that have remarried; in the west, to Sudras and agriculturists; in the north-west, to thieves and horses; in the north, to the Brahmins; and in the north-east, to the heretics and merchants.

तथा च काश्यपः ।

प्राच्यां दिशि प्रदीप्तायां श्रेणीनां भयमादिशेत् ।
आग्नेय्यां तु कुमाराणां वैश्यानां दक्षिणे तथा ॥

नैर्ऋत्यां च स्त्रियो हन्ति शूद्रान् पश्चिमतस्तथा ।
वायव्यायां चौरभयं विप्राणामुत्तरे तथा ॥
पाखण्डिवणिजां पीडा ह्यैशान्यां यदि दीप्यते ॥ इति.

नभः प्रसन्नं विमलानि भानि प्रदक्षिणं वाति सदागतिश्च ।
दिशां च दाहः कनकावदातो हिताय लोकस्य सपार्थिवस्य ॥५॥

Sloka 5.—A calm sky, glossy and bright stars, breeze blowing in a clock-wise direction, and the fire at the horizon with the hue of gold, is for the good of mankind and kings.

Thus ends the 31st Adhyaya on "the Glow at the Horizon."

भूकम्पलक्षणाध्यायः ॥३२॥ Signs of an Earth-quake.

क्षितिकम्पमाहुरेके बृहदन्तर्जलनिवासिसत्त्वकृतम् ।
भूभारखिन्नदिग्गजविश्रामसमुद्भवं चान्ये ॥१॥

Sloka 1. Some hold that an earth-quake is caused by huge animals living in the midst of the ocean, while others opine that it is the result of the rest that is availed of by the elephants of the quarters tired by the weight of the earth.

तथा च काश्यपः ।

वारुणस्योपरि पृथ्वी सशैलवनकानना ।
स्थिता जलजसत्त्वाश्च सक्षोभाश्चालयन्ति ताम् ॥

तथा च गर्गः ।

चत्वारः पृथिवीं नागा धारयन्ति चतुर्दिशम् ।
वर्धमानः सुवृद्धश्चातिवृद्धश्च पृथुश्रवाः ॥
वर्धमानो दिशं पूर्वां सुवृद्धो दक्षिणां दिशम् ।
पश्चिमामतिवृद्धस्तु सौम्याशां तु पृथुश्रवाः ॥
नियोगाद्ब्रह्मणो ह्येते धारयन्ति वसुन्धराम् ।

ते श्वसन्ति यदा श्रान्ताः स वायुः श्वसितो महान् ॥
वेगान्महीं चालयन्ति भावाभावाय देहिनाम् । इति.

अनिलोऽनिलेन निहतः क्षितौ पतन् सस्वनं करोत्यन्ये ।
केचित्त्वदृष्टकारितमिदमन्ये प्राहुराचार्याः ॥२॥

Sloka 2.—Yet, others there are who hold that it is caused by the atmospheric wind colliding with another and falling to the earth with a booming sound. There are still others who maintain that it is occasioned by some unseen power. Some more there are who declare as follows :

तथा च वसिष्ठः ।
यदा तु बलवान्वायुरन्तरिक्षानिलाहतः ।
पतत्याशु स निर्घातो भवेदनिलसम्भवः ॥
तस्य योगान्निपततश्चलत्यन्याहता क्षितिः ।
सोऽभिघातसमुत्थः स्यात्सनिर्घातमहीचलः ॥ इति.
तथा च वृद्धगर्गः ।
प्रजा धर्मरता यत्र तत्र कम्पं शुभं वदेत् ।
जनानां श्रेयसे नित्यं विसृजन्ति सुरोत्तमाः ॥
विपरीतास्थिता यत्र जनास्तत्राशुभं तथा ।
विसृजन्ति प्रजानां तु दुःखशोकाभिवृद्धये ॥ इति.

गिरिभिः पुरा सपक्षैर्वसुधा प्रपतद्भिरुत्पतद्भिश्च ।
आकम्पिता पितामहमाहामरसदसि सव्रीडम् ॥३॥
भगवन्नाम ममैतत्त्वया कृतं यदचलेति तन्न तथा ।
क्रियतेऽचलैश्चलद्भिः शक्ताहं नास्य खेदस्य ॥४॥
तस्याः सगद्गदगिरं किञ्चित्स्फुरिताधरं विनतमीषत् ।
साश्रुविलोचनमाननमालोक्य पितामहः प्राह ॥५॥
मन्युं हरेन्द्र धात्र्याः क्षिप कुलिशं शैलपक्षभङ्गाय ।
शक्रः कृतमित्युक्त्वा मा भैरिति वसुमतीमाह ॥६॥
किन्त्वनिलदहनसुरपतिवरुणाः सदसत्फलावबोधार्थम् ।
प्राग्द्वित्रिचतुर्भागेषु दिननिशोः कम्पयिष्यन्ति ॥७॥

Sloka 3-7.—In days of yore, the earth, being shaken severely by the winged mountains which flew up and down, spoke bashfully to the creator in the assembly of the Gods—"My lord, the name that has been given to me by you—namely अचला-immoveable—is not quite right, for it is falsified by the flying mountains and I am unable to put up with this misery." Hearing these words of Mother Earth who was choked with tears, whose lower lip quivered slightly, and observing her face hanging down with tears trickling down from her eyes, the Creator spoke thus: " Indra, remove this humiliation felt by Mother Earth; throw your thunderbolt and chop off the wings of the mountains." At this, Indra saying 'So be it', comforted her with the word " Don't you fear; but Wind, Fire, myself and Varuna will shake you in the four parts of the Day and Night put together respectively in order to reveal the good and bad effects to the world."

गर्ग आह
कृत्वा चतुर्धाहोरात्रं द्विधाहोऽथ द्विधा निशाम् ।
देवताश्रययोगाच्च चतुर्धा भगणं तथा ॥
पूर्वे दिनार्द्धे वायव्य आग्नेयोऽर्द्धे तु पश्चिमे ।
ऐन्द्रः पूर्वे च रात्र्यर्द्धे पश्चिमार्द्धे तु वारुणः ॥
चत्वार एवमेते स्युरहोरात्रविकल्पजाः ।
निमित्तभूता लोकानामुल्कानिर्घातभूचलाः ॥ इति.

चत्वार्यार्यम्णाद्यान्यादित्यं मृगशिरोऽश्वयुक् चेति ।
मण्डलमेतद्वायव्यमस्य रूपाणि सप्ताहात् ॥८॥
धूमाकुलीकृताशे नभसि नभस्वान् रजः क्षिपन् भौमम् ।
विरुजन्द्रुमांश्च विचरति रविरपटुकरावभासी च ॥९॥
वायव्ये भूकम्पे सस्याम्बुवनौषधीक्षयोऽभिहितः ।
श्वयथुश्वासोन्मादज्वरकासभवो वणिक्पीडा ॥१०॥

रूपायुधभृद्वैद्यास्त्रीकविगान्धर्वपण्यशिल्पजनाः ।
पीड्यन्ते सौराष्ट्रककुरुमगधदशार्णमत्स्याश्च ॥११॥

Slokas 8-11.—The circle presided over by the Wind-God consists of the seven asterisms, *viz.*, Uttara, Hasta, Chittra, Swati, Punarvasu, Mrigasiras and Aswini, (that is, whenever an earthquake occurs in any one of these stars, it has to be construed that it is due to the Wind Circle). The following symptoms of this circle will be revealed a week in advance: the quarters are covered with smoke; a wind blows lashing with the dust of the earth and breaking trees; and the Sun does not cast bright rays. During an earthquake of the Wind Circle the decay of crops, water, forest and herbs, the outbreak of swellings, asthma, madness, fever, phlegmatic affections and trouble to the trading community will ensue. So also, concubines, warriors, physicians, women, poets, singers, traders, artisans, the Saurashtras, Kurus, Magadhas, Dasarnas and Mathsyas will suffer.

तथा च गर्गः ।

प्रथमेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
सौम्यादित्यार्यम्णहस्ताचित्रास्वात्यश्विनीषु च ॥

भवन्त्यनिलजाः सर्वे लक्षणान्यवधारय ।
धूमव्याप्ता दिशः सर्वा नभस्वान् प्रक्षिपन् रजः ॥

द्रुमांश्च भञ्जंश्चरति रविस्तपति शीतलः ।
सप्तमेऽहनि कम्पः स्याद्भूमेरनिलसम्भवः ॥

पुष्याग्नेयविशाखाभरणीपित्र्याजभाग्यसञ्ज्ञानि ।
वर्गो हौतभुजोऽयं करोति रूपाण्यथैतानि ॥१२॥

तारोल्कापातावृतमादीप्तमिवाम्बरं सदिग्दाहम् ।
विचरति मरुत्सहायः सप्तार्चिः सप्तदिवसान्तः ॥१३॥

आग्नेयेऽम्बुदनाशः सलिलाशयसङ्क्षयो नृपतिवैरम् ।
दद्रूविचर्चिकाज्वरविसर्पिकाः पाण्डुरोगश्च ॥१४॥
दीप्तौजसः प्रचण्डाः पीड्यन्ते चाश्मकाङ्गबाह्लीकाः ।
तङ्गणकालिङ्गवङ्गद्रविडाः शबरा अनेकविधाः ॥१५॥

Slokas 12-15.—Pushya, Krittika, Visakha, Bharani, Magha, Purvabhadra and Purvaphalguni belong to the 'Fire' Circle. This also reveals its symptoms a week in advance. They are the following: the sky is covered with the fall of stars and meteors; owing to the fire in the horizon, the sky appears to be illuminated; the fire with the aid of wind rages over the land. During an earthquake of the 'Fire Circle', the clouds will be destroyed; lakes and tanks will dry up; kings will be at loggerheads with one another; herpes, scab, fever, erysipelas and jaundice will prevail; men of great valour, hot-tempered persons, the Asmakas, Angas, Bahleekas, Tanganas, Kalingas, Vangas, Dravidas and hillmen of various tribes will be affected.

तथा च गर्गः ।
द्वितीयेऽह्नि चतुर्भागे निर्घातोल्कामहीचलाः ।
पित्र्यभाग्याजपुष्याग्निविशाखायमदैवतैः ॥
भवन्त्यनिलजास्ते च लक्षणानि निबोध मे ।
तारोल्कापातदिग्दाहैरादीप्तं लक्ष्यते नभः ॥
मरुत्सहायः सप्तार्चिः सप्ताहान्तश्चरत्यपि ।
सप्तमेऽहनि विज्ञेयः कम्पश्चानलसम्भवः ॥

अभिजिच्छ्रवणधनिष्ठाप्राजापत्यैन्द्रवैश्वमैत्राणि ।
सुरपतिमण्डलमेतद्भवन्ति चाप्यस्य रूपाणि ॥१६॥
चलिताचलवर्ष्माणो गम्भीरविराविणस्तडिद्वन्तः ।
गवलालिकुलाहिनिभा विसृजन्ति पयः पयोवाहाः ॥१७॥

ऐन्द्रं स्तुतकुलजाति ख्यातावनिपालगणपविध्वंसि ।
अतिसारगलग्रहवदनरोगकृच्छर्दिकोपाय ॥१८॥
काशियुगन्धरपौरवकिरातकीराभिसारहलमद्राः ।
अर्बुदसुराष्ट्रमालवपीडाकरमिष्टवृष्टिकरम् ॥१९॥

Slokas 16-19.—The asterisms Abhijit, Sravana, Dhanishta, Rohini, Jyeshta, Ashadha and Anuradha appertain to the circle of Indra. The following is the token: the clouds resembling moving mountains, sending forth loud peals of thunder, containing flashes of lightning and appearing like buffaloes' horn, swarm of bees and serpents, pour down rain. An earthquake of Indra's Circle will ruin men of celebrated families and castes, famous persons, kings and heads of corporations. It produces dysentery, swelling of the neck, diseases in the face and violent vomitting. It will also bring trouble to the people of Kasi, Yugangdhara, the Pauravas, Kiratas, Kiras, Abhisaras, Halas, Madras, Arbudas, Saurashtrians and Malwas. But it will give desirable rain.

तथा च गर्गः

निशार्द्धे तु यदा पूर्वे उल्कानिर्घातभूचलाः ।
मैत्रेन्द्रवैश्वश्रवणाभिजिद्रोहिणिवासवैः ॥
स्यादिन्द्रसम्भवः कम्पो लक्षणानि च मे शृणु ।
वर्षन्ति बहवो मेघा वराहमाहिषोपमाः ॥
धुन्वन्तो मधुरान् रावान् विद्युद्भासितभूतलाः ।
सप्तमेऽह्नि सम्प्राप्ते कम्पः स्यादिन्द्रसम्भवः ॥

पौष्णाप्याद्राश्लेषामूलाहिर्बुध्न्यवरुणदेवानि ।
मण्डलमेतद्वारुणमस्यापि भवन्ति रूपाणि ॥२०॥
नीलोत्पलालिभिन्नाञ्जनत्विषो मधुररावीणो बहुलाः ।
तडिदुद्भासितदेहा धाराङ्कुरवर्षिणो जलदाः ॥२१॥

वारुणमर्णवसरिदाश्रितघ्नमतिवृष्टिदं विगतवैरम् ।
गोनर्दचेदिकुकुरान् किरातवैदेहकान् हन्ति ॥२२॥

Slokas 20-22.—The asterisms Revati, Purvashadha, Ardra, Aslesha, Moola, Uttarabhadra and Satabhishak constitute "Varuna's" circle whose symptoms are the following: huge clouds resembling blue lily, bees and collyrium in hue, rumbling softly, shining with streaks of lightning, send down slender lines of water resembling sharp sprouts. An earthquake of this circle will kill those that are dependent upon the seas and rivers; it will yield excessive rain. People will forget their mutual hatred. It will ruin the Gonardas, the Chedis, Kukuras, Kiratas and the people of Videha.

तथा च गर्गः

निशायां पश्चिमे भागे निर्घातोल्का महीचलाः ।
पौष्णाप्याद्रोरगा मूलाहिर्बुध्न्यं वरुणं तथा ॥
कम्पो वारुण एभिः स्याच्छृणु तस्यैव लक्षणम् ।
वर्षन्ति जलदास्तत्र नीलाञ्जनचयोपमाः ॥
विद्युद्भासितदेहाश्च मधुरस्वरभूषिताः ।
सप्तमेऽहनि सम्प्राप्ते कम्पः स्याद्वारुणस्ततः ॥

षड्भिर्मासैः कम्पो द्वाभ्यां पाकं च याति निर्घातः ।
अन्यानप्युत्पातान् जगुरन्ये मण्डलैरेतैः ॥२३॥

Sloka 23.—An earthquake shows its effect in six months, and a portentous thunder in two months. Other sages have included other portents also in the above circles.

तथ च गर्गः

निर्घातोल्कामहीकम्पाः स्निग्धगम्भीरनिःस्वनाः ।
मेघाः स्तनितशब्दाश्च सूर्येन्दुग्रहणे तथा ॥
परिवेषेन्द्रचापं च गन्धर्वनगरं तथा ।
मण्डलैरेव बोद्धव्याः शुभाशुभफलप्रदाः ॥

तथा च समाससंहितायामाचार्येणैवोक्तम्

आर्यम्णपूर्वं भचतुष्टयं च शशाङ्कमादित्यमथाश्विनी च ।
वायव्यमेतत्पवनोऽत्र चण्डो मासद्वयेनाशुभदः प्रजानाम् ॥
अजैकपादं बहुलाभरण्यो भाग्यं विशाखा गुरुभं मघा च ।
क्षुदग्निशस्त्रामयकोपकारि पक्षैस्त्रिभिर्मण्डलमाग्निसञ्ज्ञम् ॥
प्राजापत्यं वैष्णवं मैत्रमैन्द्रं विश्वेशं स्याद्वासवं चाभिजिच्च ।
ऐन्द्रं ह्येतन्मण्डलं सप्तरात्रात् कुर्यात्तोयं हृष्टलोकं प्रशान्तम् ॥
आहिर्बुध्न्यं वारुणं मूलमाप्यं पौष्णं सार्पं मन्मथारीश्वरं च ।
सद्यः पाकं वारुणं नाम शस्तं तोयप्रायं हृष्टलोकं प्रशान्तम् ॥

The following three slokas are from समाससंहिता-

उल्का हरिश्चन्द्रपुरं रजश्च निर्घातभूकम्पककुप्प्रदाहाः ।
वातोऽतिचण्डो ग्रहणं रवीन्द्वोर्नक्षत्रतारागणवैकृतानि ॥२४॥

व्यभ्रे वृष्टिर्वैकृतं वातवृष्टिर्धूमोऽनग्निर्विस्फुलिङ्गार्चिषो वा ।
वन्यं सत्त्वं ग्राममध्ये विशेद्वा रात्रावैन्द्रं कार्मुकं दृश्यते वा ॥२५॥

सन्ध्याविकारः परिवेषखण्डा नद्यः प्रतीपा दिवि तूर्यनादः ।
अन्यच्च यत्स्यात्प्रकृतेः प्रतीपं तन्मण्डलैरेव फलं निगाद्यम् ॥२६॥

Slokas 24-26.—The other portents referred to above are enumerated here—meteors, aerial city, (Harischandra pura), dust, portentous thunder, earthquake, fires in the quarters, violent winds, solar and lunar eclipses, unnatural phenomena in the case of any star or groups of stars, rain without clouds, any thing unnatural in the firmament, excessive rain, smoke without fire, flames without sparks, (?) entry of wild creatures into a village, sight of a rainbow at nights—unnatural phenomena during twilights, fragmentary circles (halos) round the Sun or the Moon, contrary flows in rivers, sounds of musical instruments in the heavens. Any other phenomenon which is contrary to nature and its effects should be included in the above circles.

Garga says; persons in whose Nakshatras earthquakes and the like Utpatas occur will suffer miseries; they shall therefore perform expiatory ceremonies in honor of the particular Deva under whose influence the occurrences take place.

हन्त्यैन्द्रो वायव्यं वायुश्चाप्यैन्द्रमेवमन्योन्यम् ।
वारुणहौतभुजावपि वेलानक्षत्रजाः कम्पाः ॥२७॥

Sloka 27.—An earthquake of Indra's circle counteracts one born of the Wind's period (*vide* slokas 3-7 *supra*) and *vice versa*. Similarly the earthquakes of Varuna's circle counteract one born of the Fire-period and *vice versa*. Thus, the earthquakes of particular periods and circles as stated above cancel each other.

Garga says that if an earthquake is connected with two Nakshatras, division with respect to time of day takes precedence-

प्रथितनरेश्वरमरणव्यसनान्याग्नेयवायुमण्डलयोः ।
क्षुद्भयमरकावृष्टिभिरुपताप्यन्ते जनाश्चापि ॥२८॥

Sloka 28.—During an earthquake of the 'Fire' circle and 'Wind' period or *vice versa* ('Fire' period and 'wind' circle), a celebrated king will die or suffer calamity; and the subjects will be troubled by the dread of famine, by pestilence and drought.

वारुणपौरन्दरयोः सुभिक्षशिववृष्टिहार्दयो लोके ।
गावोऽतिभूरिपयसो निवृत्तवैराश्च भूपालाः ॥२९॥

Sloka 29.—By an earthquake of 'Varuna' circle and 'Indra' period or *vice versa*, there will be plenty of food, prosperity, rain and contentment in the world. Cows will yield plentiful milk and kings will sink their differences.

तथा च काश्यपः

ऐन्द्रश्चानिलजं हन्ति वायव्यश्चापि शाक्रजम् ।
आप्यो हौतभुजं हन्ति चाग्निर्वारुणसम्भवम् ॥

वायवाग्निमिश्रितो यश्च वेलामण्डलसम्भवः ।
दुर्भिक्षव्याधिरोगैस्तु पीड्यन्ते तत्र जन्तवः ॥
माहेन्द्रवारुणे यत्र वेलामण्डलसम्भवः ।
सुभिक्षक्षेमधर्माणां तत्र वृष्टिः प्रतिष्ठिता ॥

एवमुक्तपरिशेषाणां विशेषफलं नास्ति पाराशरे तन्त्रे विशेषतरं पठ्यते-

तथा च

योऽन्यस्मिन्नक्षत्रे भागे चान्यत्र भूचलो भवति ।
स भवेद्व्यामिश्रफलस्तन्मे गदितो निबोध त्वम् ॥
कुरुशाल्वमत्स्यनैषधपुण्ड्रान्ध्रकालिङ्गविन्ध्यपादस्थान् ।
वायव्याग्नेयः कम्पः सानलजीवान् भवति मैत्र्याम् ॥
प्राच्यशकचीनपह्लवयौधेयकपर्दियक्षवङ्गोमान् ।
शरदण्डमगधबन्धाकिविनाशनः शक्रवायव्यः ॥
आवन्तिकाः पुलिन्दा विदेहकाश्मीरदरदवासान्ताः ।
बाह्याश्रिताश्च वायव्यवारुणे प्राप्नुयुः पीडाम् ॥
ऐक्ष्वाकवाऽश्मरथ्यान् पटच्चराभीरचीनमरुकुत्सान् ।
ऐन्द्राग्नेयः कम्पो हिनस्ति राज्ञश्च समुदीर्णान् ॥
सरितः सरः समुद्राश्रितांश्च गोनर्दभङ्गनाराज्यम् ।
क्षत्रियगणांश्च हन्यात्कम्पो वरुणाग्निदैवत्यः ॥
काश्याभिसारकाच्युतकच्छद्वीपार्यदेशजाः पुरुषाः ।
गणपूजिताः कुलाढ्या नृपाश्च वरुणेन्द्रवधगाः स्युः ॥—इति-

पक्षैश्चतुर्भिरनिलस्त्रिभिरग्निर्देवराट् च सप्ताहात् ।
सद्यः फलति च वरुणो येषु न कालोऽद्भुतेषूक्तः ॥३०॥

Sloka 30.—Where the time-limits for the happenings of the effects arising from certain omens have not been specified, they will be felt in the course of two months, if the omens arise in the 'wind' circle; in three fort-nights, in the 'Fire' circle; in a week, in 'Indra's' circle; and those of the 'Varuna' circle on the same day.

चलयति पवनः शतद्वयं शतमनलो दशयोजनान्वितम् ।
सलिलपतिरशीतिसंयुतं कुलिशधरोऽभ्यधिकं च षष्टितः ॥३१॥

Sloka 31.—An earthquake of the 'Wind' circle shakes the earth to an extent of 200 Yojanas; one of 'Fire' circle, 110 Yojanas;. one of 'Varuna's, 180 Yojanas and one of 'Indra's', 160 Yojanas.

तथा च काश्यपः
वायव्ये मण्डले नित्यं योजनानां शतद्वयम् ।
दशाधिकमथाग्नेय ऐन्द्रे षष्ट्याधिकं शतम् ॥
शतं चाशीतिसंयुक्तं वारुणे मण्डले चलेत् । - इति

त्रिचतुर्थसप्तमदिने मासे पक्षे तथा त्रिपक्षे च ।
यदि भवति भूमिकम्पः प्रधाननृपनाशनो भवति ॥३२॥

Sloka 32.—If there be another earthquake on the 3rd, the 4th, or the 7th day, or at the end of a month, fortnight, or three fortnights, it will bring about the destruction of prominent kings.

अर्द्धमासे चतुर्थेऽह्नि तृतीये वाथ सप्तमे ।
कस्मात्पुनर्यदा कम्पो मासे सार्द्धे यदापि वा ॥
उत्पद्यते जने यत्र तत्र विन्द्यान्महद्भयम् - इति

Thus ends the 32nd Adhyaya on "Signs of an Earthquake."

उल्कालक्षणम् ॥३३॥ Ulkas or Meteors.

दिविभुक्तशुभफलानां पततां रूपाणि यानि तान्युल्काः ।
धिष्ण्योल्काशनिविद्युत्तारा इति पञ्चधा भिन्नाः ॥१॥

Sloka 1.—The forms of those who fall down after having enjoyed unalloyed happiness in Heaven are called Ulkas or meteors which are divided into five kinds *viz*, धिष्ण्य-ignescent balls, उल्का-meteors, अशनि-thunder-bolt., विद्युत्-lightning and तारा-shooting stars.

For a similar idea, *Cf*. भगवद्गीता- क्षीणे पुण्ये मर्त्यलोकं विशन्ति.

Garga opines that the meteors are burning missiles that are discharged by the protectors of the quarters for indicating good and bad effects.

तथा च गर्गः

स्वास्त्राणि संसृजन्त्येते शुभाशुभनिवेदिनः ।
लोकपाला महात्मानो लोकानां ज्वलितानि तु ॥

आचार्येण स्वल्पसंहितायामेवोक्तम्

अस्त्राणि लोकपाला लोकाभावाय सन्त्यजन्त्युल्काः ।
केषांचित्पुण्यकृतां तत्रोल्काविद्युतिः स्वर्गादिति ॥

उल्का पक्षेण फलं तद्वद्धिष्ण्याशनिस्त्रिभिः पक्षैः ।
विद्युदहोभिः षड्भिस्तद्वत्तारा विपाचयति ॥२॥

Sloka 2.—An Ulka and a Dhishnya cause their effects to be felt in a fortnight; thunderbolt, in three fortnights; and lightning and Tara in six days.

तथा च समाससंहितायाम्

उल्काथ पञ्चरूपा धिष्ण्योल्का विद्युतोऽशनिस्तारा ।
धिष्ण्योल्के पक्षफले तत्त्रिगुणाश्चाशनिः षडहिकेऽन्ये ॥
फलपादकरी तारा धिष्ण्यार्द्धं पुष्कलं शेषाः ।

तारा फलपादकरी फलार्द्धदात्री प्रकीर्त्तिता धिष्ण्या ।
तिस्रः सम्पूर्णफला विद्युदथोल्काशनिश्चेति ॥३॥

Sloka 3.—The Tara meteor produces only a quarter of the effects fixed; the Dhishnya, a half of it; while the remaining three produce their full effects.

अशनिः स्वनेन महता नृगजाश्वमृगाश्मवेश्मतरुपशुषु ।
निपतति विदारयन्ती धरातलं चक्रसंस्थाना ॥४॥

Sloka 4.—The Asani or thunderbolt falls with a deafening sound upon men, elephants, horses, beasts, rocks, houses, trees and domestic animals, revolving like a discus and piercing the surface of the earth.

तथा च समाससंहितायाम्

अशनिः प्राणिषु निपतति दारयति धरातलं बृहच्छब्दा ।

विद्युत्सत्त्वत्रासं जनयन्ती तटतटस्वना सहसा ।
कुटिलविशाला निपतति जीवेन्धनराशिषु ज्वलिता ॥५॥

Sloka 5.—The lightning which is crooked and extensive falls all of a sudden on living-beings and heaps of fire-wood, setting them aglow, causing fright to the animals and producing a Ṭata-tata sound.

तथा च

विद्युत्तटतटशब्दा ज्वालामालाकुला पतति ॥

धिष्ण्या कृशाल्पपुच्छा धनूंषि दश दृश्यतेऽन्तराभ्यधिकम् ।
ज्वलिताङ्गारनिकाशा द्वौ हस्तौ सा प्रमाणेन ॥६॥

Sloka 6.—The Dhishnya is a slender thing with a short tail; it resembles burning embers and is two cubits long; but appears quite distinct over a space of forty cubits.

तथा च

धिष्ण्या सिता द्विहस्ता धनूंषि दश याति कृशदेहा ।

तारा हस्तं दीर्घा शुक्ला ताम्राब्जतन्तुरूपा वा ।
तिर्यगधश्चोर्ध्वं वा याति वियत्युह्यमानेव ॥७॥

Sloka 7.—The Tara or shooting star is a cubit long, white or red, slender like the thread of lotus-stalk and moves across, up or down the sky, as if being dragged.

तथा च

तारा तु हस्तमात्रा यात्यूर्ध्वमधः स्थिता सिता ताम्रा ॥

उल्का शिरसि विशाला निपतन्ती वर्धते प्रतनुपुच्छा ।
दीर्घा च भवति पुरुषं भेदा बहवो भवन्त्यस्याः ॥८॥

Sloka 8.—The Ulka or meteor is broad at the top, having a very tiny tail. As it falls down, it increases in dimensions. Its length is 3½ cubits. There are several varieties of it.

तथा च
उल्कायतो विशाला बहुप्रकारा पुरुषमात्रा ।

प्रेतप्रहरणखरकरभनक्रकपिदंष्ट्रिलाङ्गलमृगाभाः ।
गोधाहिधूमरूपाः पापा या चोभयशिरस्का ॥९॥

Sloka 9.—Those varieties of the above that resemble dead bodies, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild deer, lizards, snakes and smoke, as well as those that have two heads, are of evil consequences.

ध्वजझषगिरिकरिकमलेन्दुतुरगसन्तप्तरजतहंसाभाः ।
श्रीवृक्षवज्रशङ्खस्वस्तिकरूपाः शिवसुभिक्षाः ॥१०॥

Sloka 10.—Those that resemble banners, fishes, mountains, elephants, lotuses, the Moon, horses, molten silver, swans, Bilva trees, diamond (or thunderbolt), couch, and the Swastika design, tend to prosperity and abundance of food-grains.

तथा च काश्यपः
नरेभतुरगाश्वाश्मवृक्षेषु च पतेत्सदा ।
ज्वलन्ती चक्रवद् दृश्या त्वशनी रावसंयुता ॥
विद्युत्त्रासकरी भीमा शब्दयन्ती तटत्तटा ।
बृहच्छीर्षाऽतिसूक्ष्मा च जीवेषु च पतेत्सदा ॥
धनूंषि दश या दृश्या सा च धिष्ण्या प्रकीर्त्तिता ।
ज्वलिताङ्गारसदृशी द्वौ हस्तौ सा प्रमाणतः ॥
पद्मताम्राकृतिश्चैव हस्तमात्रायता गता ।
तिर्यगूर्ध्वमधो याति सोह्यमानेव तारका ॥
उल्का मूर्धनि विस्तीर्णा पतन्ती वर्धते तु सा ।
तनुपुच्छा नृमात्रा तु बहुभेदसमावृता ॥
आयुधप्रेतसदृशी जम्बुकोष्ट्रखराकृतिः ।
धूम्रवर्णा तु पापाख्या विशीर्णा या तु मध्यमा ॥
ध्वजपद्मेभहंसाभा पर्वताश्वसमप्रभा ।
श्रीवृक्षशङ्खसदृशी या चोल्का सा शिवप्रदा ॥

अम्बरमध्याद्बह्व्यो निपतन्त्यो राजराष्ट्रनाशाय ।
बम्भ्रमती गगनोपरि विभ्रममाख्याति लोकस्य ॥११॥

Sloka 11.—If they fall in bunches from the middle of the sky, they portend the ruin of the king and the country. Similarly, that which frequently whirls round in the sky, indicates unrest and distress among the people.

संस्पृशती चन्द्रार्कौ तद्विसृता वा सभूप्रकम्पा च ।
परचक्रागमनृपभयदुर्भिक्षावृष्टिभयजननी ॥१२॥

Sloka 12.—That which touches the Sun or the Moon or issues from either, accompanied by an earthquake, causes an invasion by an enemy, danger to the king, famine, drought and fear.

पौरेतरघ्नमुल्कापसव्यकरणं दिवाकरहिमांश्वोः ।
उल्का शुभदा पुरतो दिवाकरविनिःसृता यातुः ॥१३॥

Sloka 13.—An Ulka that moves to the left of the Sun and the Moon, destroys a king in town and one on march respectively; whereas one which issuing from the Sun falls in front of a chief on march bestows victory on him.

शुक्ला रक्ता पीता कृष्णा चोल्का द्विजादिवर्णघ्नी ।
क्रमशश्चैतान् हन्युर्मूर्धोरःपार्श्वपुच्छस्थाः ॥१४॥

Sloka 14.—A white meteor ruins Brahmins; a red one, Kshatriyas; a yellow one, Vaisyas and a black one, Sudras. The four castes are hurt severally if the meteor falls with its head, central part, side and tail foremost.

उत्तरदिगादिपतिता विप्रादीनामनिष्टदा रूक्षा ।
ऋज्वी स्निग्धाखण्डा नीचोपगता च तद्वृद्ध्यै ॥१५॥

Sloka 15.—A rough meteor that falls in the north, east, south and west bodes evil to the four castes severally, beginning with Brahmins; while the same being straight, glossy, unbroken and falling downwards from the sky in the several directions tends to the prosperity of the members of the four castes severally.

श्यावारुणनीलासृग्दहनासितभस्मसान्निभा रूक्षा ।
सन्ध्यादिनजा वक्रा दलिता च परागमभयाय ॥१६॥

Sloka 16.—One that is grey, rosy, blue, crimson, fiery, dark or ashy in colour, rough, visible at a twilight or day-time, crooked and broken indicates threat of foreign invasion.

नक्षत्रग्रहघातैस्तद्भक्तीनां क्षयाय निर्दिष्टा ।
उदये घ्नती रवीन्दू पौरेतरमृत्यवेऽस्ते वा ॥१७॥

Sloka 17.—If one strikes a star or planet, the latter's proteges (objects, countries and people) will be ruined. If it strikes the Sun and the Moon at Sunrise or Sunset, the destruction of the king staying in town and of the one on march respectively is assured.

तथा च काश्यपः
नक्षत्राणि ग्रहाश्चैव यद्युल्काध्वस्तधूमिताः ।
तद्देशनाथनाशाय लोकानां सम्भ्रमाय च ॥
तथा च समाससंहितायाम्
उदागादिषु विप्रादीन् सितलोहितकृष्णवर्णाश्च ।
घ्नन्ति ग्रहर्क्षघातैस्तद्भक्तीनां च नाशाय ॥

भाग्यादित्यधनिष्ठामूलेषूल्काहतेषु युवतीनाम् ।
विप्रक्षत्रियपीडा पुष्यानिलविष्णुदेवेषु ॥१८॥
ध्रुवसौम्येषु नृपाणामुग्रेषु सदारुणेषु चौराणाम् ।
क्षिप्रेषु कलाविदुषां पीडा साधारणे च हते ॥१९॥

Slokas 18-19.—If the main star of the asterisms, Purvaphalguni, Punarvasu, Dhanishta and Moola is struck by a meteor, young ladies will be subjected to suffering: Similarly, if that of Pushya, Swati and Sravana be struck, there will be trouble for Brahmini, and Kshatriyas. Kings will be troubled when Rohini Uttaraphalguni, Uttarabhadra, Uttarashadha, Mrigasiras, Chittra, Anuradha and Revati are struck; thieves, when Purvaphalguni, Purvashadha, Purvabhadra, Bharani, Magha, Ardra, Aslesha, Jyeshta and Moola are struck; and artists and artistes, when Aswini, Pushya, Hasta, Abhijit, Krittika and Visakha are attacked.

कुर्वन्त्येताः पतिता देवप्रतिमासु राजराष्ट्रभयम् ।
शक्रोपरि नृपतीनां गृहेषु तत्स्वामिनां पीडाम् ॥२०॥
आशाग्रहोपघाते तद्दिश्यानां खले कृषिरतानाम् ।
चैत्यतरौ सम्पतिता सत्कृतपीडां करोत्युल्का ॥२१॥
द्वारि पुरस्य पुरक्षयमथेन्द्रकीले जनक्षयोऽभिहितः ।
ब्रह्मायतने विप्रान् विनिहन्याद्गोमिनो गोष्ठे ॥२२॥

Slokas 20-22.—The meteors falling on the images of Gods bring about danger to the king and the country; on Indra, to kings; on houses, to their owners; striking the planets presiding over the several quarters (बृ जा II-5), to the people of countries situated in those quarters; a threshing floor, to agriculturists; a holy tree, the respectable persons; one falling on the gate of a town, ruins the town; on the bolt of a door, the people; on the temple of Brahman, Brahmins; and on mangers, their owners.

क्ष्वेडास्फोटितवादितगीतोत्क्रुष्टस्वना भवन्ति यदा ।
उल्कानिपातसमये भयाय राष्ट्रस्य सनृपस्य ॥२३॥

Sloka 23.—If at the time of a meteor falling are heard the sounds of roaring, clapping hands, instrumental music, songs and loud cries, the country and its ruler will come to grief.

यस्याश्चिरं तिष्ठति खेऽनुषङ्गो दण्डाकृतिः सा नृपतेर्भयाय ।
या चोह्यते तन्तुधृतेव खस्था या वा महेन्द्रध्वजतुल्यरूपा ॥२४॥

Sloka 24.—A meteor which having the shape of a rod leaves its trail on the sky for a long time, betokens danger to the king. So does one that appears to be carried along the sky by a thread, or that has the appearance of Indra's banner.

श्रेष्ठिनः प्रतीपगा तिर्यगा नृपाङ्गनाम् ।
हन्त्यधोमुखी नृपान् ब्राह्मणानथोर्ध्वगा ॥२५॥
बर्हिपुच्छरूपिणी लोकसङ्क्षयावहा ।
सर्पवत् प्रसर्पती योषितामनिष्टदा ॥२६॥
हन्ति मण्डला पुरं छत्रवत् पुरोहितम् ।
वंशगुल्मवत् स्थिता राष्ट्रदोषकारिणी ॥२७॥
व्यालसूकरोपमा विस्फुलिङ्गमालिनी ।
खण्डशोऽथवा गता सस्वना च पापदा ॥२८॥

Slokas 25-28.—One that goes backwards destroys merchants; crosswise, king's wife; with its head downwards, kings; head upwards, Brahmins; one that resembles the peacock's tail brings about the extirpation of the people; one creeping like a snake, is disastrous to women; one falling in a circular form, destroys the town; in the form of an umbrella, the royal priest; in the form of a bamboo-cluster, is troublesome to the kingdom; one that resembles snakes or boars and is accompanied by a wreath of sparks, or is shattered to pieces and attended with noise, proves sinful in effect.

सुरपतिचापप्रतिमा राज्यं नभसि विलीना जलदान् हन्ति ।
पवनविलोमा कुटिलं याता न भवति शस्ता विनिवृत्ता वा ॥२९॥

Sloka 29.—A meteor that resembles the rainbow ruins the kingdom; one that disappears in the sky itself, the clouds; one moving against the wind in a crooked way or backwards, is not auspicious.

अभिभवति यतः पुरं बलं वा भवति भयं तत एव पार्थिवस्य ।
निपतति च यया दिशा प्रदीप्ता जयति रिपूनचिरात्तया प्रयातः ॥

Sloka 30.—A king has trouble in store from the direction wherefrom a meteor approaches his town or army; but if he marches to that direction in which a meteor falls blazing, he will ere long vanquish his foes.

तथा च काश्यपः
पार्थिवे प्रस्थिते दीप्ता पतत्युल्का महास्वना ।
तां दिशं सिध्यते सिद्धिं विजयं लभते चिरात् ॥
अत्र तात्कालिकलग्नग्रहसंयोगाच्छकुनिरुतश्रवणाच्च फलमूह्यम् ।
तथा च समाससंहितायाम्
क्रूरग्रहर्क्षलग्नक्षणतिथिकरणप्रभञ्जनैर्दीप्तैः ।
दीप्ताण्डजमृगविरुतैर्निर्घातक्षितिविमर्दैश्च ॥–इति

Thus ends the 33rd Adhyaya on 'Ulkas or Meteors'.

परिवेषलक्षणाध्यायः ॥३४॥ Halos.

संमूर्च्छिता रवीन्द्वोः किरणाः पवनेन मण्डलीभूताः ।
नानावर्णाकृतयस्तन्वभ्रे व्योम्नि परिवेषाः ॥१॥

Sloka 1.—The rays of the Sun and the Moon formed into a circle by the wind and reflected in the sky with a few clouds, become halos with various colours and shapes.

ते रक्तनीलपाण्डुरकापोताभ्राभशबलहारितशुक्लाः ।
इन्द्रयमवरुणनिर्ऋतिश्वसनेशपितामहाग्निकृताः ॥२॥

Sloka 2.—They are crimson, blue. slightly white, dove-coloured, dark, variegated, green and white, when they are produced by Indra, Yama, Varuna, Nirriti, Vayu, Siva, Brahman and Agni respectively.

The reading अग्निकृताः in the second line is preferred to अम्बुकृताः.

धनदः करोति मेचकमन्योन्यगुणाश्रयेण चाप्यन्ये ।
प्रविलीयते मुहुर्मुहुरल्पफलः सोऽपि वायुकृतः ॥३॥

Sloka 3.—Kubera produces a halo whose colour is that of the peacock's neck; others produce halos of mixed colours. One that is caused by Vayu disappears ever and anon and has trifling effects.

तथा च काश्यपः
सितपीतेन्द्रनीलाभा रक्तकापोतबभ्रवः ।
शबला बर्हिवर्णाश्च विज्ञेयास्ते शुभप्रदाः ॥
ऐन्द्रयाम्याप्यनैर्ऋत्यवारुणाः सौम्यवाह्निजाः ।
दृश्यादृश्येन भावेन वायव्यः सोऽपि कष्टदः ॥

चाषशिखिरजततैलक्षीरजलाभः स्वकालसम्भूतः ।
अविकलवृत्तः स्निग्धः परिवेषः शिवसुभिक्षकरः ॥४॥

Sloka 4.—A halo shining like the blue jay, peacock, silver, oil, milk and water in their order in the six seasons beginning with winter, being glossy and in an unbroken circle, conduces to welfare and plenty.

तथा च काश्यपः
शिशिरे चाषवर्णश्च वसन्ते शिखिसन्निभः ।
ग्रीष्मे रजतसङ्काशः प्रावृट्तैलसमप्रभः ॥
गोक्षीरसदृशः शस्तः परिवेषः शरत्स्मृतः ।
हेमन्ते जलसङ्काशः स्वकाले शुभदः स्मृतः ॥

सकलगगनानुचारी नैकाभः क्षतजसन्निभो रूक्षः ।
असकलशकटशरासनशृङ्गाटकवत् स्थितः पापः ॥५॥

Sloka 5.—Harmful is one which stays in the sky from morn till evening, shining with many a lustre, or like blood, and is rough, broken, having the form of a cart, bow or triangle.

शिखिगलसमेऽतिवर्षं बहुवर्णे नृपवधो भयं धूम्रे ।
हरिचापनिभे युद्धान्यशोककुसुमप्रभे चापि ॥६॥

Sloka 6.—When a halo resembles the peacock's neck in colour, there will be excessive rain ; when it has a variegated colour, a king will be slain ; when it is of smoke colour, there will be unsafety or fear ; and when it is of the colour of the Asoka flowers (red), or is of the rainbow, wars will rage.

वर्णेनैकेन यदा बहुलः स्निग्धः क्षुराभ्रकाकीर्णः ।
स्वर्तौ सद्यो वर्षं करोति पीतश्च दीप्तार्कः ॥७॥

Sloka 7.—When a thick and glossy halo possesses the single colour fixed for the season and is strewn with little razor-like clouds, there will be rain on the same day; similarly, one that is yellow produces rain the same day, if the Sun shines fiercely.

दीप्तमृगविहङ्गरुतः कलुषः सन्ध्यात्रयोत्थितोऽतिमहान् ।
भयकृत्तडिदुल्काद्यैर्हतो नृपं हन्ति शस्त्रेण ॥८॥

Sloka 8.—A huge and impure halo formed at dawn, noon or sunset, attended with the cries of the deer and birds facing the Sun, causes panic ; and if struck by lightning, meteors and the like, it kills a king by weapons.

तथा च गर्गः

उदयास्तमयोर्मध्ये सूर्याचन्द्रमसोर्द्वयोः ।
परिवेषः प्रदृश्येत तद्राष्ट्रमवसीदति ॥

प्रतिदिनमर्कहिमांश्वोरहर्निशं रक्तयोर्नरेन्द्रवधः ।
परिविष्टयोरभीक्ष्णं लग्नास्तमयस्थयोस्तद्वत् ॥९॥

Sloka 9.—The destruction of a king will come to pass, if every day the Sun and the Moon are blood-red, day and night ; so also if they are encircled by halos continuously both at rising and setting.

There is another reading लग्नास्तनभःस्थयोः which would mean 'when they are rising, in midheaven and setting.'

तथा च गर्गः
दिवा सूर्ये परीवेषो रात्रौ चन्द्रे यदा भवेत् ।
एकस्मिंश्चेदहोरात्रे तदा नश्यति पार्थिवः ॥
एतेन विधिना नित्यं सप्ताहं परिविष्यते ।
सर्वभूतविनाशः स्यात्तस्मिन्नुत्पातदर्शने ॥
तथा च समाससंहितायाम्
शृङ्गाटकचापविकारसन्निभः परुषमूर्तिरतिबहुलः ।
सकलगगनानुचारी बहुवर्णश्चावलम्बी च ॥
द्वित्रिगुणः खण्डो वा सन्ध्यात्रयमुत्थितो ग्रहच्छादी ।
परिवेषः पापफलो ग्रहरोधी हन्ति तद्भक्तीः ॥
स्निग्धो मधुघृतशिखिचाषपत्रनीलोत्पलाब्जरजतनिभः ।
क्षेमसुभिक्षाय भवेत्परिवेषोऽर्कस्य शशिनो वा ॥

सेनापतेर्भयकरो द्विमण्डलो नातिशस्त्रकोपकरः ।
त्रिप्रभृति शस्त्रकोपं युवराजभयं नगररोधम् ॥१०॥

Sloka 10—A halo consisting of two circles causes danger to the commander of an army, but little clash of arms. One consisting of more than two circles occasions clash of weapons, threat to the Yuvaraja and siege of town.

तथा च गर्गः
द्विमण्डलपरीवेषः सेनापतिभयङ्करः ।
युद्धे सुदारुणं कुर्याद्दृश्यते मण्डलैस्त्रिभिः ॥

वृष्टिस्त्र्यहेण मासेन विग्रहो वा ग्रहेन्दुभनिरोधे ।
होराजन्माधिपयोर्जन्मर्क्षे वाऽशुभो राज्ञः ॥११॥

Sloka 11.—When a planet (from Mars onwards) and the Moon are encircled by haloes, *i. e.* when a planet and a star are enclosed within the halo round the Moon, there will be rain within three days, or a war in a month. It is inauspicious to a king, if the lord of his Lagna or of the sign occupied by his natal star is enclosed within the halo.

तथा च गर्गः

त्रीणि यत्रावरुध्येरन्नक्षत्रं चन्द्रमा ग्रहः।
त्र्यहेण वर्षतीन्द्रश्च मासाद्वा जायते भयम् ॥

परिवेषमण्डलगतो रवितनयः क्षुद्रधान्यनाशकरः।
जनयति च वातवृष्टिं स्थावरकृषिकृन्निहन्ता च ॥१२॥
भौमे कुमारबलपतिसैन्यानां विद्रवोऽग्निशस्त्रभयम्।
जीवे परिवेषगते पुरोहितामात्यनृपपीडा ॥१३॥
मन्त्रिस्थावरलेखकपरिवृद्धिश्चन्द्रजे सुवृष्टिश्च।
शुक्रे यायिक्षत्रियराज्ञीपीडा प्रियं चान्नम् ॥१४॥
क्षुदनलमृत्युनराधिपशस्त्रेभ्यो जायते भयं केतौ।
परिविष्टे गर्भभयं राहौ व्याधिर्नृपभयं च ॥१५॥

Slokas 12-15.—Saturn inside a halo destroys base corn such as Priyangu, causes stormy rain and ruins trees and agriculturists. Mars inside it causes misery to boys (princes ?), commanders of armies and armies; he occasions danger from fire and weapons. Jupiter under the same circumstances engenders trouble to royal preceptors, ministers and kings. Mercury bestows prosperity on ministers, trees and writers and gives good rain. Venus is harmful to the marchers, Kshatriyas and queens, and makes food very costly. When Ketu is similarly situated, there will be danger from famine, fire, death, king and weapons. Rahu causes trouble to children in the womb, disease and danger to king.

तथा च समाससंहितायाम्

बलपपुरोहितनरपतिकृषिकृत्पीडा क्रमेण परिविष्टैः ।
कुजगुरुसितार्कपुत्रैः सौम्येन तु मन्त्रिपरिवृद्धिः ॥
केतोः शस्त्रोद्योगो राहोः परिवेषणेन रोगभयम् ।
युद्धक्षुत्क्षयनृपतेनाशं व्याध्यादिभिः क्रमशः ॥

युद्धानि विजानीयात्परिवेषाभ्यन्तरे द्वयोर्ग्रहयोः ।
दिवसकृतः शशिनो वा क्षुदवृष्टिभयं त्रिषु प्रोक्तम् ॥१६॥
याति चतुर्षु नरेन्द्रः सामात्यपुरोहितो वशं मृत्योः ।
प्रलयमिव विद्धि जगतः पञ्चादिषु मण्डलस्थेषु ॥१७॥

Slokas 16-17.—If there be two planets within the halo of the Sun or the Moon, one should predict wars ; if there be three planets, impending famine and drought ; if four, the king with his preceptors and ministers will die ; and if five or more, know that something similar to the dissolution of the universe will be the result.

ताराग्रहस्य कुर्यात् पृथगेव समुत्थितो नरेन्द्रवधम् ।
नक्षत्राणामथवा यदि केतोर्नोदयो भवति ॥१८॥

Slokas 18.—If a non-luminary or an asterism has got an independent halo around it, there will be the destruction of a king, provided there is no appearance of a Ketu at the time.

तथा च काश्यपः

परिवेषाभ्यन्तरगौ द्वौ ग्रहौ यायिनागरौ ।
युद्धं च भवति क्षिप्रं घोररूपं सुदारुणम् ॥
मण्डलान्तरिताः पञ्च जगतः सङ्ख्यावहाः : ।
क्ष
अथ ताराग्रहस्यैव नक्षत्राणामथापि वा ।
परिवेषो यदा दृश्यस्तदा नरपतेर्वधः ।
यदि केतूदयो न स्यादन्यथा तद्वदेत्फलम् ॥

विप्रक्षत्रियविट्शूद्रहा भवेत् प्रतिपदादिषु क्रमशः ।
श्रेणीपुरकोशानां पञ्चम्यादिष्वशुभकारी ॥१९॥

युवराजस्याष्टम्यां परतस्त्रिषु पार्थिवस्य दोषकरः ।
पुररोधो द्वादश्यां सैन्यक्षोभस्त्रयोदश्याम् ॥२०॥

नरपतिपत्नीपीडां परिवेषोऽभ्युत्थितश्चतुर्दश्याम् ।
कुर्यात्तु पञ्चदश्यां पीडां मनुजाधिपस्यैव ॥२१॥

Slokas 19-21.—On the first four days of a lunar month, a halo destroys severally Brahmins, Kshatriyas, Vaisyas and Sudras ; on the 5th, 6th and 7th days, trade guild, town and royal treasury, respectively ; on the 8th day, Yuvaraja ; on the 9th, 10th and 11th, it is harmful to the king ; on the 12th, it causes a town to be besieged ; on the 13th, mutiny in the army ; on the 14th, danger to the queen ; and on the 15th, to the king himself.

नागरकाणामभ्यन्तरस्थिता यायिनां च बाह्यस्था ।
परिवेषमध्यरेखा विज्ञेयाक्रन्दसाराणाम् ॥२२॥

रक्तः श्यामो रूक्षश्च भवति येषां पराजयस्तेषाम् ।
स्निग्धः श्वेतो द्युतिमान् येषां भागो जयस्तेषाम् ॥२३॥

Slokas 22-23.—The line in the interior of a halo pertains to kings staying in town ; one in its exterior, to the marchers ; and the central one, to the allies coming to the rescue. A line which is blood-red or dark and rough denotes defeat to those kings whom it represents, while that which is glossy, white and lustrous, indicates victory to those kings whose line it happens to be.

Thus ends the Thirtyfourth Adhyaya on 'Halos.'

इन्द्रायुधलक्षणाध्यायः ॥३५॥ Signs of Rainbows.

सूर्यस्य विविधवर्णाः पवनेन विघट्टिताः कराः साभ्रे ।
वियति धनुःसंस्थाना ये दृश्यन्ते तदिन्द्रधनुः ॥१॥

Sloka 1.—The rays of the Sun which have various colours, being thrown back by the wind in a cloudy sky, are seen in the form of a bow which is called the Rainbow.

केचिदनन्तकुलोरगनिःश्वासोद्भूतमाहुराचार्याः ।
तद्यायिनां नृपाणामभिमुखमजयावहं भवति ॥२॥

Sloka 2.—Some sages declare that the rainbow is caused by the breath of the descendants of Anantha, the King of serpents. The rainbow appearing in front of kings starting on an expedition brings about their defeat.

तथा च काश्यपः
अनन्तकुलजाता ये पन्नगाः कामरूपिणः ।
तेषां निःश्वाससम्भूतमिन्द्रचापं प्रचक्षते ॥

अच्छिन्नमवनिगाढं द्युतिमत् स्निग्धं घनं विविधवर्णम् ।
द्विरुदितमनुलोमं च प्रशस्तमम्भः प्रयच्छति च ॥३॥

Sloka 3.—A rainbow which, being unbroken, bright and glossy, thick and multi-coloured, touches the ground at both ends, appears double and is behind persons, conduces to weal and yields rain.

Some interpret द्विरुदितमनुलोमं as—of the two rainbows, if one is in the north and the other in the south, it is प्रतिलोम *i. e.*, contrary to each other, while, if they are in the same direction, it is अनुलोम. But this interpretation in the light of Garga seems to be wrong.

तथा च ऋषिपुत्र आह
द्विरुत्तरमविच्छिन्नं स्निग्धमिन्द्रायुधं महत् ।
पृष्ठतो विजयाय स्याद्विच्छिन्नं परुषं न तु ॥

तथा च नन्दी आह
बहुवर्णमविच्छिन्नं द्विरुन्नं स्निग्धममरपतिचापम् ।
पश्चात्पार्श्वे वापि प्रयाणकाले रिपुवधाय ॥

तथा च बृहस्पतिः
नीलताम्रमविच्छिन्नं द्विगुणं सिद्धमायतम् ।
पृष्ठतः पार्श्वयोर्वापि जयायेन्द्रधनुर्भवेत् ॥
तथा च गर्गोक्तमयूरचित्रके पठ्यते ।
पूर्वस्यां दिशि सङ्ग्रामे भवतीन्द्रधनुर्यदि ।
पश्चिमे च प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते सङ्ग्रामे पश्चादिन्द्रधनुर्भवेत् ।
पूर्वेण तु प्रयातानां जयस्तत्र न संशयः ॥
येषां प्रवृत्ते संग्रामे वामपार्श्वे च पृष्ठतः ।
धनुः प्रादुर्भवेदैन्द्रं जयस्तेषां न संशयः ॥
येषां प्रवृत्ते संग्रामे पुरस्ताद्दक्षिणेन वा ।
धनुः प्रादुर्भवेदैन्द्रं वधं तेषां विनिर्दिशेत् ॥
पश्चिमे तु दिशो भागे भवतीन्द्रधनुर्यदि ।
समेघगगनं स्निग्धं वैदूर्यविमलद्युति ॥
विद्युच्च निर्मला भाति पूर्वे वायुर्यदा भवेत् ।
सप्तरात्रं महावर्षं निर्दिशेद्दैवचिन्तकः ॥

विदिगुद्भूतं दिक्स्वामिनाशनं व्यभ्रजं मरककारि ।
पाटलपीतकनीलैः शस्त्राग्निक्षुत्कृता दोषाः ॥४॥

Sloka 4.—A rainbow that appears in an intermediate direction destroys the lord of that particular region ; one seen in a cloudless sky causes pestilence and one that is pink, yellow and blue produces evils from war, fire and famine respectively.

For the lords of the several quarters, see Chapter LXXXVI—34, *infra.*

जलमध्येऽनावृष्टिर्भुवि सस्यवधस्तरौ स्थिते व्याधिः ।
वाल्मीके शस्त्रभयं निशि सचिववधाय धनुरैन्द्रम् ॥५॥

Sloka 5.—A rainbow seen in the middle of water causes drought ; on land, destruction of crops ; on a tree, disease ; on an anthill, danger from weapons ; and at night, the death of a minister.

वृष्टिं करोत्यवृष्ट्यां वृष्टिं वृष्ट्यां निवारयत्यैन्द्र्याम् ।
पश्चात्सदैव वृष्टिं कुलिशभृतश्चापमाचष्टे ॥६॥

Sloka 6.—One seen in the east when there is no rain produces rain and *vice versa* ; and in the west, it always indicates rain.

चापं मघोनः कुरुते निशायामाखण्डलायां दिशि भूपपीडाम् ।
याम्यापरोदक्प्रभवं निहन्यात्सेनापतिं नायकमन्त्रिणौ च ॥७॥

Sloka 7.—A rainbow seen at night in the east causes ill-health to the king ; and in the south, west and north, it destroys the commander-in-chief, a leading person and a minister respectively.

तथा च काश्यपः

अवृष्टौ वर्षणं कुर्यादैन्द्रीं दिशमुपाश्रितम् ।
पश्चिमायां महद्वर्षं करोतीन्द्रधनुः सदा ॥
रात्रौ चेद् दृश्यते पूर्वं भयं नरपतेर्भवेत् ।
याम्यायां बलमुख्यश्च विनाशमभिगच्छति ॥
पश्चिमायां प्रधानस्य सौम्यायां मन्त्रिणो वधः ।
स्निग्धवर्णैर्घनैः शुभ्रैर्वारुण्यां दिशि दृश्यते ॥
बहूदकं सुभिक्षं च शिवं सस्यप्रदं भवेत् ।

निशि सुरचापं सितवर्णाद्यं जनयति पीडां द्विजपूर्वाणाम् ।
भवति च यस्यां दिशि तद्देश्यं नरपतिमुख्यं न चिराद्धन्यात् ॥८॥

Sloka 8.—At night, the rainbow in white, red, yellow and dark colours engenders suffering to Brahmins and other classes in their order. In whichever quarter it is observed, it will kill the chief monarch of that region erelong.

Thus ends the 35th Adhyaya on 'Signs of Rainbows.'

गन्धर्वनगरलक्षणाध्यायः ॥३६॥ An Aerial City.

उदगादिपुरोहितनृपबलपतियुवराजदोषदं खपुरम् ।
सितरक्तपीतकृष्णं विप्रादीनामभावाय ॥१॥

Sloka 1.—An aerial city seen in the four quarters beginning with the north is harmful to the royal priests, kings, commanders of armies and the Yuvaraja respectively. Similarly, one with white, red, yellow or dark colour tends to the annihilation of the Brahmins, Kshatriyas, Vaisyas or Sudras as the case may be.

नागरनृपतिजयावहमुदग्विदिक्स्थं विवर्णनाशाय ।
शान्ताशायां दृष्टं सतोरणं नृपतिविजयाय ॥२॥

Sloka 2.—An aerial city seen in the north confers victory on the kings defending towns; in the intermediate quarters, it is for the destruction of persons of mixed castes; and one with triumphal arches in a quarter not facing the Sun, for the victory of kings.

सर्वदिगुत्थं सततोत्थितं च भयदं नरेन्द्रराष्ट्राणाम् ।
चौराटविकान् हन्याद्धूमानलशक्रचापाभम् ॥३॥

Sloka 3.—One arising in all directions and at all times bodes ill to the kings and countries; and one resembling smoke, fire and rainbow, destroys robbers and foresters.

गन्धर्वनगरमुत्थितमापाण्डुरमशनिपातवातकरम् ।
दीप्ते नरेन्द्रमृत्युर्वामेऽरिभयं जयः सव्ये ॥४॥

Sloka 4.—One of faded colour occasions the fall of thunderbolts and storm; if it is in a blasted region (facing the Sun), a king will die; if to the left, it produces menace of enemies; and if to the right, it confers victory.

For दीप्त, refer to Adhyaya LXXXVI-12, *infra.*

अनेकवर्णाकृति खे प्रकाशते पुरं पताकाध्वजतोरणान्वितम् ।
यदा तदा नागमनुष्यवाजिनां पिबत्यसृग्भूरि रणे वसुन्धरा ॥५॥

Sloka 5.—When a multi-coloured aerial city, taking various shapes, shines in the sky with streamers, banners and gateways, the Earth will drink in plenty the blood of elephants, human beings and horses in battle.

तथा च काश्यपः ।
बहुवर्णं पताकाढ्यं गन्धर्वनगरं महत् ।
दृष्टं प्रजाक्षयकरं संग्रामे लोमहर्षणम् ॥

Thus ends the 36th Adhyaya on 'an aerial city.'

प्रतिसूर्यलक्षणाध्यायः ॥३७॥ Mock-Suns.

प्रतिसूर्यकः प्रशस्तो दिवसकृदृतुवर्णसप्रभः स्निग्धः ।
वैदूर्यनिभः स्वच्छः शुक्लश्च क्षेमसौभिक्षः ॥१॥

Sloka 1.—A mock-Sun is auspicious, if it is glossy and possessing the colour appropriate for the Sun in the season (vide Adh. III—23 & 24*supra.*); if it possesses the lustre of beryl, is white or bright, it causes happiness and plenty.

पीतो व्याधिं जनयत्यशोकरूपश्च शस्त्रकोपाय ।
प्रतिसूर्याणां माला दस्युभयातङ्कनृपहन्त्री ॥२॥

Sloka 2.—A yellow mock-Sun produces disease; one of the colour of the Asoka blossom (red) leads to the clash of weapons; and a row of mock-Suns tends to danger from robbers, to disease and destruction of kings.

दिवसकृतः प्रतिसूर्यो जलकृदुदग्दक्षिणे स्थितोऽनिलकृत् ।
उभयस्थः सलिलभयं नृपमुपरि निहन्त्यधो जनहा ॥३॥

Sloka 3.—When a mock-Sun appears to the north of the Sun, it gives rain; to the south, a strong wind; on both sides, danger from water; the same appearing above the Sun, destroys the king; and below, the people.

This sloka has already appeared in the 3rd Adhyaya as Sloka 37.

In the morning for about three hours, when there are thin clouds near the Sun, there appears another Sun as it were, on account of the Sun's rays (reflected in the clouds). This is called a mock-Sun. This may happen likewise in the evening also,

तथा च काश्यपः
याम्ये वातप्रदो ज्ञेय उत्तरे वृष्टिदो रवेः ।
उभयोः पार्श्वयोर्भाति सलिलं भूरि यच्छति ॥
तथा च पराशरः
दीप्ताग्निवर्णः कनकप्रभो वा सन्ध्यासु चेद्भास्करमावृणोति ।
कम्पेत भूः खात्प्रपतेन्महोल्का नृपो विनश्येत् सहितः प्रजाभिः ॥
सन्ध्यासमीपे यदि भास्करस्य दृश्येत माला प्रतिसूर्यकाणाम् ।
सर्पा भवेयुः प्रचुराश्च चौरा रोगाश्च घोरा विविधप्रकाराः ॥
प्रत्यर्कमिन्द्रायुधमत्स्यदण्डाः सविद्युदभ्राशनिवर्षवाताः ।
भवन्त्यभीक्ष्णं दिनरात्रिसन्धौ भयं तदा भूमिपतेर्वधः स्यात् ॥

Thus ends the 37th Adhyaya on 'Mock-Suns.'

रजोलक्षणम् ॥३८॥ Haze.

This Adhyaya is reported to be not Varahamihira's, but an interpolation.

कथयन्ति पार्थिववधं रजसा घनतिमिरसञ्चयनिभेन ।
अविभाव्यमानगिरिपुरतरवः सर्वा दिशश्छन्नाः ॥१॥

Sloka 1.—They say that a king will be slain when all the quarters are screened by dust, resembling the mass of pitch darkness, so as to make the mountains, cities and trees indistinguishable,

यस्यां दिशि धूमचयः प्राक् प्रभवति नाशमेति वा यस्याम् ।
आगच्छति सप्ताहात् तत्रैव भयं न सन्देहः ॥२॥

Sloka 2.—There will undoubtedly be danger within a week to that quarter wherein a mass of smoke appears at first or disappears.

श्वेते रजोघनौघे पीडा स्यान्मन्त्रिजनपदानां च ।
न चिरात्प्रकोपमुपयाति शस्त्रमतिसङ्कुला सिद्धिः ॥३॥

Sloka 3.—When the mass of the clouds of dust is white, there is suffering in store for ministers and subjects alike, and before long weapons will begin their work of destruction and peace will be restored with very great difficulty (after confusion has set in).

अर्कोदये विजृम्भति यदि दिनमेकं दिनद्वयं वाऽपि ।
स्थगयन्निव गगनतलं भयमत्युग्रं निवेदयति ॥४॥

Sloka 4.—Dust appearing prominently, covering, as it were, the sky completely at Sunrise for a day or two successively, augurs terrible disaster.

अनवरतसञ्चयवहं रजनीमेकां प्रधाननृपहन्तृ ।
क्षेमाय च शेषाणां विचक्षणानां नरेन्द्राणाम् ॥५॥

Sloka 5.—Dust appearing in a mass throughout a night brings about the death of leading sovereigns, but bestows prosperity on other clever kings.

रजनीद्वयं विसर्पति यस्मिन् राष्ट्रे रजोघनं बहुलम् ।
परचक्रस्यागमनं तस्मिन्नपि सन्निबोद्धव्यम् ॥६॥

Sloka 6.—When a thick cloud of dust spreads over a kingdom for two nights successively, it should be understood that the country will be the victim of foreign invasion.

निपतति रजनीत्रितयं चतुष्कमप्यन्नरसविनाशाय ।
राज्ञां सैन्यक्षोभो रजसि भवेत् पञ्चरात्रभवे ॥७॥

Sloka 7.—If dust falls continuously for three or even four nights, food-grains and liquid-substances will be destroyed ; and if for five nights, there will be mutiny in the forces of kings.

केत्वाद्युदयविमुक्तं यदा रजो भवति तीव्रभयदायि ।
शिशिरादन्यत्रर्त्तौ फलमविकलमाहुराचार्याः ॥८॥

Sloka 8.—Dust augurs terrible danger only when it is independent of the rise of Ketus, etc. The sages declare that the effects will be fully realised only in seasons other than winter.

Thus ends the 38th Adhyaya on 'Haze.'

निर्घातलक्षणाध्यायः ॥३९॥ Hurricane.

पवनः पवनाभिहतो गगनादवनौ यदा समापतति ।
भवति तदा निर्घातः स च पापो दीप्तविहगरुतः ॥१॥

Sloka 1.—When a wind struck by another dashes against the earth from the sky, a portentous thunder is produced. It is harmful when it is attended by the harsh cries of birds facing the Sun.

तथा च गर्गः
यदान्तरिक्षे बलवान् मारुतो मारुताहतः ।
पतत्यधः स निर्घातो भवेदनिलसम्भवः ॥

अर्कोदयेऽधिकरणिकनृपधनियोधाङ्गनावणिग्वेश्याः ।
आप्रहरांशेऽजाविकमुपहन्याच्छूद्रपौरांश्च ॥२॥
आमध्याह्नाद्राजोपसेविनो ब्राह्मणांश्च पीडयति ।
वैश्यजलदांस्तृतीये चौरान् प्रहरे चतुर्थे तु ॥३॥
अस्तं याते नीचान् प्रथमे यामे निहन्ति सस्यानि ।
रात्रौ द्वितीययामे पिशाचसङ्घान् निपीडयति ॥४॥
तुरगकरिणस्तृतीये विनिहन्याद्यायिनश्चतुर्थे च ।
भैरवजर्जरशब्दो याति यतस्तां दिशं हन्ति ॥५॥

Slokas 2-5.—At Sunrise such a thunder destroys judges, kings, moneyed persons, warriors, women, traders and courtezans; in the first (watch of the day) period of three hours after Sunrise, goats, sheep, Sudras and citizens; in the second watch, kings' servants and Brahmins; in the third watch, merchants and clouds; in the fourth, thieves; at Sunset, iniquitous persons; in the first watch of the night, crops; in the second, groups of goblins; in the third, horses and elephants; and in the fourth, marchers. The direction from which issues the sound, terrific and hollow (like that of a breaking pot), is destroyed.

तथा च समाससंहितायाम् ।
निर्घातोऽहोरात्रेण हन्ति नृपपौरभृत्यराष्ट्रजनान् ।
तस्करविप्रांश्चार्कोदयाद्दिशं पतति यस्याम् ॥

तथा च गर्गः
यदा सूर्योदये प्राप्ते निर्घातः श्रूयते भुवि ।
क्षत्रिया योधमुख्याश्च पीड्यन्तेऽत्र न संशयः ॥
प्रहरांशे तथा वैश्यान् हन्याद्द्रोजीविनस्तथा ।
परिवृत्ते हरौ वैश्या अपराह्णे तु दस्यवः ॥

नाचिचौरांश्च हन्यात्स अस्तमेति दिवाकरे ।
प्रथमे प्रहरे सस्यान्यर्द्धरात्रे तु राक्षसान् ॥
रात्रित्रिभागे वैश्यांश्च प्रत्यूषे चाहितो भवेत् ।
यां दिशं चाभिहन्येत निर्घातो भैरवः स्वनः ॥
तद्देश्यान् हन्ति देशांश्च सर्वदिग्भक्तयस्तथा ।-इति.

Thus ends the 39th Adhyaya on "Hurricanes."

सस्यजातकम् ॥४०॥ Growth of Crops.

वृश्चिकवृषप्रवेशे भानोर्ये बादरायणेनोक्ताः ।
ग्रीष्मशरत्सस्यानां सदसद्योगाः कृतास्त इमे ॥१॥

Sloka 1.—On the authority of Sage Badarayana are stated the following Yogas, planetary configurations—both good and bad—for the growth of summer and autumnal crops at the time of the Sun's entry into Vrischika and Vrishabha respectively.

भानोरलिप्रवेशे केन्द्रैस्तस्माच्छुभग्रहाक्रान्तैः ।
बलवद्भिः सौम्यैर्वा निरीक्षिते ग्रैष्मिकाविवृद्धिः ॥२॥

Sloka 2.—If at the time of the Sun's entry into Vrischika, the Kendras from him are occupied by benefics or he is aspected by (or conjoined with) strong benefics, summer crops will thrive splendidly.

तथा च बादरायणः

वृश्चिकसंस्थे सूर्ये सौम्यैर्बलिभिर्निरीक्षिते वृद्धिम् ।
तैरेव केन्द्रगैर्वा ग्रीष्मजधान्यस्य निर्दिशेन्महतीम् ॥

अष्टमराशिगतेऽर्के गुरुशशिनोः कुम्भसिंहसंस्थितयोः ।
सिंहघटसंस्थयोर्वा निष्पत्तिर्ग्रीष्मसस्यस्य ॥३॥

Sloka 3.—When the Sun is posited in Vrischika, and Jupiter and the Moon in Kumbha and Simha, or *vice versa*, summer crops will prosper.

अर्कात्सिते द्वितीये बुधेऽथवा युगपदेव वा स्थितयोः।
व्ययगतयोरपि तद्वन्निष्पत्तिरतीव गुरुदृष्ट्या ॥४॥

Sloka 4.—When Venus or Mercury, or both, are posited in the second house from the Sun (in Vrischika), or similarly in the 12th house, summer corn will grow well. If the Sun in addition be aspected by Jupiter, the growth will be splendid.

तथा च बादरायणः

सूर्याद्बुधे द्वितीये शुक्रे वा युगपदेव तयोः ।
रिःफगयोरप्येवं निष्पत्तिर्गुरुदृशाऽतीव ॥

शुभमध्येऽलिनि सूर्याद्गुरुशशिनोः सप्तमे परा सम्पत् ।
अल्यादिस्थे सवितरि गुरौ द्वितीयेऽर्द्धनिष्पत्तिः ॥५॥

Sloka 5.—When Vrischika, wherein is posited the Sun, is surrounded on either side, *i. e.*, the 2nd and the 12th, by benefics, *i. e.*, Mercury and Venus, and when the 7th house from the Sun is occupied by Jupiter and the Moon, there will be excellent growth of corn. When the Sun is posited in the initial part of Vrischika and Jupiter in the second house from it, the growth will be only half.

लाभहिबुकार्थयुक्तैः सूर्यादलिगात् सितेन्दुशशिपुत्रैः ।
सस्यस्य परा सम्पत् कर्मणि जीवे गवां चाढ्या ॥६॥

Sloka 6.—When Venus, the Moon and Mercury are posited in their order in the 11th, 4th and 2nd from the Sun in Vrischika, corn will thrive well. If in the above Yoga, Jupiter is posited in the 10th, the great prosperity of cattle also is assured.

कुम्भे गुरुर्गवि शशी सूर्योऽलिमुखे कुजार्कजौ मकरे ।
निष्पत्तिरस्ति महती पश्चात् परचक्रभयरोगम् ॥७॥

Sloka 7.—If at the time of the Sun's entry into Vrischika, Jupiter be posited in Kumbha, the Moon in Vrishabha, Mars and Saturn in Makara, there is great prosperity of corn; but later, there will be danger from hostile invasion and disease.

मध्ये पापग्रहयोः सूर्यः सस्यं विनाशयत्यलिगः ।
पापः सप्तमराशौ जातं जातं विनाशयति ॥८॥

Sloka 8.—The Sun in Vrischika, being surrounded on both sides (2nd and 12th) by malefics, destroys crops. If there be a malefic in the 7th house from Vrischika, crops will be destroyed even though they grow well.

तथा च बादरायणः

क्रूरान्तःस्थः सूर्यो वृश्चिकसंस्थो विनाशयति सस्यम् ।
जातं जातं पापः सप्तमसंस्थो विनाशयति ॥

अर्थस्थाने क्रूरः सौम्यैरनिरीक्षितः प्रथमजातम् ।
सस्यं निहन्ति पश्चादुप्तं निष्पादयेद्व्यक्तम् ॥९॥

Sloka 9.—A malefic in the 2nd house from Vrischika, being unaspected by benefics will destroy the crops grown first; but wlll enable those sown subsequently to bear fruit fully.

जामित्रकेन्द्रसंस्थौ क्रूरौ सूर्यस्य वृश्चिकस्थस्य ।
सस्यविपत्तिं कुरुतः सौम्यैर्दृष्टौ न सर्वत्र ॥१०॥

Sloka 10.—Mars and Saturn posited in the 7th and another Kendra house from the Sun in Vrischika destroy crops; and if aspected by benefics, they do not destroy corn everywhere.

तथा च बादरायणः

सूर्यात्सप्तमसंस्थः पापोऽन्यः केन्द्रगश्च हानिकरौ ।
सौम्यग्रहसन्दृष्टौ न तथा सर्वत्र निर्दिष्टौ ॥

वृश्चिकसंस्थादर्कात् सप्तमषष्ठोपगौ यदा क्रूरौ ।
भवति तदा निष्पत्तिः सस्यानामर्घपरिहानिः ॥११॥

Sloka 11.—When the two malefics occupy the 6th and the 7th houses from the Sun in Vrischika, there will be good growth of crops, but a fall in the price will take place.

विधिनानेनैव रविर्वृषप्रवेशे शरत्समुत्थानाम् ।
विज्ञेयः सस्यानां नाशाय शिवाय वा तज्ज्ञैः ॥१२॥

Sloka 12.—According to the rule enunciated above, scholars should declare the (good growth or destruction) prosperity or adversity of the autumnal corn when the Sun enters Taurus.

तथा च बादरायणः
य एव योगोऽभिहितो वृश्चिकस्थे दिवाकरे ।
वृषेऽपि ते शारदानां चिन्तनीया यथार्थतः ॥-इति.

त्रिषु मेषादिषु सूर्यः सौम्ययुतो वीक्षितोऽपि वा विचरन् ।
ग्रैष्मिकधान्यं कुरुते समर्घमभयोपयोग्यं च ॥१३॥

Sloka 13.—When the Sun, posited in Mesha, Vrishabha or Mithuna, is cojoined with or aspected by benefics (Mercury, Jupiter and Venus), summer corn will fetch good price, will be free from pests and be entirely useful.

Note the other reading उभयोपयोग्यं -fit for this as well as the other world.

कार्मुकमृगघटसंस्थः शारदसस्यस्य तद्वदेव रविः ।
सङ्ग्रहकाले ज्ञेयो विपर्ययः क्रूरदृग्योगात् ॥१४॥

Sloka 14.—Similarly, the Sun posited in any one of the signs Dhanus, Makara and Kumbha and aspected by or conjoined with the benefics, makes the autumnal crops flourish and fetch fair price, etc. But at the time of harvest, if the Sun be aspected by or conjoined with the two malefics, effects, quite contrary to the above should be understood to happen (*i. e.* the corn will be very costly, useless and infested with pest. But for sale, the period will be all right.)

Thus ends the 40th Adhyaya on 'Growth of Crops.'

द्रव्यनिश्चयाध्यायः ॥४१॥ Classification of Substances.

ये येषां द्रव्याणामधिपतयो राशयः समुद्दिष्टाः ।
मुनिभिः शुभाशुभार्थं तानागमतः प्रवक्ष्यामि ॥१॥

Sloka 1.—I shall now expound, on the authority of the Sastras, the Rasis which have been stated by ancient sages for a knowledge of good and bad effects as presiding over particular substances or objects.

वस्त्राविककुतुपानां मसूरगोधूमरालकयवानाम् ।
स्थलसम्भवौषधीनां कनकस्य च कीर्त्तितो मेषः ॥२॥

Sloka 2.—Sign Mesha presides over cloths, sheep's wool, clothes made of goats' hair, lentils, wheat, resin, barley, herbs growing on land and gold.

तथा च काश्यपः

मेषे सुवर्णस्थलजा गोधूमाजाविकास्तथा ।
ग्रहवर्णर्क्षसंयोगे शोभने सफलं भवेत् ॥

गवि वस्त्रकुसुमगोधूमशालियवमहिषसुरभितनयाः स्युः ।
मिथुनेऽपि धान्यशारदवल्लीशालूककर्पासाः ॥३॥

Sloka 3.—Sign Vrishabha presides over cloths, flowers, wheat, rice, barley, buffaloes and bullocks; Mithuna over corn, autumnal creepers such as vines, bulbs of lilies and cotton.

तथा च काश्यपः

वृषे महिषगोवस्त्रशालयः पुष्पसम्भवाः ।
मिथुने धान्यशालूकवल्यः कार्पासशारदम् ॥

कर्किणि कोद्रवकदलीदूर्वाफलकन्दपत्रचोचानि ।
सिंहे तुषधान्यरसाः सिंहादीनां त्वचः सगुडाः ॥४॥

Sloka 4.—Karkataka presides over paspalum, plantains, Durva grass, fruits, bulbs, fragrant leaves and cocoanuts; Simha over husk-grains, juices, skins of lions, etc. and jaggery.

तथा च काश्यपः

कर्कटे फलदूर्वाश्च कोद्रवः कदली तथा ।
सिंहे धान्यं सर्वरसाः सिंहादीनां त्वचो गुडाः ॥

षष्ठेऽतसीकलायाः कुलत्थगोधूममुद्गनिष्पावाः ।
सप्तमराशौ माषा यवगोधूमाः ससर्षपाश्चैव ॥५॥

Sloka 5.—Kanya presides over Atasi (common flax), Kalaya corn, horse-gram, wheat, green gram and leguminous seeds; Tula, over black gram, barley, wheat and mustard.

तथा च काश्यपः

कन्यायां मुद्गनीवारकुलत्थाः सकला यवाः ।
तुले तु यवगोधूममाषाः सिद्धार्थकास्तथा ॥

अष्टमराशाविक्षुः सैक्यं लोहान्यजाविकं चापि ।
नवमे तु तुरगलवणाम्बरास्त्रतिलधान्यमूलानि ॥६॥

Sloka 6.—Vrischika presides over sugar-cane, whatever grows being watered, such as fruits of creepers, iron or bell-metal, goats' and sheep's wool; Dhanus, over horses, salt, cloths, missiles, sesamum, corn and roots.

तथा च काश्यपः

अलिनीक्षुरसं सैक्यमाजं लोहं सकांस्यकम् ।
धान्यं धनुषि वस्त्राणि लवणं तुरगास्तथा ॥

मकरे तरुगुल्माद्यं सैक्येक्षुसुवर्णकृष्णलोहानि ।
कुम्भे सलिलजफलकुसुमरत्नचित्राणि रूपाणि ॥७॥

Sloka 7.—Makara presides over trees, shrubs, whatever grows through being watered, sugar-cane, gold and black metal, *i. e.*, iron; Kumbha, over water-products, fruits, flowers, gems and brilliant things.

तथा च काश्यपः

मकरे सस्यसीसं च सुवर्णगुडधातुजम् ।
कुंभे कुसुमचित्राणि हंसाश्च जलजास्तथा ॥

मीने कपालसम्भवरत्नान्यम्बूद्भवानि वज्राणि ।
स्नेहाश्च नैकरूपा व्याख्याता मत्स्यजातं च ॥८॥

Sloka 8.—Meena presides over such jewels as come from testaceous animals, *e. g.* from the pearl oyster, water-products, diamonds, various oils and fish-products.

तथा च काश्यपः

पद्ममुक्ताफलादीनां द्रव्याणां मीन ईश्वरः ॥

राशेश्चतुर्दशार्थायसप्तनवपञ्चमस्थितो जीवः ।
द्व्येकादशदशपञ्चाष्टमेषु शशिजश्च वृद्धिकरः ॥९॥
षट्सप्तमगो हानिं वृद्धिं शुक्रः करोति शेषेषु ।
उपचयसंस्थाः क्रूराः शुभदाः शेषेषु हानिकराः ॥१०॥

Slokas 9-10.—Jupiter posited in the 4th, the 10th, the 2nd, the 11th, the 7th, the 9th or the 5th house from any Rasi causes the increase of the objects assigned thereto. So does Mercury, when posited in the 2nd, the 11th, the 10th, the 5th or the 8th house therefrom Venus posited in the 6th or the 7th house from a Rasi destroys its objects while in the other houses, he promotes their growth. Malefics posited in the 3rd, the 6th, the 10th and the 11th houses from a Rasi prove beneficial, while in the rest, they are harmful.

तथा च काश्यपः

चतुःसप्तद्विपञ्चस्थो नवादिग्रुद्रगो गुरुः ।
यस्य राशेस्तदुक्तानां द्रव्याणां वृद्धिदः स्मृतः ॥
शुक्रः षट्सप्तमस्थो वा हानिकृद्वृद्धिदोऽन्यगः ।
व्येकादशदशार्थाष्टसंस्थितः शशिजः शुभः ॥
पापास्तूपचयस्थाश्च वृद्धिं कुर्वन्ति नान्यथा ।

राशेर्यस्य क्रूराः पीडास्थानेषु संस्थिता बलिनः ।
तत्प्रोक्तद्रव्याणां महार्घता दुर्लभत्वं च ॥११॥

Sloka 11.—If malefics in strength occupy the **अपचय** houses (1st, 2nd, 4th, 5th, 7th, 8th, 9th and 12th) with respect to a Rasi, the articles assigned to that Rasi will become very costly and scarce.

तथा च काश्यपः

राशेरनिष्टस्थानेषु पापाश्च सबलाः स्थिताः ।
तद्द्रव्याणां नाशकरा दुर्लभास्ते भवन्ति हि ॥

इष्टस्थाने सौम्या बलिनो येषां भवन्ति राशीनाम् ।
तद्द्रव्याणां वृद्धिः सामर्घ्यं वल्लभत्वं च ॥१२॥

Sloka 12.—If there be strong benefics in the auspicious houses from a Rasi, the articles thereof will thrive, fetch good price and have great demand.

तथा च काश्यपः

इष्टस्थाने स्थिताः सौम्या बलिनो येषु राशिषु ।
भवन्ति तद्भवानां च द्रव्याणां शुभदाः स्मृताः ॥

गोचरपीडायामपि राशिर्बलिभिः शुभग्रहैर्दृष्टः ।
पीडां न करोति तथा क्रूरैरेवं विपर्यासः ॥१३॥

Sloka 13.—If a Rasi be aspected by strong benefics, there will be no harm done to its articles, even though the benefics are posited in unfavourable houses (*i. e.*, other than those mentioned in Slokas 9 and 10). The aspect of malefics produces contrary results.

Thus ends the 41st Adhyaya on 'Classification of substances.'

अर्घकाण्डाध्यायः ॥४२॥ Fluctuation of Prices.

अतिवृष्ट्युल्कादण्डान् परिवेषग्रहणपरिधिपूर्वांश्च ।
दृष्ट्वाऽमावास्यायामुत्पातान् पौर्णमास्यां च ॥१॥
ब्रूयादर्घविशेषान् प्रतिमासं राशिषु क्रमात्सूर्ये ।
अन्यतिथावुत्पाता ये ते डमरार्त्तये राज्ञाम् ॥२॥

Slokas 1-2.—By observing excessive rain, meteor, rod, halo, eclipse, mock-Sun and such other portents on the New-Moon and Full-Moon days and also at the Sun's entrance into a new sign, every month, one should foretell a change in the prices of articles. These phenomena on other days indicate kings' sufferings through wars.

तथा च काश्यपः
उल्कातिवृष्टिर्ग्रहणे सूर्येन्द्वोः परिवेषणम् ।
प्रतिसूर्यादयो येऽन्ये पक्षमासान्तसङ्क्षये ॥
तिथौ निरीक्ष्य चोत्पातान् ब्रूयाल्लोके शुभाशुभम् ।
सुभिक्षदुर्भिक्षकृतान् विशेषोऽत्र विचारतः ॥
प्रतिमासं विधानज्ञो नान्यस्मिन् दिवसे वदेत् ।
अन्यत्र यो भवन्त्येते ते सर्वं नृपदोषदाः ॥

मेषोपगते सूर्ये ग्रीष्मजधान्यस्य सङ्ग्रहं कृत्वा ।
वनमूलफलस्य वृषे चतुर्थमासे तयोर्लाभः ॥३॥

Sloka 3.—At the time of the Sun's entrance into Mesha and Vrishabha (observing the above portents), one should collect (buy) Summer corn, and forest roots and fruits respectively and by selling them in the fourth month, he would gain much profit.

मिथुनस्थे सर्वरसान् धान्यानि च सङ्ग्रहं समुपनीय ।
षष्ठे मासे विपुलं विक्रेता प्राप्नुयाल्लाभम् ।।४।।

Sloka 4.—Should one collect all kinds of juice (liquids) and corn when the Sun is in Mithuna (with the above phenomena) and sell them in the sixth month, he would make large profits.

कर्किण्यर्के मधुगन्धतैलघृतफाणितानि विनिधाय ।
द्विगुणा द्वितीयमासे लब्धिर्हीनाधिके छेदः ।।५।।

Sloka 5.—Similarly should one store up honey, perfumes, oils, ghee and sugarcane syrup, when the Sun is in Karkataka and sell them in the second month; he would make cent per cent profit; he would sustain loss if the selling time exceeds or falls short of that.

सिंहे सुवर्णमणिचर्मवर्मशस्त्राणि मौक्तिकं रजतम् ।
पञ्चममासे लब्धिर्विक्रेतुरतोऽन्यथा छेदः ।।६।।

Sloka 6.—If one stores up gold, gems, skins, armours, weapons, pearls and silver when the Sun is in Simha, and sell them in the 5th month, he will get profit and sustain loss otherwise.

कन्यागते दिनकरे चामरखरकरभवाजिनां क्रेता ।
षष्ठे मासे द्विगुणं लाभमवाप्नोति विक्रीणन् ।।७।।

Sloka 7.—If one collects chowries, donkeys, camels and horses when the Sun is in Kanya and sells them in the sixth month, he will get an equal amount as profit.

तौलिनि तान्तवभाण्डं मणिकम्बलकाचपीतकुसुमानि ।
आंदद्याद्धान्यानि च वर्षार्द्धाद्द्विगुणिता वृद्धिः ।।८।।

Sloka 8.—If one buys and keeps cotton cloths and the like, jewels, blankets, glass, yellow flowers and corn, when the Sun is in Tula and sells them in six months, he will make 100 per cent profit.

वृश्चिकसंस्थे सवितरि फलकन्दकमूलविविधरत्नानि ।
वर्षद्वयमुषितानि द्विगुणं लाभं प्रयच्छन्ति ॥९॥

Sloka 9.—If fruits, bulbs, roots and varieties of gems are kept for two years, when the Sun is in Vrischika and then sold, they will fetch double their price.

चापगते गृह्णीयात्कुङ्कुमशङ्खप्रवालकाचानि ।
मुक्ताफलानि च ततो वर्षार्द्धाद्द्विगुणतां यान्ति ॥१०॥

Sloka 10.—When the Sun is in Dhanus, if one hoards saffron, conch shells, corals, glass and pearls, and then sells them in six months, one will get double the amount invested.

मृगघटसंस्थे सवितरि गृह्णीयाल्लोहभाण्डधान्यानि ।
स्थित्वा मासं दद्याल्लाभार्थी द्विगुणमाप्नोति ॥११॥

Sloka 11.—When the Sun is in Makara or Kumbha, one wishing for profit will do well to store up metallic vessels and grains and to sell them after a month. He will then get double the amount invested.

सवितरि झषमुपयाते मूलफलं कन्दभाण्डरत्नानि ।
संस्थाप्य वत्सरार्द्धं लाभकमिष्टं समाप्नोति ॥१२॥

Sloka 12.—If one collects roots, fruits, bulbs, vessels and gems when the Sun has entered Meena and disposes of them after six months, he will get as much profit as he desires at the beginning.

राशौ राशौ यस्मिन् शिशिरमयूखः सहस्रकिरणो वा ।
युक्तोऽधिमित्रदृष्टस्तत्रायं लाभको दिष्टः ॥१३॥

Sloka 13.—The determination of profits mentioned above depends upon the factor, *viz.*, the Sun or the Moon in the different signs, being conjoined with very friendly planets and aspected by planets who are very friendly.

तथा च काश्यपः
राशौ राशौ स्थितः सूर्यः शशी वा मित्रसंयुतः ।
अधिमित्रेण सन्दृष्टो यथा लाभप्रदः स्मृतः ॥

सवितृसहितः सम्पूर्णो वा शुभैर्युतवीक्षितः
शिशिरकिरणः सद्योऽर्घस्य प्रवृद्धिकरः स्मृतः ।
अशुभसहितः सन्दृष्टो वा हिनस्त्यथवा रविः
प्रतिगृहगतान् भावान् बुद्ध्वा वदेत्सदसत्फलम् ॥१४॥

Sloka 14.—The Moon in conjunction with the Sun (New Moon) or in full disc and associated with and aspected by benefics promotes invariably the price of articles belonging to that particular Rasi occupied by her. Similarly, the Sun, conjoined with and aspected by malefics, destroys the price of the articles of that Rasi. Thus, should one make predictions—good or bad—regarding the price of materials, having duly understood the articles belonging to each of the signs.

तथा च काश्यपः
अत्रार्कशशिनौ सौम्यैः संयुक्तौ वा निरीक्षितौ ।
शुभग्रहस्थानगतौ सद्योऽर्घस्य विवृद्धिदौ ॥
विपरीतस्थितावेतौ पापयुक्तौ निरीक्षितौ ।
अर्घहानिकरौ प्रोक्तौ मिश्रितौ मध्यमौ स्मृतौ ॥

Thus ends the 42nd Adhyaya on 'Fluctuation of Prices.'

इन्द्रध्वजसम्पद् ॥४३॥ The Glory of Indra's Banner·

ब्रह्माणमूचुरमरा भगवन् शक्ताः स नासुरान् समरे ।
प्रतियोधयितुमतस्त्वां शरण्यशरणं समुपयाताः ॥१॥

Sloka 1.—The Gods submitted to the Creator :—"Oh Lord, we are unable to withstand the Demons in battle. We, therefore, have come to you, the protector of the helpless."

देवानुवाच भगवान् क्षीरोदे केशवः स वः केतुम् ।
यं दास्यति तं दृष्ट्वा नाजौ स्थास्यन्ति वो दैत्याः ॥२॥

Sloka 2.—The Lord spoke to the Gods thus :—" Lord Narayana, reposing on the milky ocean, will grant you a banner, at the sight of which the Demons will not stand before you on the battlefield."

लब्धवराः क्षीरोदं गत्वा ते तुष्टुवुः सुराः सेन्द्राः ।
श्रीवत्साङ्कं कौस्तुभमणिकिरणोद्भासितोरस्कम् ॥३॥
श्रीपतिमचिन्त्यमसमं समं ततः सर्वदेहिनां सूक्ष्मम् ।
परमात्मानमनादिं विष्णुमविज्ञातपर्यन्तम् ॥४॥
तैः संस्तुतः स देवस्तुतोष नारायणो ददौ चैषाम् ।
ध्वजमसुरसुरवधूमुखकमलवनतुषारतीक्ष्णांशुम् ॥५॥

Slokas 3-5.—The immortals with Indra at theirh ead, having received the boon from the Creator, repaired to the milky ocean and eulogized the lord, who has the mark of Srivatsa on his breast, which is brightened by the rays of the Kaustubha gem, who is the consort of Goddess Lakshmi, who is incomprehensible, peerless, impartial, unknowable to all beings, the greatest Being (Supreme Soul), without a beginning, all pervasive and whose end is unknown. The Lord, being pleased with their invocations, vouchsafed to them a banner which would prove as the Moon and the Sun respectively to the lotus-like faces of the demonesses and the Goddesses.

तं विष्णुतेजोद्भवमष्टचक्रे रथे स्थितं भास्वति रत्नचित्रे ।
देदीप्यमानं शरदीव सूर्यं ध्वजं समासाद्य मुमोद शक्रः ॥६॥

Sloka 6.—Indra was highly pleased on receiving the Banner, which was born of Vishnu's power, mounted on a dazzling and gem-bedecked carriage of 8 wheels, and shining verily like the Sun in autumn.

स किङ्किणीजालपरिष्कृतेन स्रक्छत्रघण्टापिटकान्वितेन ।
समुच्छ्रितेनामरराड्ध्वजेन निन्ये विनाशं समरेऽरिसैन्यम् ॥७॥

Sloka 7.—The Lord of Gods, *viz.*, Indra, put the host of enemies to death in battle with the aid of the Banner, which was erected aloft, bedecked with groups of small bells, and which bore wreaths, umbrellas, bells and ornaments.

तथा च गर्गः ।
असुरास्तं ध्वजं दृष्ट्वा ध्वजतेजःसमाहताः ।
विसञ्ज्ञास्समरे भग्नाः पराभूता प्रदुद्रुवुः ॥
तान्वज्रेण सहस्राक्षो मासे भाद्रपदेऽसुरान् ।
घातयित्वा सज्येष्ठायामेकरात्रेण वाजिना ॥
स जित्वा श्रवणे स्वर्गं प्रययौ सद्विजः पथि । इति

उपरिचरस्यामरपो वसोर्ददौ चेदिपस्य वेणुमयीम् ।
यष्टिं तां स नरेन्द्रो विधिवत् सम्पूजयामास ॥८॥

Sloka 8.—Once Indra gave a bamboo flagstaff to the King of Chedi, known as Uparichara Vasu—who could travel in the sky. The king worshipped that in due form.

See Mahabharata, Adiparva-64-Sl. 16-17, (Pandit Krishna-chrrya's Edition).

प्रीतो महेन मघवा प्राहैवं ये नृपाः करिष्यन्ति ।
वसुवद्वसुमन्तस्ते भुवि सिद्धाज्ञा भविष्यन्ति ॥९॥
मुदिताः प्रजाश्च तेषां भयरोगविवर्जिताः प्रभूतान्नाः ।
ध्वज एव चाभिधास्यति जगति निमित्तैः फलं सदसत् ॥१०॥

Slokas 9-10.—Being pleased with the worship, Indra spoke thus: "Those kings who act like Vasu will become prosperous with all kinds of wealth and will have their commands obeyed implicitly on earth. Their subjects also will be happy, free from danger and disease, and have plenty of food. The Banner will by itself show by signs—good and bad—effects in the world."

पूजा तस्य नरेन्द्रैर्बलवृद्धिजयार्थिभिर्यथा पूर्वम् ।
शक्राज्ञया प्रयुक्ता तामागमतः प्रवक्ष्यामि ॥११॥

Sloka 11.—I am going to expound on the authority of the Sastras the method according to which the worship of the Banner was performed in days of yore by kings, who wished for power, prosperity and victory at the behest of Indra.

तस्य विधानं शुभकरणदिवसनक्षत्रमङ्गलमुहूर्त्तैः ।
प्रास्थानिकैर्वनमियाद्दैवज्ञः सूत्रधारश्च ॥१२॥

Sloka 12.—The following is the method of making Indra's Banner: An astrologer and a carpenter should go to the forest at an auspicious Karana, day, asterism and at a holy Muhurta (48 minutes), when there are good omens for the journey.

For the several Karanas, vide Adhyaya C—Sl. 1—2, *infra*.

मुहूर्त्ताः ।

शिवभुजगमित्रपितृवसुजलविश्वविरञ्चिपङ्कजप्रभवाः ।
इन्द्राग्नीन्द्रनिशाचरवरुणार्यमयोनयश्चाह्नि ॥

रुद्राजाहिर्बुध्न्याः पूषादस्रान्तकाग्निधातारः ।
चन्द्रादितिगुरुहरिरवित्वाष्ट्राण्यनिलाख्यका रात्रौ ॥
अह्नः पञ्चदशांशे रात्रिश्चैवं मुहूर्त्त इति ।
सञ्ज्ञा स च विज्ञेयच्छायायन्त्राम्बुभिर्युक्त्या ॥

उद्यानदेवतालयपितृवनवल्मीकमार्गचितिजाताः ।
कुब्जोर्ध्वशुष्ककण्टकिवल्लीवन्दाकयुक्ताश्च ॥१३॥
बहुविहगालयकोटरपवनानलपीडिताश्च ये तरवः ।
ये च स्युः स्त्रीसञ्ज्ञा न ते शुभाः शक्रकेत्वर्थे ॥१४॥

Slokas 13-14.—The following trees are not commendable for making Indra's Banner: Those that grow in pleasure gardens, temples, cemeteries, ant-hills, roads and sacrificial places; those that are very short, withered at the top, thorny, entwined by creepers, and parasitical plants; those that contain numerous birds' nests, hollows, those that are spoiled by wind and fire, and those that bear feminine names.

तथा च गर्गः ।
प्रोष्ठपादे प्रतिपदि ध्वजार्थं पूर्वतो वनम् ।
गत्वा वृक्षं परीक्षेत वयःसारगुणान्वितम् ॥

श्रेष्ठोऽर्जुनोऽजकर्णः प्रियकधवोदुम्बराश्च पञ्चैते ।
एतेषामेकतमं प्रशस्तमथवापरं वृक्षम् ॥१५॥

Sloka 15.—The best trees are Arjuna, Ajakarna, Priyaka, Dhava and Udumbara (Indian fig). Any one of these trees or some other of approved qualities can be made use of.

Priyaka—Known in Tamil as கடம்பமரம்.
Dhava—Acacia Lencophloca, known in Tamil as வெள்வேலமரம்
Udumbara—The tree Ficus Glomerata.

गौरासितक्षितिभवं सम्पूज्य यथाविधि द्विजः पूर्वम् ।
विजने समेत्य रात्रौ स्पृष्ट्वा ब्रूयादिमं मन्त्रम् ॥१६॥

Sloka 16.—A Brahmin should approach in the first part of the night the tree that has grown on white (red ?) or black soil on a lonely spot, worship it according to rules and recite the following hymn, touching the tree.

यानीह वृक्षे भूतानि तेभ्यः स्वस्ति नमोऽस्तु वः ।
उपहारं गृहीत्वेमं क्रियतां वासपर्ययः ॥१७॥
पार्थिवस्त्वां वरयते स्वस्ति तेऽस्तु नगोत्तम ।
ध्वजार्थं देवराजस्य पूजेयं प्रतिगृह्यताम् ॥१८॥

Slokas 17-18.—"Hail to all beings living in this tree! Salutation to you. May you change your abode after receiving this gift. O great tree, hail to you! The king chooses you for the banner of the king of the Gods. Kindly accept this worship."

छिन्द्यात्प्रभातसमये वृक्षमुदक्प्राङ्मुखोऽपि वा भूत्वा ।
परशोर्जर्जरशब्दो नेष्टः स्निग्धो घनश्च हितः ॥१९॥

Sloka 19.—At dawn, facing the East or North, he (the carpenter) should cut the tree. A rough and creaking sound of the axe is not auspicious, but a soft and full one is favourable.

नृपजयदमविध्वस्तं पतनमनाकुञ्चितं च पूर्वोदक् ।
अविलग्नं चान्यतरौ विपरीतमतस्त्यजेत्पतितम् ॥२०॥

Sloka 20.—If the tree falls down, unspoilt, unbroken and without being entangled in other trees, it will yield victory to the king; one that falls down under contrary circumstances should be discarded.

छित्त्वाग्रे चतुरङ्गुलमष्टौ मूले जले क्षिपेद्यष्टिम् ।
उद्धृत्य पुरद्वारं शकटेन नयेन्मनुष्यैर्वा ॥२१॥

Sloka 21.—The tree must be chopped at the top to the extent of four inches, and at the bottom, of eight inches, and then the trunk must be put into water. After taking it out, it must be taken to the town-gate through cart or by men.

अरभङ्गे बलभेदो नेम्या नाशो बलस्य विज्ञेयः ।
अर्थक्षयोऽक्षभङ्गे तथाणिभङ्गे च वर्द्धकिनः ॥२२॥

Sloka 22.—If the spoke of the cart-wheel give way when the tree-trunk is being carried, the king's army will be shattered; if the rim breaks, the army will be destroyed; if it is the axle, the king will lose his wealth; and if the axle-pins give way, the carpenter will come to grief.

भाद्रपदशुक्लपक्षस्याष्टम्यां नागरैर्वृतो राजा ।
दैवज्ञसचिवकञ्चुकिविप्रप्रमुखैः सुवेषधरैः ॥२३॥

अहताम्बरसंवीतां यष्टिं पौरन्दरीं पुरं पौरैः ।
स्रग्गन्धधूपयुक्तां प्रवेशयेच्छङ्खतूर्यरवैः ॥२४॥

Slokas 23-24.—On the eighth day of the bright half of the month of Bhadrapada, the King in the company of the citizens, the royal astrologer, ministers, chamberlains and prominent Brahmins, all dressed in auspicious garments should cause the Standard of Indra, covered with a new cloth and honoured with wreaths, perfumes and incense, to be ushered into the town by the citizens to the accompaniment of the sounds of conchs and musical instruments.

तथा च गर्गः ।

प्रोष्ठपादे सिताष्टम्यां ज्येष्ठायोगे स्वलङ्कृताम् ।
यष्टिं पौरन्दरीं राजा नगरं सम्प्रवेशयेत् ॥

रुचिरपताकातोरणवनमालालङ्कृतं प्रहृष्टजनम् ।
संमार्जितार्चितपथं सुवेषगणिकाजनाकीर्णम् ॥२५॥
अभ्यर्चितापणगृहं प्रभूतपुण्याहवेदनिर्घोषम् ।
नटनर्तकगेयज्ञैराकीर्णचतुष्पथं नगरम् ॥२६॥

Slokas 25-26.—The town into which the standard is taken should be adorned with beautiful flags, triumphal arches and leafy wreaths, have the people jolly and happy, the thoroughfares cleansed, sanctified, and filled with gaily-dressed courtezans, possess shops sanctified, be resounding with the noise of the chantings of Punyaha hymns, and possess junctions of roads filled with actors, dancers and songsters.

तत्र पताकाः श्वेता भवन्ति विजयाय रोगदाः पीताः ।
जयदाश्च चित्ररूपा रक्ताः शस्त्रप्रकोपाय ॥२७॥

Sloka 27.—Flags hoisted in the town, if white, lead to victory; if yellow, to disease; if mixed in colour, to success; and if red, to the raging of swords.

यष्टिं प्रवेशयन्तीं निपातयन्तो भयाय नागाद्याः ।
बालानां तलशब्दे सङ्ग्रामः सत्त्वयुद्धे वा ॥२८॥

Sloka 28.—If the tree trunk, while entering the town, is felled down by elephants or other animals, there is danger impending; and if boys clap their hands, or if animals fight each other, there will be war.

सन्तक्ष्य पुनस्तक्षा विधिवद्यष्टिं प्ररोपयेद्यन्त्रे ।
जागरमेकादश्यां नरेश्वरः कारयेच्चास्याम् ॥२९॥
सितवस्त्रोष्णीषधरः पुरोहितः शाक्रवैष्णवैर्मन्त्रैः ।
जुहुयादग्निं सांवत्सरो निमित्तानि गृह्णीयात् ॥३०॥

Slokas 29-30.—Then the carpenter should plane the trunk and mount it on a platform, so that it is held horizontally on it. On the eleventh day of the month, the king should cause vigil to be observed at night. The royal priest dressed in white cloths and wearing white turban should offer oblations to the Fire with hymns addressed to Indra and Vishnu, and the astrologer should observe the symptoms of the fire.

इष्टद्रव्याकारः सुरभिः स्निग्धो घनोऽनलोऽर्चिष्मान् ।
शुभकृदतोऽन्योऽनिष्टो यात्रायां विस्तरोऽभिहितः ॥३१॥

Sloka 31.—If the fire be fragrant, glossy, thick, full of flames and have the shape of auspicious things (such as umbrella), it will be beneficial; if it be otherwise, it will be inauspicious. This subject has been dealt with by me in detail in the Yatra (work entitled Yoga-Yatra).

तथा च योगयात्रायाम् ।

कृतेऽपि यत्नेऽपि कृशः कृशानुर्घातव्यकाष्ठाविमुखो नतार्चिः ।
वामे कृतावर्तशिखोऽतिधूमो विच्छिन्नसाकम्पविलीनमूर्त्तिः ॥
सिमिसिमायति चास्य हविर्हुतं सुरधनुःसदृशः कपिलोऽथवा ।
रुधिरपीतकबभ्रुहरिच्छविः परुषमूर्त्तिरनिष्टकरोऽनलः ॥

खरकरभकवानरानुरूपो निगडविभीषणशस्त्ररूपभृद्वा ।
शवरुधिरवसास्थिमज्जगन्धो हुतभुगनिष्टफलः स्फुलिङ्गकृच्च ॥
चर्मविपाटनतुल्यनिनादो जर्जरदर्दुररूक्षरवो वा ।
आकुलयंश्च पुरोहितमर्त्यान् धूमलवैर्न शिवाय हुताशः ॥
हारकुन्दकुमुदेन्दुसन्निभः संहतोऽङ्गसुखदो महोदयः ।
अङ्कुशातपनिवारणाकृतिर्हूयतेऽल्प उपभानहव्यभुक् ॥
उत्थाय स्वयमुज्ज्वलार्चिरनलः स्वाहावसाने हवि-
र्भुङ्क्ते देहसुखप्रदक्षिणगतिः स्निग्धो महान् संहतः ।
निर्धूमः सुरभिः स्फुलिङ्गरहितो घातानुलोमो मृदु-
र्मुक्तेन्दीवरकाञ्चनद्युतिधरो यातुर्जयं संयति ॥
इष्टद्रव्यघटातपत्रतुरगश्रीवृक्षशैलाकृति-
र्भेर्यब्दोदधिदुन्दुभीतशकटास्निग्धस्वनैः पूजितः ।

नेष्टः प्रोक्तविपर्यये हुतवहः स्निग्धो यथाभीष्टदः
सव्येऽङ्गे नृपतेर्दहन्नतिशुभः शेषं च लोकाद्वदेत् ॥

स्वाहावसानसमये स्वयमुज्ज्वलार्चिः
स्निग्धः प्रदक्षिणशिखो हुतभुग् नृपस्य ।
गङ्गादिवाकरसुताजलचारुहारां
धात्रीं समुद्ररशनां वशगां करोति ॥३२॥

Sloka 32.—If the fire at the time of Purnahuti, *i. e.*, final oblation, blazes forth of its own accord, is glossy and has its flames turning to the right, the king will bring under his sway the whole earth with the girdle of the oceans and the beautiful pearl-necklaces of the waters of the Ganges and the Jumna.

चामीकराशोककुरण्टकाब्जवैदूर्यनीलोत्पलसन्निभेऽग्नौ ।
न ध्वान्तमन्तर्भवनेऽवकाशं करोति रत्नांशुहतं नृपस्य ॥३३॥

Sloka 33.—When the fire shows the hue of gold, Asoka flower, Kuranta blossom, lotus, beryl or blue lily, darkness will find no place inside the King's palace, as it will be dispelled by the rays of the gems. (Such a fire is auspicious and will confer on the King gems and other riches).

येषां रथौघार्णवमेघदन्तिनां समस्वनोऽग्निर्यदि वापि दुन्दुभेः ।
तेषां मदान्धेभघटावघट्टिता भवन्ति याने तिमिरोपमा दिशः ॥

Sloka 34.—Those kings whose sacrificial fire emits sound similar to that of a group of chariots, oceans, clouds, elephants or drums, will in their march darken the quarters, being thronged with herds of intoxicated elephants.

ध्वजकुम्भहयेभभूभृतामनुरूपे वशमेति भूभृताम् ।
उदयास्तधराधराधरा हिमवद्विन्ध्यपयोधरा धरा ॥३५॥

Sloka 35.—If the fire resembles a banner, pot, horse, elephant or mountain, the Kings (whose sacrificial fire is referred to here) will bring under their control the earth having the rising and setting mountains for her lips and the Himalayas and Vindhya for her bosoms.

Note the alliteration and imagery here.

द्विरदमदमहीसरोजलाजाघृतमधुना च हुताशने सगन्धे ।
प्रणतनृपशिरोमणिप्रभाभिर्भवति पुरश्छुरितेव भूर्नृपस्य ॥३६॥

Sloka 36.—If the fire has the smell of elephant's ichor, mud, a lotus, fried grains, ghee or honey, the King will have the earth in front carpeted, as it were, with the rays issuing from the crown-jewels of prostrate potentates.

उक्तं यदुत्तिष्ठति शक्रकेतौ शुभाशुभं सप्तमरीचिरूपैः ।
तज्जन्मयज्ञग्रहशान्तियात्राविवाहकालेष्वपि चिन्तनीयम् ॥३७॥

Sloka 37.—These good or bad omens observed from the features of the sacrificial fire on the occasion of raising Indra's Banner should be taken into consideration also at the time of a birth, sacrifice, propitiatory ceremonies for the planets, marching or journeys and marriage.

गुडपूपपायसाद्यैर्विप्रानभ्यर्च्य दक्षिणाभिश्च ।
श्रवणेन द्वादश्यामुत्थाप्योऽन्यत्र वा श्रवणात् ॥३८॥

Sloka 38.—On the 12th lunar day synchronous with the asterism of Sravana or without it, the Banner should be raised, after honouring the Brahmins with jaggory, sweet-meats, a sweet drink prepared with milk and such other things as well as with Dakshinas (gifts of money).

तथा च गर्गः ।

तत्र श्रवणयोगेन ध्वजोत्थानं प्रशस्यते ।
द्वादश्यां विजये वाश्वमुहूर्ते वा दिनेऽथवा ॥

शक्रकुमार्यः कार्याः प्राह मनुः सप्त पञ्च वा तज्ज्ञैः ।
नन्दोपनन्दसञ्ज्ञे पादोनार्द्धध्वजोच्छ्रायात् ॥३९॥
षोडशभागाभ्यधिके जयविजये द्वे वसुन्धरे चान्ये ।
अधिका शक्रजनित्री मध्येऽष्टांशेन चैतासाम् ॥४०॥

Slokas 39-40.—Manu has laid down that five or seven minor Standards should be made under the name of 'Daughters of Indra' by skilled artisans. Of these two called Nandee and Upanandee measure respectively three-fourths and a half of the height of the main Banner. Four others *viz.*, Jaya, Vijaya and two Vasundharas are taller (than Nandee) by a sixteenth. In the middle, there is one called, 'Indra's mother' which is taller than the previous by an eighth.

तथा च गर्गः ।

दृढकाष्ठकृताः पञ्च सप्त वा लक्षणान्विताः ।
इन्द्रध्वजस्य शोभार्थं कुमारीः कारयेद् द्विजः ॥
अष्टाविंशत्करा यष्टिरष्टहस्ता ततोऽपरा ।
विष्कम्भश्चाङ्गुलैस्तस्याः षड्भिर्द्विगुणितैः स्मृतः ॥

समग्रमनुलोमं वा तक्षं प्राक् शिखयान्वितम् ।
कुर्यादिन्द्रध्वजं शुभ्रं सारदारुमयं शुभम् ॥

प्रीतैः कृतानि विबुधैर्यानि पुरा भूषणानि सुरकेतोः ।
तानि क्रमेण दद्यात् पिटकानि विचित्ररूपाणि ॥४१॥

Sloka 41.—The ornaments of varied colours that were put on the celestial Banner by the Gods who were delighted in days of yore should be given in their order to this Banner also.

रक्ताशोकनिकाशं चतुरस्रं विश्वकर्मणा प्रथमम् ।
रशना स्वयम्भुवा शङ्करेण चानेकवर्णगा दत्ता ॥४२॥

अष्टाश्रि नीलरक्तं तृतीयमिन्द्रेण भूषणं दत्तम् ।
असितं यमश्चतुर्थं मसूरकं कान्तिमदयच्छत् ॥४३॥
मञ्जिष्ठाभं वरुणः षडश्रि तत्पञ्चमं जलोर्मिनिभम् ।
मायूरं केयूरं षष्ठं वायुर्जलदनीलम् ॥४४॥
स्कन्दः स्वं केयूरं सप्तममददद्ध्वजाय बहुचित्रम् ।
अष्टममनलज्वालासङ्काशं हव्यभुग्वृत्तम् ॥४५॥
वैदूर्यसदृशमिन्द्रो नवमं ग्रैवेयकं ददावन्यत् ।
रथचक्राभं दशमं सूर्यस्त्वष्टा प्रभायुक्तम् ॥४६॥
एकादशमुद्वंशं विश्वेदेवाः सरोजसङ्काशम् ।
द्वादशमपि च निवेशंमुनयो नीलोत्पलाभासम् ॥४७॥
किञ्चिदधऊर्ध्वनिर्मितमुपरि विशालं त्रयोदशं केतोः ।
शिरसि बृहस्पतिशुक्रौ लाक्षारससन्निभं ददतुः ॥४८॥
यद्यद्येन विभूषणममरेण विनिर्मितं ध्वजस्यार्थे ।
तत्तद्दैवत्यं विज्ञातव्यं विपश्चिद्भिः ॥४९॥

Slokas 42-49.—The first ornament of the hue of the red Asoka flower and of quadrangular shape was given by Viswakarman (the celestial architect); Brahman and Siva gave severally a girdle of many colours. The third ornament, octangular and bluish-red, was given by Indra. Yama conferred the fourth gift, *viz.*, a dark and lustrous मसूरक (name of an ornament on Indra's Banner). Varuna gave the fifth ornament, a sexangular and madder-hued one, resembling the waves of water. Vayu bestowed the sixth gift, *viz.*, an armlet, made of peacock feathers and as dark as cloud. Lord Subrahmanya gave the Banner his own multi-coloured armlet as the seventh. The God of fire gave the eighth, a circular ornament resembling the flame of Fire. Indra gave another ornament, *viz.*, the ninth, a necklace looking like beryl.

One of the Sun-Gods, by name Twashta, gave a lustrous ornament, looking like the wheel of a chariot, as the tenth. The Viswedevas gave the eleventh ornament called Udvamsa, resembling a lotus. The sages bestowed the twelfth gift named Nivesa bearing the lustre of blue lily. Jupiter and Venus adorned the head of the Banner with the thirteenth ornament slightly bent at the two ends (or endowed with short bottom and top), broad at the upper end and shining like molten red lac. Whatever ornaments were created by the Gods severally for the sake of the Banner, are to be understood by the wise as being presided over by the respective deities.

ध्वजपरिमाणत्र्यंशः परिधिः प्रथमस्य भवति पिटकस्य ।
परतः प्रथमात् प्रथमादष्टांशाष्टांशहीनानि ॥५०॥

Sloka 50.—The first ornament has a circumference which is a third of that of the Banner itself; and each succeeding one should be smaller than the preceding one by an eighth.

कुर्यादहनि चतुर्थे पूरणमिन्द्रध्वजस्य शास्त्रज्ञः ।
मनुना चागमगीतान् मन्त्रानेतान् पठेन्नियतः ॥५१॥

Sloka 51.—One in the know of the science germane to Indra's Banner should equip it with ornaments on the fourth day thereafter, *i. e.*, on the 15th lunar day and recite devoutly the following hymns sung by Manu according to the Sastras.

हरार्कवैवस्वतशक्रसोमैर्धनेशवैश्वानरपाशभृद्भिः ।
महर्षिसङ्घैः सदिगप्सरोभिः शुक्राङ्गिरःस्कन्दमरुद्गणैश्च ॥५२॥
यथा त्वमूर्जस्करणैकरूपैः समर्चितस्त्वाभरणैरुदारैः ।
तथेह तान्याभरणानि यागे शुभानि सम्प्रीतमना गृहाण ॥५३॥

अजोऽव्ययः शाश्वत एकरूपो विष्णुर्वराहः पुरुषः पुराणः ।
त्वमन्तकः सर्वहरः कृशानुः सहस्रशीर्षः शतमन्युरीड्यः ॥५४॥
कविं सप्तजिह्वं त्रातारमिन्द्रं स्ववितारं सुरेशम् ।
ह्वयामि शक्रं वृत्रहणं सुषेणमस्माकं वीरा उत्तरा भवन्तु ॥५५॥

Slokas 52-55.—" Accept with a gladdened heart these auspicious ornaments on the occasion of this Sacrifice in the same manner as you did, being honoured with excellent gifts of brilliant forms, by Siva, the Sun-God, Yama, Indra, the Moon, Kubera, the Fire God, Varuna, multitudes of great sages, the deities presiding over the quarters, nymphs, Venus, Jupiter, Skanda and the hosts of Maruts (winds or Gods). You are without birth, imperishable, eternal, of immutable form, all-pervading, the great Boar, ancient being, the God of Death, the destroyer of all things, fire, thousand-headed, Indra and adorable. I invoke the seven-tongued seer, *viz.*, Fire, who is the protector; I invoke the mighty Indra, the ruler of the Gods, the destroyer of Vritra and leader of a mighty army, who protects us carefully. May our heroes be crowned with success."

प्रपूरणे चोच्छ्रयणे प्रवेशे स्नाने तथा माल्यविधौ विसर्गे ।
पठेदिमान्नृपतिः सोपवासो मन्त्रान् शुभान् पुरुहूतस्य केतोः ॥५६॥

Sloka 56.—The King observing fast should recite the above auspicious hymns in front of the Banner, when it is decorated, erected, brought into the town, bathed, decked with garlands and when it is removed.

छत्रध्वजादर्शफलार्द्धचन्द्रैर्विचित्रमालाकदलीक्षुदण्डैः ।
सव्यालसिंहैः पिटकैर्गवाक्षैरलङ्कृतं दिक्षु च लोकपालैः ॥५७॥

अच्छिन्नरज्जुं दृढकाष्ठमातृकं सुश्लिष्टयन्त्रार्गलपादतोरणम् ।
उत्थापयेल्लक्ष्म सहस्रचक्षुषः सारद्रुमाभग्नकुमारिकान्वितम् ।५८।

Slokas 57-58.—The Standard which is bedecked with umbrellas, flags, mirrors, fruits, crescents, multi-coloured garlands, plantain trees, sugar canes, figures of snakes and lions, ornaments, windows and the images of the protectors of the quarters in their respective regions should be raised being fastened with strong ropes and hard wooden props on both sides, along with the minor standards called ‘ Indra's daughters ’ made of strong and unbroken wood. The arch at the bottom must be fastened with tight nails.

अविरतजनरावं मङ्गलाशीःप्रणामैः
पटुपटहमृदङ्गैः शङ्खभेर्यादिभिश्च ।
श्रुतिविहितवचोभिः पापठद्भिश्च विप्रै-
रशुभविहतशब्दं केतुमुत्थापयेच्च ॥५९॥

Sloka 59.—The King should raise the banner to the accompaniment of the unceasing shouts of crowds drowning all inauspicious sounds through the auspicious benedictions and invocations, the loud sounds of drums, tabors, conchs, kettle-drums, etc., and through the repeated chantings of Vedic hymns by Brahmins.

फलदधिघृतलाजाक्षौद्रपुष्पाग्रहस्तैः
प्रणिपतितशिरोभिस्तुष्टवद्भिश्च पौरैः ।
वृतमनिमिषभर्तुः केतुमीशः प्रजाना-
मरिनगरनताग्रं कारयेद्द्विड्वधाय ॥६०॥

Sloka 60. For the destruction of the enemy, the King should cause the banner to be erected in such a manner as to point to the city of the enemy with its tip—

the banner being surrounded by the citizens who bow their heads in homage and who invoke it with fruits, curd, ghee, fried grains, honey and flowers in their hands

नातिद्रुतं न च विलम्बितमप्रकम्प-
मध्वस्तमाल्यपिटकादिविभूषणं च ।
उत्थानमिष्टमशुभं यदतोऽन्यथा स्या-
त्तच्छान्तिभिर्नरपतेः शमयेत्पुरोधाः ॥६१॥

Sloka 61.—The raising of the Banner is auspicious when it is neither too slow, nor too fast, not shaky, and when its garlands, decorations and ornaments are not spoiled. If otherwise, it forebodes evil; and the royal preceptor should mitigate it through expiatory ceremonies.

तथा च गर्गः ।
अविध्वस्तमनाधूनमद्रुताजिह्ममूर्ध्वगम् ।
इन्द्रध्वजसमुत्थानं क्षेमसौभिक्षकारकम् ॥
निर्घातोल्कामहीकम्पा दीप्ताश्च मृगपक्षिणः ।
उच्छ्रीयमाणे चण्डा वा वायवः स्युर्भयाय ते ॥

क्रव्यादकौशिककपोतककाककङ्कैः
केतुस्थितैर्महदुशन्ति भयं नृपस्य ।
चाषेण चापि युवराजभयं वदन्ति
श्येनो विलोचनभयं निपतन् करोति ॥६२॥
छत्रभङ्गपतने नृपमृत्युस्तस्करान्मधु करोति निलीनम् ।
हन्ति चाप्यथ पुरोहितमुल्का पार्थिवस्य महिषीमशनिश्च ॥६३॥
राज्ञीविनाशं पतिता पताका करोत्यवृष्टिं पिटकस्य पातः ।
मध्याग्रमूलेषु च केतुभङ्गो निहन्ति मन्त्रिक्षितिपालपौरान् ॥६४
धूमावृते शिखिभयं तमसा च मोहो
व्यालैश्च भग्नपतितैर्न भवन्त्यमात्याः ।

ग्लायन्त्युदक्प्रभृति च क्रमशो द्विजाद्यान्
भङ्गे च बन्धकिवधः कथितः कुमार्याः ॥६५॥
रज्जूत्सङ्गच्छेदने बालपीडा राज्ञो मातुः पीडनं मातृकायाः ।
यद्यत्कुर्युर्बालकाश्चारणा वा तत्तत्तादृग्भावि पापं शुभं वा ॥६६॥

Slokas 62-66.—The wise declare that there is great danger in store for the King if a carcass-eating bird, owl, dove, crow or vulture sits on the Banner. If it be a blue jay, the danger is for the Yuvaraja; an eagle sitting on it, will deprive the King of his eyes. The King will die if the umbrella on the banner breaks or falls down. If honey-bees cling to it, there will be danger from thieves; a meteor falling on it augurs the preceptor's death; a lightning, that of the queen. The fall of a flag denotes the queen's death, while that of an ornament augurs drought. If the staff should break in the middle, top and bottom, the ministers, the King and the citizens will respectively meet with their end. When the staff is covered with smoke, there is danger from fire; when with darkness, mental aberration will be the result. The ministers will be destroyed if the figures of the snakes fall or break. If portents are observed in the north and other quarters, Brahmins and other castes will suffer. If any of the staffs called 'Indra's daughters' break, courtezans will die If the ropes should give way, children will suffer. If the prop at the bottom breaks, it indicates trouble to the King's mother. Whatever good or bad is done by boys or actors will have corresponding effects.

तथा च गर्गः ।
प्रहृष्टमनसः सर्वे क्रीडेयुर्मुदिता यदि ।
यदा जळेन गन्धैश्च विन्द्यात्सौभिक्षलक्षणम् ॥

अमेध्ये रक्तकैः केशैर्भस्मना क्रन्दनेन च ।
दुर्भिक्षपीडा विज्ञेया शस्त्रैश्चापि भयं वदेत् ॥ इति

दिनचतुष्टयमुत्थितमर्चितं समभिपूज्य नृपोऽहनि पञ्चमे ।
प्रकृतिभिः सह लक्ष्म विसर्जयेद्बलभिदः स्वबलाभिविवृद्धये ॥६७॥

Sloka 67.—After worshipping the erected Banner of Indra for four days, the King should cause it to be removed on the 5th day in the presence of his ministers for the prosperity of his army.

उपरिचरवसुप्रवर्तितं नृपतिभिरप्यनुसन्ततं कृतम् ।
विधिमिममनुमन्य पार्थिवो न रिपुकृतं भयमाप्नुयादिति ।६८।

Sloka 68.—If a king observes this vow established by Uparichandra Vasu and followed by other kings, without any break, he will not have any trouble from his enemies.

Thus ends the 43rd Adhyaya on 'The Glory of Indra's Banner."

नीराजनविधिः ॥४४॥ Lustration Ceremony.

भगवति जलधरपक्ष्मक्षपाकरार्केक्षणे कमलनाभे ।
उन्मीलयति तुरङ्गमकरिनरनीराजनं कुर्यात् ॥१॥

Sloka 1.—When Lord Narayana opens his eyes, *viz.*, the Moon and the Sun with the eye-lashes, *viz.*, clouds (i. *e.*, when he wakes up from his Yogic sleep in autumn), lustration should be performed for horses, elephants and men (warriors).

Lustration of arms is a military and religious ceremony held by kings on the 19th of Aswayuja before taking the field.

God Vishnu rises from sleep on the 11th lunar day of the bright half of Kartika.

द्वादश्यामष्टम्यां कार्त्तिकशुक्लस्य पञ्चदश्यां वा ।
आश्वयुजे वा कुर्यान्नीराजनसञ्ज्ञितां शान्तिम् ॥२॥

Sloka 2.—The expiatory ceremony called lustration should be performed on the 8th, the 12th, or the 15th day of the bright half of Kartika or Aswayuja.

नगरोत्तरपूर्वदिशि प्रशस्तभूमौ प्रशस्तदारुमयम् ।
षोडशहस्तोच्छ्रायं दशविपुलं तोरणं कार्यम् ॥३॥

Sloka 3.—To the north-east of the town on an auspicious spot, there should be erected a triumphal arch of excellent timber, sixteen cubits in height and ten in extent.

सर्जोदुम्बरशाखाककुभमयं शान्तिसद्म कुशबहुलम् ।
वंशविनिर्मितमत्स्यध्वजचक्रालङ्कृतद्वारम् ॥४॥

Sloka 4.—It is also necessary to have a holy house (where the expiatory ceremony will take place), made of the branches of Sarja (Sala), Udumbara—Indian Fig tree—or the Kakubha tree fully strewn with Darbha grass and equipped with a door, adorned with fishes, flags and discuses made of bamboo.

प्रतिसरया तुरगाणां भल्लातकशालिकुष्ठसिद्धार्थान् ।
कण्ठेषु निबध्नीयात्पुष्ट्यर्थं शान्तिगृहगाणाम् ॥५॥

Sloka 5.—With a string dipped in saffron paste, Bhallataka nuts, rice, costus and white mustard seeds should be tied to the necks of the horses brought into the holy house for the sake of their prosperity.

तथा च काश्यपः
शालिजातकसिद्धार्थान् कुष्ठ भल्लातकं तथा ।
अश्वेषु कण्ठे बध्नीयात् सप्ताहं शान्तिमाचरेत् ॥

रविवरुणविश्वदेवप्रजेशपुरुहूतवैष्णवैर्मन्त्रैः ।
सप्ताहं शान्तिगृहे कुर्याच्छान्तिं तुरङ्गाणाम् ॥६॥

Sloka 6.—With the hymns addressed to the Sun God, Varuna, Visvedevas, Brahman, Indra and Vishnu, an expiatory ceremony should be gone through for the horses for a week in the Holy House.

तथा च काश्यपः
पौष्टिकैर्विविधैर्मन्त्रैः पुरोधा ज्वलनं हुतेत् ।
हुतान्ते भोजयेद्विप्रान् दक्षिणां विपुलां ददेत् ॥

अभ्यार्चिता न परुषं वक्तव्या नापि ताडनीयास्ते ।
पुण्याहशङ्खतूर्यध्वनिगीतरवैर्विमुक्तभयाः ॥७॥

Sloka 7.—The horses that are worshipped thus ought not to be spoken to harshly or beaten. Their fears must be dispelled through the sounds of Punyaha hymns, conchs, musical instruments and songs.

प्राप्तेऽष्टमेऽह्नि कुर्यादुदङ्मुखं तोरणस्य दक्षिणतः ।
कुशचीरावृतमाश्रममग्निं पुरतोऽस्य वेद्यां च ॥८॥

Sloka 8.—When the 8th day has dawned, a hermitage strewn with holy grass and tree barks should be constructed to the south of the arch and facing the north. In front of this hermitage, fire should be made on a sacrificial altar.

The commentator quotes here authorities for the construction of altars. For a sacrificial altar, the dimensions required are 64 cubits, for the marriage of the four classes in their order, 9 cubits, that diminished by an eighth and so on.

तथा च काश्यपः
अष्टमेऽह्नि पुरस्कृत्य राजा पौरजनैर्वृतः ।
गच्छेच्छान्तिगृहं हृष्टः शङ्खतूर्यरवैः सह ॥

चन्दनकुष्ठसमङ्गाहरितालमनःशिलाप्रियङ्गुवचाः ।
दन्त्यमृताञ्जनरजनीसुवर्णपुष्पाग्निमन्थाश्च ॥९॥

श्वेतां सपूर्णकोशां कटम्भरात्रायमाणसहदेवीः ।
नागकुसुमं स्वगुप्तां शतावरीं सोमराजीं च ॥१०॥

कलशेष्वेतान् कृत्वा सम्भारानुपहरेद्बलिं सम्यक् ।
भक्ष्यैर्नानाकारैर्मधुपायसयावकप्रचुरैः ॥११॥

Slokas 9-11.—Sandalwood, costus, madder, orpiment, red arsenic, Priyangu, Vacha, Danti, Amrita creeper, Saubhanjana, turmeric, Suvarna pushpa, Agni-mantha (Premua Spinosa), Girikarnika, Purnakosa, Katambara, Trayamana, Sahadevi, Nagapushpa, Kapikacchu, Satavari and Somarajee—these sacrificial materials are put into full pots and then the collection is to be offered in due form to the fire along with edibles of various kinds, mostly consisting of honey, Payasa and barley preparations.

खदिरपलाशोदुम्बरकाश्मर्यश्वत्थनिर्मिताः समिधः ।
स्रुक्कनकाद्रजताद्वा कर्तव्या भूतिकामेन ॥१२॥

Sloka 12.—The sacrificial twigs required are of Khadira, Palasa, Indian fig tree, Kasmari and Aswattha. One who wishes for prosperity similarly should make the sacrificial ladle of gold or silver.

पुर्वाभिमुखः श्रीमान् वैयाघ्रे चर्मणि स्थितो राजा ।
तिष्ठेदनलसमीपे तुरगभिषग्दैववित्सहितः ॥१३॥

Sloka 13.—The King who is in the height of glory and accompanied by a veterinary surgeon and an astrologer, should take his seat on a tiger-skin facing the East in front of the fire.

यात्रायां यदभिहितं ग्रहयज्ञविधौ महेन्द्रकेतौ च ।
वेदीपुरोहितानललक्षणमस्मिंस्तदवधार्यम् ॥१४॥

Sloka 14.—The symptoms of the altar, priest and fire given in my work Yatra in connection with sacrifices to the planets and Indra's Banner should be noted carefully here too.

तथा च यात्रायां ग्रहयज्ञे -

ग्रहयज्ञमतो वक्ष्ये तत्र निमित्तानि लक्षयेद्बुधाम् ।
भङ्गो मानोनायां दिग्भ्रष्टायामासिद्धिश्च ॥
नगरपुरोहितदेवीसेनापतिपार्थिवक्षयं कुरुते ।
प्राग्दक्षिणापरोत्तरमध्यमभागेषु या विकला ॥
तथा च पुरोहितस्य ।
कम्पोच्छ्वासविजृम्भणप्रचलनस्वेदाश्रुपातक्षुधो-
द्वाराद्यं च पुरोधसः स्मृतिविपच्चानिष्टमन्यच्छुभम् ।
आज्यं केशपिपीलिकामलयुतं सत्वावलीढं च यत्-
तन्नेष्टं शुभमन्यथोपकरणं द्रव्याण्यनूनानि च ॥
तथा चानलक्षणम् । See pp. 323-324, *supra.*
तथा महेन्द्रकेताविहैवोक्तम्–
स्वाहावसानसमये स्वयमुज्ज्वलार्चिरिति ॥

लक्षणयुक्तं तुरगं द्विरदवरं चैव दीक्षितं स्नातम् ।
अहतसिताम्बरगन्धस्रग्धूपाभ्यर्चितं कृत्वा ॥१५॥
आश्रमतोरणमूलं समुपनयेत्सान्त्वयञ्छनैर्वाचा ।
वादित्रशङ्खपुण्याहनिःस्वनापूरितदिगन्तम् ॥१६॥

Slokas 15-16.—A horse with good features and an excellent elephant, after being consecrated, bathed and honoured with new white cloths, perfumes, garlands and incense, should be brought slowly with coaxing words under the arch of the hermitage, with the quarters resounding with the noice of musical instruments, conchs and Punyaha hymns.

For the features of horses and elephants, see LXVI and LXVII respectively *infra.*

यद्यानीतस्तिष्ठेद्दक्षिणचरणं हयः समुत्क्षिप्य ।
स जयति तदा नरेन्द्रः शत्रूनाचिराद्विना यत्नात् ॥१७॥
त्रस्यन्नेष्टो राज्ञः परिशेषं चेष्टितं द्विपहयानाम् ।
यात्रायां व्याख्यातं तदिह विचिन्त्यं यथायुक्ति ॥१८॥

Slokas 17-18.—If the horse or elephant brought into the Holy House should stand with its right leg uplifted, then the King would soon vanquish his foes without difficulty ; if it stands frightened, it augurs ill to the King. The activities of elephants and horses betokening good and bad results, which have been dealt with at length in the Yatra, should be applied to lustration also according to the circumstances.

Vide XCIII-5. 13. 14; XCIV-11, 12 and 13, *supra.*

पिण्डमभिमन्त्र्य दद्यात्पुरोहितो वाजिने स यदि जिघ्रेत् ।
अश्नीयाद्वा जयकृद्विपरीतोऽतोऽन्यथाभिहितः ॥१९॥

Sloka 19.—The priest should give the horse a rice ball duly sanctified with holy hymns ; if it should smell or eat it, the King would come out victorious ; and in the contrary circumstance, it would lead to the King's defeat.

कलशोदकेषु शाखामाप्लाव्यौदुम्बरीं स्पृशेत्तुरगान् ।
शान्तिकपौष्टिकमन्त्रैरेवं सेनां सनृपनागाम् ॥२०॥

Sloka 20.—The priest should dip a branch of the Indian Fig tree in the holy waters of the pots and touch therewith the horses along with hymns expiatory and propitiatory. The same thing should be done for the army, the King and the elephants.

शान्तिं राष्ट्रविवृद्ध्यै कृत्वा भूयोऽभिचारकैर्मन्त्रैः ।
मृण्मयमरिं विभिन्द्याच्छूलेनोरःस्थले विप्रः ॥२१॥

Sloka 21.—Again, after going through the expiatory ceremony, for the prosperity of the kingdom, the priest should pierce the heart of the enemy made of clay with a spike, chanting the hymns used in Black magic.

खलिनं हयाय दद्यादभिमन्त्र्य पुरोहितस्ततो राज्ञा ।
आरुह्योदक्पूर्वां यायान्नीराजितः सबलः ॥२२॥

Sloka 22.—Then the priest gives the sanctified bits to the horse. Thereupon, the King mounting the horse after receiving lustration should proceed northward with his army.

मृदङ्गशङ्खध्वनिहृष्टकुञ्जरस्रवन्मदामोदसुगन्धिमारुतः ।
शिरोमणिव्रातचलत्प्रभाचयैर्ज्वलन्विवस्वानिव तोयदात्यये ॥२३॥
हंसपाङ्क्तिभिरितस्ततोऽद्रिराट् सम्पतद्भिरिव शुक्लचामरैः ।
मृष्टगन्धपवनानुवाहिभिर्धूयमानरुचिरस्रगम्बरः ॥२४॥
नैकवर्णमणिवज्रभूषितैर्भूषितो मुकुटकुण्डलाङ्गदैः ।
भूरिरत्नकिरणानुरञ्जितः शक्रकार्मुकरुचं समुद्वहन् ॥२५॥
उत्पतद्भिरिव खं तुरङ्गमैर्दारयद्भिरिव दन्तिभिर्धराम् ।
निर्जितारिभिरिवामरैर्नरैः शक्रवत्परिवृतो व्रजेन्नृपः ॥२६॥

Slokas 23-26.—The King should proceed in the following manner. The breeze should be scented by the dripping ichor of elephants that are gladdened by the sounds of tabors and conchs. The King shines like the Sun in autumn owing to the mass of glittering rays issuing from his crest jewels. His beautiful garlands and clothes are shaken by white chowries disseminating waves of fine fragrance just as the Himalayas is surrounded by the rows of swans flying hither and thither. The King adorned with jewels of various colours, diamonds, crown, ear rings and armlets and brightened by the rays of numerous gems, creates the lustre of a rain-bow. The King is accompanied by horses springing up to the sky, as it were, by elephants tearing up as it were the earth and by warriors who have defeated their enemies just as Indra is attended upon by the Gods who have defeated their foes.

सवज्रमुक्ताफलभूषणोऽथवा सितस्रगुष्णीषविलेपनाम्बरः ।
धृतातपत्रो गजपृष्ठमाश्रितो घनोपरीवेन्दुतले भृगोः सुतः ॥२७॥

Sloka 27.—Or, he should proceed being adorned with diamonds and pearls, having garlands, head-dress, ointment and clothes, all white, an umbrella held over his head, and mounting an elephant, just as Venus does on a cloud having the Moon above him.

सम्प्रहृष्टनरवाजिकुञ्जरं निर्मलप्रहरणांशुभासुरम् ।
निर्विकारमरिपक्षभीषणं यस्य सैन्यमचिरात्स गां जयेत् ॥२८॥

Sloka 28.—One whose army consists of soldiers, horses and elephants in a jolly mood, who shines with the lustre of glittering weapons, is free from all unnatural mental dispositions and appears dreadful to the hosts of his enemies, will soon conquer the whole earth.

Thus ends the 44th Adhyaya on "Lustration Ceremony"

खञ्जनकलक्षणाध्यायः ॥४५॥ Wagtail.

खञ्जनको नामायं यो विहगस्तस्य दर्शने प्रथमे ।
प्रोक्तानि यानि मुनिभिः फलानि तानि प्रवक्ष्यामि ॥१॥

Sloka 1.—I mean expounding in this chapter the effects enunciated by ancient sages as pertaining to the first sight of the bird called Wagtail.

In Tamil, the bird is known as வாலாட்டிக்குருவி.

Khanjanaka (खञ्जनक) will not generally be seen in the sky during the four months beginning with Sravana (श्रावण).

स्थूलोऽभ्युन्नतकण्ठः कृष्णगलो भद्रकारको भद्रः ।
आकण्ठमुखात्कृष्णः सम्पूर्णः पूरयत्याशाम् ॥२॥
कृष्णो गलेऽस्य बिन्दुः सितकरटान्तः सरिक्तकृद्रिक्तः ।
पीतो गोपीत इति क्लेशकरः खञ्जनो दृष्टः ॥३॥

Slokas 2-3.—A variety of wagtails named Bhadra with a stout body and a dark, long and raised neck is auspicious. One which is dark from the face to the neck and termed ' Sampurna ' (full) fulfils one's ambition. The one called ' Rikta ' or empty has dark spots on the neck and white cheeks. It leads to disappointment. The one called Gopeeta which is yellow in colour produces trouble when sighted.

तथा च काश्यपः -

स्थूलोऽभ्युन्नतकण्ठो यो भद्रः कृष्णगलः स्मृतः ।
कृष्णमूर्धा गलान्तं यः स सम्पूर्ण इति स्मृतः ॥
करटान्तौ सितौ यस्य कृष्णो बिन्दुर्गले तथा ।
स रिक्त इति निर्दिष्टः पीतो गोपीतकः स्मृतः ॥
नामानुरूपेण फलं विहगानां विनिर्दिशेत् ।

अथ मधुरसुरभिफलकुसुमतरुषु सलिलाशयेषु पुण्येषु ।
करितुरगभुजगमूर्ध्निप्रासादोद्यानहर्म्येषु ॥४॥
गोगोष्ठसत्समागमयज्ञोत्सवपार्थिवद्विजसमीपे ।
हस्तितुरङ्गमशालाच्छत्रध्वजचामराद्येषु ॥५॥
हेमसमीपसिताम्बरकमलोत्पलपूजितोपलिप्तेषु ।
दधिपात्रधान्यकूटेषु च श्रियं खञ्जनः कुरुते ॥६॥

Slokas 4-6.—A wagtail in the following places tends to prosperity : on trees bearing fragrant flowers and sweet fruits, on holy lakes and rivers, on the heads of elephants, horses and serpents, on temples, gardens and mansions, near cows, mangers, assembly of righteous men, sacrifices, auspicious functions, Kings and Brahmins, on elephant-yards, stables, umbrellas, flags, chowries and other royal appendages, near gold, on white cloths, lotuses, blue lilies, places of worship, paved and cleaned spots, on curd-pots and corn-ricks.

पङ्के स्वाद्वन्नाप्तिर्गोरससम्पच्च गोमयोपगते ।
शाद्वलगे वस्त्राप्तिः शकटस्थे देशविभ्रंशः ॥७॥
गृहपटलेऽर्थभ्रंशो वध्रे बन्धोऽशुचौ भवति रोगः ।
पृष्ठे त्वजाविकानां प्रियसङ्गममावहत्याशु ॥८॥

Slokas 7-8.—When the wagtail is seen perched on mud, sweet food will be obtained; on a heap of cow-dung, excellent milk and its products; on green grass, clothes; on a cart, devastation of the country; on the roof of a house, loss of wealth will be the result; on a piece of hide, imprisonment; on filth, disease, and on backs of goats and sheep, immediate union with one's beloved.

महिषोष्ट्रगर्दभास्थिश्मशानगृहकोणशर्करादृस्थः ।
प्राकारभस्मकेशेषु चाशुभो मरणरुग्भयदः ॥९॥

Sloka 9.—It is inauspicious and tends to danger from death and disease if the wagtail is seen perched on a buffalo, camel, donkey, bone, burial ground, corner of a house, clod of earth, turrets, compound walls, heap of ashes or hair.

अद्रि is another reading for अदृ.

पक्षौ धुन्वन्नशुभः शुभः पिबन् वारि निम्नगासंस्थः ।
सूर्योदये प्रशस्तो नेष्टफलः खञ्जनोऽस्तमये ॥१०॥

Sloka 10.—It is inauspicious when a wagtail is seen flapping its wings; when it is seen drinking water from a river, it gives auspicious results; also when seen in the early morning. In the evening, it forebodes evil.

नीराजने निवृत्ते यया दिशा खञ्जनं नृपो यान्तम् ।
पश्येत्तया गतस्य क्षिप्रमरातिर्वशमुपैति ॥११॥

Sloka 11.—If a King observes at the end of a lustration ceremony a wagtail flying in a particular direction and marches in that quarter, he will surely subjugate his enemies there before long.

तस्मिन्निधिर्भवति मैथुनमेति यस्मिन्
यस्मिंस्तु छर्दयति तत्र तलेऽस्ति काचम् ।
अङ्गारमप्युपदिशन्ति पुरीषणेऽस्य
तत्कौतुकापनयनाय खनेद्धरित्रीम् ॥१२॥

Sloka 12.—There will be treasure underneath the place where the wagtail copulates; mica, where it vomits; and where it voids its excrements, there will be charcoal in the earth. To satisfy one's curiosity, one may dig the earth in the place.

तथा च काश्यपः

मैथुनं कुरुते यत्र तत्र वै निधिमादिशेत् ।
भुक्तं छर्दयते यत्र तत्र काचमधो भवेत् ॥
पुरीषं यत्र कुरुते तत्राङ्गारं विनिर्दिशेत् ।

मृतविकलविभिन्नरोगितः स्वतनुसमानफलप्रदः खगः ।
धनकृदभिनिलीयमानको वियति च बन्धुसमागमप्रदः ॥१३॥

Sloka 13.—The bird being dead, crippled, wounded or diseased produces effects similar to the condition of its body. If it comes to roost in one's front, the person will get wealth; if it flies up into the sky, it indicates one's meeting with one's kith and kin.

नृपतिरपि शुभं शुभप्रदेशे खगमवलोक्य महीतले विदध्यात् ।
सुरभिकुसुमधूपयुक्तमर्घं शुभमभिनन्दितमेवमेति वृद्धिम् ॥१४॥

Sloka 14.—A King too, while observing an auspicious wagtail at an auspicious place, should make offerings consisting of fragrant flowers and incense on the ground. By acting thus, he will obtain prosperity and much prized happiness.

अशुभमपि विलोक्य खञ्जनं द्विजगुरुसाधुसुरार्चने रतः ।
न नृपतिरशुभं समाप्नुयान्न यदि दिनानि च सप्त मांसभुक् ॥१५॥

Sloka 15.—Should a King espy an ill-omened wagtail, he would not meet with evil consequences, provided he engages himself in worshipping Brahmins, preceptors, pious men and Gods, and also abstains from flesh for seven days continuously.

आवर्षात्प्रथमे दर्शने फलं प्रतिदिनं तु दिनशेषात् ।
दिक्स्थानमूर्त्तिलग्नर्क्षशान्तदीप्तादिभिश्चोह्यम् ॥१६॥

Sloka 16.—The effects of the first sight of a wagtail will be felt within a year; and of the daily sight, within the end of the day. The effects must be carefully determined after examining the quarter, place, physical features, the Lagna, the asterism, position with respect to the Sun, etc.

तथा च काश्यप:
प्रथमे दर्शने पाकमावर्षात् प्रवदेद्बुध: ।
प्रतिदैवासिके वाच्यं दर्शनेऽस्तमये फलम् ॥

Thus ends the 45th Adhyaya on "the sight of Wagtail".

उत्पाताध्यायः ॥४६॥ Portentous Phenomena.

यानत्रेरुत्पातान् गर्गः प्रोवाच तानहं वक्ष्ये ।
तेषां सङ्क्षेपोऽयं प्रकृतेरन्यत्वमुत्पातः ॥१॥

Sloka 1.—I shall now treat of portents enunciated by Atri and expounded by Garga after him. The following is a summary of them: Anything contrary to nature is termed a portent or Utpata.

तथा च समाससंहितायाम् ॥

यः प्रकृतिविपर्यासः सर्वः सङ्क्षेपतः स उत्पातः ।
क्षितिगगनदिव्यजातो यथोत्तरं गुरुतरो भवति ॥

अपचारेण नराणामुपसर्गः पापसञ्चयाद्भवति ।
संसूचयन्ति दिव्यान्तरिक्षभौमास्त उत्पाताः ॥२॥

Sloka 2.—Sins accumulate as a result of wrongful actions committed by men; and troubles arise from them as a consequence. The three kinds of portents, *viz*, celestial, atmospheric and terrestrial, foreshadow such troubles.

तथा च गर्गः ।

अतिलोभादसत्याद्वा नास्तिक्याद्वाप्यधर्मतः ।
नरापचारान्नियतमुपसर्गः प्रवर्तते ॥

मनुजानामपचारादपरक्ता देवताः सृजन्त्येतान् ।
तत्प्रतिघाताय नृपः शान्तिं राष्ट्रे प्रयुञ्जीत ॥३॥

Sloka 3.—Displeased with the misdeeds of men, the Gods create these portents. The King should cause expiatory ceremonies to be performed in order to ward off their evil consequences.

तथा च गर्गः ।

ततोऽपचारो मर्त्यानामपरज्यन्ति देवताः ॥
ते सृजन्त्यद्भुतान् भावान् दिव्यभूम्यन्तारिक्षजान् ॥
त एव सर्वलोकानामुत्पाता देवनिर्मिताः ।
विचरन्ति विनाशाय रूपैः सम्बोधयन्ति च ॥
तान् शास्त्रनिर्गमाद्विप्राः पश्यान्ति ज्ञानचक्षुषा ।
प्रवदन्ति तु मर्त्येषु हितार्थं श्रद्धयान्विताः ॥

ते तु सम्बोधिता विप्रैः शान्तये मङ्गलानि च ।
श्रद्दधानाः प्रकुर्वन्ति न ते यान्ति पराभवम् ॥
ये तु न प्रतिकुर्वन्ति क्रियामश्रद्धयान्विताः ।
नास्तिक्याद‍थवा कोपाद्विनश्यन्त्यथवा चिरात् ॥

दिव्यं ग्रहर्क्षवैकृतमुल्कानिर्घातपवनपरिवेषाः ।
गन्धर्वपुरपुरन्दरचापादि यदान्तरिक्षं तत् ॥४॥
भौमं चरस्थिरभवं तच्छान्तिभिराहतं शममुपैति ।
नाभसमुपैति मृदुतां शाम्यति नो दिव्यमित्येके ॥५॥

Slokas 4-5.—The celestial portents consist of the unnatural behaviour of planets and asterisms, meteors, thunders, storms and halos; the atmospheric ones, of aerial cities, rainbows, etc.; and the terrestrial ones arise from the moving and the stationary objects. This last class can be warded off through expiatory rites; the atmospheric can be mitigated, while the celestial according to some cannot be so assuaged.

तथा च गर्गः ।
स्वर्भानुकेतुनक्षत्रग्रहताराऽर्कजेन्द्रजम् ।
दिवि चोत्पद्यते यच्च तद्दिव्यमिति कीर्तितम् ॥
वाय्वभ्रसन्ध्यादिग्दाहपरिवेषतमांसि च ।
खपुरं चेन्द्रचापं च तद्विन्द्यादन्तरिक्षजम् ॥
भूमावुत्पद्यते यच्च स्थावरं वाथ जङ्गमम् ।
तदेकदैशिकं भौममुत्पातं परिकीर्त्तितम् ॥
तथा च समाससंहितायाम् ॥
दिव्यं ग्रहर्क्षजातं भुवि भौमं स्थिरचरोद्भवं यच्च ।
दिग्दाहोल्कापतनं परिवेषाद्यं वियत्प्रभवम् ॥
तथा च काश्यपः
भौमं शान्तिहतं नाशमुपगच्छति मार्दवम् ।
नाभसं च शमं याति दिव्यमुत्पातदर्शनम् ॥

दिव्यमपि शममुपैति प्रभूतकनकान्नगोमहीदानैः ।
रुद्रायतने भूमौ गोदोहात् कोटिहोमाच्च ॥६॥

Sloka 6.—Even the celestial portent might be warded off by the profuse gifts of gold, food, cows and lands; by the ceremony of milking cows in the precincts of a Siva temple and by Koti Homa (crore of minor sacrifices).

आत्मसुतकोशवाहनपुरदारपुरोहितेषु लोके च ।
पाकमुपयाति दैवं परिकल्पितमष्टधा नृपतेः ॥७॥

Sloka 7.—A celestial portent wields adverse influence on the King in 8 ways, *viz.*, on himself, his children, treasury, vehicles, his town, consorts, preceptors and subjects.

तथा च गर्गः ।
पुरे जनपदे कोशे वाहनेऽथ पुरोहिते ।
पुत्रेष्वात्मनि भृत्येषु पश्यते दैवमष्टधा ॥

(I) *Portents through idols or statues of the Devas in Temples.*

अनिमित्तभङ्गचलनस्वेदाश्रुनिपातजल्पनाद्यानि ।
लिङ्गार्चायतनानां नाशाय नरेशदेशानाम् ॥८॥

Sloka 8.—The breaking, moving, sweating, shedding tears, falling, muttering, etc., of Siva lingas (Siva's emblems), Idols of Gods and Temples, without any cause, fore-bode the ruin of Kings and their lands.

तथा च गर्गः ।
देवतार्चाः प्रनृत्यन्ति वेपन्ते प्रज्वलन्ति वा ।
मुहुर्नृत्यन्ति रोदन्ति प्रस्विद्यन्ति हसन्ति वा ॥
उत्तिष्ठन्ति निषीदन्ति प्रधावन्ति पतन्ति वा ।
कूजन्ति विक्षिपन्ते च गात्रप्रहरणध्वजान् ॥
अवाङ्मुखा वा तिष्ठन्ति स्थानात्स्थानं व्रजन्ति वा ।
वमन्त्यग्निं तथा धूमं स्नेहं रक्तं पयो जलम् ॥

प्रसर्पन्ति च जल्पन्ति वा चेष्टन्ते श्वसन्ति वा ।
समन्ताद्यत्र दृश्यन्ते गात्रैर्वापि विचेष्टितैः ॥

दैवतयात्राशकटाक्षचक्रयुगकेतुभङ्गपतनानि ।
सम्पर्यासनसादनसङ्गश्च न देशनृपशुभदाः ॥९॥

Sloka 9.—The breaking or falling down of the axle, wheel, yoke and flag of the car during a temple-festival or the being twisted, the destruction and the entanglement of the above things, do not lead to the well-being of the King as well as of his country.

ऋषिधर्मपितृब्रह्मप्रोद्भूतं वैकृतं द्विजातीनाम् ।
यद्रुद्रलोकपालोद्भवं पशूनामनिष्टं तत् ॥१०॥
गुरुसितशनैश्चरोत्थं पुरोधसां विष्णुजं च लोकानाम् ।
स्कन्दविशाखसमुत्थं माण्डलिकानां नरेन्द्राणाम् ॥११॥
वेदव्यासे मन्त्रिणि विनायके वैकृतं चमूनाथे ।
धातरि सविश्वकर्मणि लोकाभावाय निर्दिष्टम् ॥१२॥
देवकुमारकुमारीवनिताप्रेष्येषु वैकृतं यत्स्यात् ।
तन्नरपतेः कुमारककुमारिकास्त्रीपरिजनानाम् ॥१३॥
रक्षःपिशाचगुह्यकनागानामेवमेव निर्दिष्टम् ।
मासैश्चाप्यष्टाभिः सर्वेषामेव फलपाकः ॥१४॥

Slokas 10-14.—Any unnatural behaviour observed in the images of sages, Yama, Manes and Brahman foreshadows evil to the Brahmins; one in the images of Siva and the protectors of the quarters, to the cattle; one in the images of Jupiter, Venus and Saturn, to the priests; of Vishnu, to the people; of Skanda and Visakha, to the potentates of principalities: of Sage Vyasa, to the minister; of Lord Ganapati, to the Commander of the army; of the Creator and Viswakarman, betokens the destruction of the people. Any unnatural feature seen in the idols of Gods, in the figures of boys, girls, women and servants indicates the ruin of the King's sons, daughters, harem and servants. Similarly one seen in the idols of demons, goblins, Yakshas, and serpents, leads to the same result. All these portents produce their effects in eight months.

बुद्ध्वा देवविकारं शुचिः पुरोधास्त्र्यहोषितः स्नातः ।
स्नानकुसुमानुलेपनवस्त्रैरभ्यर्चयेत्प्रतिमाम् ॥१५॥
मधुपर्केण पुरोधा भक्ष्यैर्बलिभिश्च विधिवदुपतिष्ठेत् ।
स्थालीपाकं जुहुयाद्विधिवन्मन्त्रैश्च तल्लिङ्गैः ॥१६॥

Slokas 15-16.—On seeing portents in the idols of Gods, the priest, being clean after a bath, and fasting for three days, should worship them (idols) with ablutions, flowers, pastes and garments. He should also propitiate them with the offerings of Madhuparka, (a mixture of five ingredients), eatables and other presents, and offer into the Sacred fire, cooked rice according to rules, with the hymns addressed to the deities.

इति विबुधविकारे शान्तयः सप्तरात्रं
द्विजविबुधगणार्चा गीतनृत्योत्सवाश्च ।
विधिवदवनिपालैर्यैः प्रयुक्ता न तेषां
भवति दुरितपाको दक्षिणाभिश्च रुद्धः ॥१७॥

Sloka 17.—If kings perform properly the expiatory rites for 7 nights along with worship and Dakshina to Brahmins and Gods, and also with songs, dance and festivities, whenever they see a portent of Gods, they will not experience the evil effects of the portents.

(2) *Portents through Fire.*

राष्ट्रे यस्यानग्निः प्रदीप्यते दीप्यते च नेन्धनवान् ।
मनुजेश्वरस्य पीडा तस्य च राष्ट्रस्य विज्ञेया ॥१८॥

Sloka 18.—If there be flames without fire and fuel in any country, it forebodes trouble to the King and his dominions.

जलमांसार्द्रज्वलने नृपतिवधः प्रहरणे रणो रौद्रः ।
सैन्यग्रामपुरेषु च नाशो वह्नेर्भयं कुरुते ॥१९॥

Sloka 19.—If fire is observed on water, flesh or anything wet, it indicates the King's death ; on weapons, a sanguinary war ; and if the fire goes out in military camps, villages or towns, there will be danger from fire.

प्रासादभवनतोरणकेत्वादिष्वनलेन दग्धेषु ।
तडिता वा षण्मासात् परचक्रस्यागमो नियमात् ॥२०॥

Sloka 20.—If temples, houses, triumphal arches, flags and the like are burnt, without fire or by lightning, there will undoubtedly be an invasion by a foreign enemy.

धूमोऽनग्निसमुत्थो रजस्तमश्चाह्निजं महाभयदम् ।
व्यभ्रे निश्युडुनाशो दर्शनमपि चाह्नि दोषकरम् ॥२१॥

Sloka 21.—Smoke produced without fire, dust and darkness seen at day-time, the disappearance of the stars on a cloudless night and their appearance at day-time, tend to very great peril.

तथा च गर्गः ।

अनिशानि तमांसि स्युर्यदि वा पांसवो रजः
धूमश्चानग्निना यत्र तत्र विन्द्यान्महद्भयम् ॥

नगरचतुष्पादण्डजमनुजानां भयकरं ज्वलनमाहुः ।
धूमाग्निविस्फुलिङ्गैः शय्याम्बरकेशगैर्मृत्युः ॥२२॥

Sloka 22.—Flames proceeding from towns, animals, birds and men are said to forebode danger, and smoke, fire and sparks observed in beds, cloths and hairs, the owner's death.

तथा च गर्गः ।
शयनासनयानेषु केशप्रावरणेषु च ।
दृश्यन्ते विस्फुलिङ्गा वा धूमो वा मरणाय तत् ॥

आयुधज्वलनसर्पणस्वनाः कोशनिर्गमनवेपनानि वा ।
वैकृतानि यदि वायुधेऽपराण्याशु रौद्ररणसङ्कुलं वदेत् ।२३॥

Sloka 23.—The blazing, moving, sounding, rushing out of the sheath, trembling or any other unnatural phenomenon of the sword foreshadows a dreadful war and confusion in the near future.

मन्त्रैराग्नेयैः क्षीरवृक्षात्समिद्भिर्होतव्योऽग्निः सर्षपैः सर्पिषा च ।
अग्न्यादीनां वैकृते शान्तिरेवं देयं चास्मिन् काञ्चनं ब्राह्मणेभ्यः ॥

Sloka 24.—The expiation to be performed for portents of fire, etc., consists of a sacrifice to the fire with white mustard seeds, ghee and the twigs of milky trees, to the accompaniment of hymns addressed to the Fire God, and of gifts of gold to the Brahmins.

(3) *Portents connected with Trees.*

शाखाभङ्गेऽकस्माद्वृक्षाणां निर्दिशेद्रणोद्योगम् ।
हसने देशभ्रंशं रुदिते च व्याधिबाहुल्यम् ॥२५।

Sloka 25.—If the branches of trees break down all of a sudden (without any cause), preparation for war should be foretold; if the trees produce a laughing sound, ruin of a country will be the result; and if they produce a weeping sound, there will be a rich crop of diseases.

राष्ट्रविभेदस्त्वनृतौ बालवधोऽतीव कुसुमिते बाले ।
वृक्षात् क्षीरस्रावे सर्वद्रव्यक्षयो भवति ॥२६॥

Sloka 26.—If trees yield flowers (and fruits) out of season, the country will be thrown into confusion (disintegration); if a tender plant blossoms very luxuriantly, children will die; and if milk flows from trees, all substances will be destroyed.

तथा च गर्गः ।
स्वराष्ट्रभेदं कुरुते फलपुष्पमनार्तवम् ।
बालानां मरणं कुर्याद्बालानां फलपुष्पजम् ॥

मद्ये वाहननाशः सङ्ग्रामः शोणिते मधुनि रोगः ।
स्नेहे दुर्भिक्षभयं महद्भयं निःस्रुते सलिले ॥२७॥

Sloka 27.—If wine flows from trees, vehicles will be destroyed; if blood, there will be war; if honey, disease; if oil, threat of famine; and if water, there will be great misery.

शुष्कविरोहे वीर्यान्नसङ्क्षयः शोषणे च विरुजानाम् ।
पतितानामुत्थाने स्वयं भयं दैवजनितं च ॥२८॥

Sloka 28.—If withered trees sprout up again and healthy ones wither away, there will be the decay of strength (powerful men) and food, and if fallen trees stand erect by themselves, there is fear of divine visitations.

पूजितवृक्षे ह्यनृतौ कुसुमफलं नृपवधाय निर्दिष्टम् ।
धूमस्तास्मिन् ज्वालाऽथवा भवेन्नृपवधायैव ॥२९॥

Sloka 29.—If a worshippable tree should bear flowers and fruits out of season, or if there be smoke or flame on it, the destruction of the King is indicated.

सर्पत्सु तरुषु जल्पत्सु वापि जनसङ्क्षयो विनिर्दिष्टः ।
वृक्षाणां वैकृत्ये दशभिर्मासैः फलविपाकः ॥३०॥

Sloka 30.—The walking or talking of trees presages the annihilation of the population. The portents of trees bear fruit within ten months.

स्रग्गन्धधूपाम्बरपूजितस्य छत्रं विधायोपरि पादपस्य ।
कृत्वा शिवं रुद्रजपोऽत्र कार्यो रुद्रेभ्य इत्यत्र षडेव होमाः ॥३१॥
पायसेन मधुनापि भोजयेद्ब्राह्मणान् घृतयुतेन भूपतिः ।
मेदिनी निगदितात्र दक्षिणा वैकृते तरुकृते हितार्थिभिः ॥३२॥

Slokas 31-32.—Putting an umbrella over it, the tree should be worshipped with garlands, perfumes, incense and cloths. An image of Siva should be placed under it and the hymn called Rudra chanted repeatedly; and only six offerings made with the fire with the hymn "Hail to the Rudras." Then the King should feed Brahmins with Payasa, honey and ghee. The Dakshina laid down by those interested in the weal of the country in connection with the portents of trees, is in the form of gifts of land.

(4) *Portents connected with crops.*

नालेऽब्जयवादीनामेकस्मिन् द्वित्रिसम्भवो मरणम् ।
कथयति तदधिपतीनां यमलं जातं च कुसुमफलम् ॥३३॥

Sloka 33.—If the stalk of lotus, barley or wheat has a branch or two, it forebodes its owner's death; so does a double fruit or flower.

अतिवृद्धिः सस्यानां नानाफलकुसुमसम्भवो वृक्षे ।
भवति हि यद्येकस्मिन् परचक्रस्यागमो नियमात् ॥३४॥

Sloka 34.—If there is an overluxuriant growth of crops and varieties of flowers and fruits on a single tree, there will certainly be an invasion by a foreign power.

अर्धेन यदा तैलं भवति तिलानामतैलता वा स्यात् ।
अन्नस्य च वैरस्यं तदा तु विन्द्याद्भयं सुमहत् ॥३५॥

Sloka 35.—When sesamum seeds yield only half the quantity of oil or no oil at all, and food loses its taste, one should know that there is great danger impending.

विकृतकुसुमं फलं वा ग्रामादथवा पुराद्बहिः कार्यम् ।
सौम्योऽत्र चरुः कार्यो निर्वाप्यो वा पशुः शान्त्यै ॥३६॥
सस्ये च दृष्टा विकृतिं प्रदेयं तत्क्षेत्रमेव प्रथमं द्विजेभ्यः ।
तस्यैव मध्ये चरुमत्र भौमं कृत्वा न दोषं समुपैति तज्जम् ॥३७॥

Slokas 36-37.—An unnatural flower or fruit should be removed from the village or town. For the expiation of the portent, cooked rice should be offered to Soma and a goat sacrificed. On seeing any unnatural phenomenon in the crop, the field itself should be made over to Brahmins at first; and at the centre of the field, the owner should make an offering of cooked rice to the Earth. By so doing, he will not experience the evil effects of the portents.

(5) Portents connected with Rainfall.

दुर्भिक्षमनावृष्टावतिवृष्टौ क्षुद्भयं परभयं च ।
रोगो ह्यनृतुभवायां नृपतिवधोऽनभ्रजातायाम् ॥३८॥

Sloka 38.—Drought foretells famine; excessive rain, famine and threat of foreign invasion; untimely rain, disease; and rain without clouds, the King's death.

शीतोष्णविपर्यासो नो सम्यगृतुषु च सम्प्रवृत्तेषु ।
षण्मासाद्राष्ट्रभयं रोगभयं दैवजनितं च ॥३९॥

Sloka 39.—Cold in the hot season and heat in the cold season, and the seasons not functioning properly, foreshadow danger to the kingdom, fear of disease and divine visitation in six months.

अन्यर्त्तौ सप्ताहं प्रबन्धवर्षे प्रधाननृपमरणम् ।
रक्ते शस्त्रोद्योगो मांसास्थिवसादिभिर्मरकः ॥४०॥
धान्यहिरण्यत्वक्फलकुसुमाद्यैर्वर्षितैर्भयं विन्द्यात् ।
अङ्गारपांसुवर्षे विनाशमायाति तन्नगरम् ॥४१॥

Slokas 40-41.—Continuous rain for seven days in any season but the rainy, denotes the death of the chief sovereign. If there be a rain of blood, there would be war; of flesh, bones, marrow and the like, epidemics; of corn, gold, tree-barks, fruits, etc., peril; and of burning coal and dust; the particular town will be destroyed.

उपला विना जलधरैर्विकृता वा प्राणिनो यदा वृष्टाः ।
छिद्रं वाप्यतिवृष्टौ सस्यानामीतिसञ्जननम् ॥४२॥

Sloka 42.—When there is a rain of stones without clouds or of unnatural animals, or during an excessive rain when there is some spot without any rain whatsoever, the crops would get the six-fold pest. (P. 61, *supra.*)

क्षीरघृतक्षौद्राणां दध्नो रुधिरोष्णवारिणां वर्षे ।
देशविनाशो ज्ञेयोऽसृग्वर्षे चापि नृपयुद्धम् ॥४३॥

Sloka 43.—When there is a rain of milk, ghee, honey, curds and hot water, the ruin of the country is to be predicted; and when there is one of blood, war among kings will be the result.

This Sloka is omitted in some editions.

यद्यमलेऽर्के छाया न दृश्यते दृश्यते प्रतीपा वा ।
देशस्य तदा सुमहद्भयमायातं विनिर्देश्यम् ॥४४॥

Sloka 44.—If trees cast no shadow even when the Sun shines brightly, or if the shadow is in the same direction as the Sun, it should be predicted that great calamity is in store for the country.

व्यभ्रे नभसीन्द्रधनुर्दिवा यदा दृश्यतेऽथवा रात्रौ ।
प्राच्यामपरस्यां वा तदा भवेत् क्षुद्भयं सुमहत् ॥४५॥

Sloka 45.—If there be rainbow in a cloudless sky by day or night, in the east or west, then there will be great peril from starvation.

सूर्येन्दुपर्जन्यसमीरणानां यागः स्मृतो वृष्टिविकारकाले ।
धान्यान्नगोकाञ्चनदक्षिणाश्च देयास्ततः शान्तिमुपैति पापम् ॥४६॥

Sloka 46.—A sacrifice to the Sun, the Moon, Cloud and Wind has been ordained at the time of a portentous rain. If gifts of corn, food, cows and gold are also made to Brahmins, the sin arising from the above portent will disappear.

(6) Portents connected with Water.

अपसर्पणं नदीनां नगरादचिरेण शून्यतां कुरुते ।
शोषश्चाशोष्याणामन्येषां वा ह्रदादीनाम् ॥४७॥
स्नेहासृङ्मांसवहाः सङ्कुलकलुषाः प्रतीपगाश्चापि ।
परचक्रस्यागमनं नद्यः कथयन्ति षण्मासात् ॥४८॥

Slokas 47-48.—The receding of rivers from a town and the drying up of never-drying rivers or other places such as lakes, make the town desolate before long. If the rivers carry oil, blood or flesh, be turbulent or filthy and flow upwards, they indicate attack by a foreign enemy after six months.

ज्वालाधूमक्वाथरुदितोत्क्रुष्टानि चैव कूपानाम् ।
गीतप्रजल्पितानि च जनमरकायोपदिष्टानि ॥४९॥

Sloka 49.—If wells show flames, smoke, ebullition, crying sound, shouting, singing and talking, they are said to tend to the mortality of the population.

सलिलोत्पत्तिरखाते गन्धरसविपर्यये च तोयानाम् ।
सलिलाशयविकृतौ वा महद्भयं तत्र शान्तिमिमाम् ॥५०॥

Sloka 50.—When water springs up from the earth without any digging, when the taste and smell of it undergo a change, or, when there is some unnatural occurrence in tanks, etc., great danger is to be apprehended. The following is the remedial measure to be adopted in that case.

सलिलविकारे कुर्यात् पूजां वरुणस्य वारुणैर्मन्त्रैः ।
तैरेव च जपहोमं शममेवं पापमुपयाति ॥५१॥

Sloka 51.—During a watery portent, Varuna should be worshipped with hymns addressed to him and with the same hymns meditation (Japa) and offerings to the Fire should be made. By so doing, the sin can be warded off.

(7) *Portents connected with Births.*

प्रसवविकारे स्त्रीणां द्वित्रिचतुःप्रभृतिसम्प्रसूतौ वा ।
हीनातिरिक्तकाले च देशकुलसङ्क्षयो भवति ॥५२॥

Sloka 52.—When women give birth to monstrocities, or two, three, four or more children at a time, long before or after the usual period, ruin befalls the country and the family.

वडवोष्ट्रमाहिषगोहस्तिनीषु यमलोद्भवे मरणमेषाम् ।
षण्मासात् सूतिफलं शान्तौ श्लोकौ च गर्गोक्तौ ॥५३॥

Sloka 53.—If mares, camels, she-buffaloes, cows and cow-elephants bring forth twins, it augurs the death of these mothers. The effect of such births will come to be felt six months later. The following two verses of Garga deal with the expiation therefor.

तथा च गर्गः ।
अकाले प्रसवे चैव कालातीतेऽथवा पुनः ।
असंख्याजनने चैव युग्मस्य प्रसवे तथा ॥
अमानुषाणि काण्डानि सञ्जातव्यञ्जनानि वा ।
अनङ्गा ह्यधिकाङ्गा वा हीनाङ्गाः सम्भवन्ति वा ॥
विमुखाः पक्षिसदृशास्तथार्धपुरुषाश्च वा ।
विनाशं तस्य देशस्य कुलस्य च विनिर्दिशेत् ॥
अप्राप्तवयसे गर्भे द्वौ चतुष्पात्त्रयोऽपि वा ।
अत्युच्चा विनताश्चापि प्रजायन्तेऽनयो भवेत् ॥
वडवा हस्तिनी गौर्वा यदि युग्मं प्रसूयते ।
विजन्यं विकृतं वापि षड्भिर्मासैर्नृपक्षयः ॥

नार्यः परस्य विषये त्यक्तव्यास्ता हितार्थिना ।
तर्पयेच्च द्विजान् कामैः शान्तिः चैवात्र कारयेत् ॥५४॥
चतुष्पदाः स्वयूथेभ्यस्त्यक्तव्याः परभूमिषु ।
नगरं स्वामिनं यूथमन्यथा तु विनाशयेत् ॥५५॥

Slokas 54-55.—Such of the women as give birth to twins should be removed from the place and left in another country by one that wishes for happiness, He should also please Brahmins with things desired by them and cause an expiatory ceremony to be performed. As for the quadrupeds, they should be removed from their flock or herd and left in other countries; otherwise, they will ruin their town, owners and herds.

(8) *Portents connected with Quadrupeds.*

परयोनावभिगमनं भवति तिरश्चामसाधु धेनूनाम् ।
उक्षाणो वान्योन्यं पिबति श्वा वा सुरभिपुत्रम् ॥५६॥
मासत्रयेण विन्द्यात्तस्मिन्निःसंशयं परागमनम् ।
तत्प्रतिघातायैतौ श्लोकौ गर्गेण निर्दिष्टौ ॥५७॥

Slokas 56-57.—If quadrupeds mate with animals of a different kind, or cows with cows, oxen with oxen, or a dog sucks a calf, it is inauspicious and forebodes foreign invasion undoubtedly in three months. The following two verses have been taught by Garga for counteracting the evil effects of such portents.

तथा च गर्गः ।

वियोनिषु यदा यान्ति मिश्रीभावः प्रजायते ।
खरोष्ट्रहयमातङ्गा मनुष्या वा न साधु तत् ॥
अकालसत्ता दृश्यन्ते काले च विमदा यदि ।
मातङ्गोष्ट्रहयश्वानः पक्षिणो वा न साधुतत् ॥
धेनुं धेनुः पिबेद्यत्रानुड्वानं ह्यनडुत्तथा ।
श्वा वा पिबेद्धेनुमथ धेनुः श्वानमथापि वा ।
प्राप्तेषु त्रिषु मासेषु परचक्रागमं वदेत् ॥

त्यागो विवासनं दानं तत्तस्याशु शुभं भवेत् ।
तर्पयेद्ब्राह्मणांश्चात्र जपहोमांश्च कारयेत् ॥५८॥
स्थालीपाकेन धातारं पशुना च पुरोहितः ।
प्राजापत्येन मन्त्रेण यजेद्बह्वन्नदक्षिणम् ॥५९॥

Sloka 58-59.—Abandonment, expulsion or making a gift of such quadrupeds will immediately remedy the portent. The owner should in such a contingency also worship Brahmins and cause recitation and sacrifice to be gone through. The priest should make offerings of cooked and sanctified rice and of a goat chanting hymns addressed to the Creator, and feed Brahmins sumptuously with generous gifts.

(9) *Portents connected with the Wind.*

यानं वाहवियुक्तं यदि गच्छेन्न व्रजेच्च वाहयुतम् ।
राष्ट्रभयं भवति तदा चक्राणां सादभङ्गे च ॥६०॥

Sloka 60.—When a carriage moves without horses, or does not move when dragged by them, or when the wheels stick in the mud or give way, there is imminent danger to thc realm.

गीतरवतूर्यशब्दा नभसि यदा वा चरास्थिरान्यत्वम् ।
मृत्युस्तदा गदा वा विस्वरतूर्ये पराभिभवः ॥६१॥

Sloka 61.—When sounds of singing and musical instruments are heard in the sky; or moving objects (such as carts) become stationary, and stationary objects (like trees) move, it forebodes disease or death. When musical instruments produce unnatural sounds, there will be defeat at the hands of an enemy.

अनभिहततूर्यनादः शब्दो वा ताडितेषु यदि न स्यात् ।
व्युत्पत्तौ वा तेषां परागमो नृपतिमरणं वा ॥६२॥

Sloka 62.—When musical instruments produce sounds without being struck, or produce no sounds even being struck or produce multifarious notes, there will be invasion by a foe or the King's death.

गोलाङ्गलयोः सङ्गे दर्वीशूर्पाद्युपस्करविकारे ।
क्रोष्टुकनादे च तथा शस्त्रभयं मुनिवचश्चेदम् ॥६३॥

Sloka 63.—When ox and plough get entangled, when ladles, winnowing baskets, etc., and cooking utensils show portentous changes, or when they (above utensils) produce a sound similar to the howling of jackals (or when jackals howl ?), there will be danger from weapons. The following is the instruction of Sage Garga for remedying the portent.

वायव्येष्वेषु नृपतिर्वायुं शक्तुभिरर्चयेत् ।
आवायोरिति पञ्चर्चो जप्तव्याः प्रयतैर्द्विजैः ॥६४॥

ब्राह्मणान् परमान्नेन दक्षिणाभिश्च तर्पयेत् ।
बह्वन्नदक्षिणा होमाः कर्तव्याश्च प्रयत्नतः ॥६५॥

Slokas 64-65.—During these aerial portents, the King ought to worship the Wind-God with flour of barley; and the Brahmins, being devout and pure, should recite repeatedly the five hymns beginning with " आवयोः " The King should worship Brahmins with Payasa and Dakshina. Similarly, offerings should be made unto the Fire with devotion and efforts, along with Brahmin-feeding and Dakshinas on a large scale.

(10) *Portents connected with Animals and Birds.*

पुरपक्षिणो वनचरा वन्या वा निर्भया विशन्ति पुरम् ।
नक्तं वा दिवसचराः क्षपाचरा वा चरन्त्यहनि ॥६६॥
सन्ध्याद्वयेऽपि मण्डलमाबध्नन्तो मृगा विहङ्गा वा ।
दीप्तायां दिश्यथवा क्रोशन्तः संहता भयदाः ॥६७॥

Slokas 66-67.—Village birds roaming in the forest, jungle birds getting freely into the town or village; day-birds (crows) flying at night; night-birds (owls, etc.) flying at day time; and birds or beasts forming circles at dawn and twilight, or howling in groups facing the Sun, presage danger.

श्येनाः प्ररुदन्त इव द्वारे क्रोशन्ति जम्बुका दीप्ताः ।
प्रविशेन्नरेन्द्रभवने कपोतकः कौशिको यदि वा ॥६८॥

Sloka 68.—When eagles appear to be weeping, jackals facing the Sun howl hideously at the gates of the city, or when a pigeon or owl enters the King's palace, danger has to be apprehended.

श्वानः प्ररुदन्तः is another reading.

तथा च गर्गः ।
श्येनगृध्रबलाकाश्च वामना मुण्डचारिणः ।
शब्दायन्त इवात्यर्थं प्रदीप्ताः सङ्घशो यदि ॥
रुदान्ति विविधं यत्र तदेवाशु विनश्यति ।
यद्यभीक्ष्णं कपोता वा प्रविशन्ति वसन्ति वा ॥
राजवेश्मन्युलूका वा तच्छून्यमचिराद्भवेत् ।

कुक्कुटरुतं प्रदोषे हेमन्तादौ च कोकिलालापाः ।
प्रतिलोममण्डलचराः श्येनाद्याश्चाम्बरे भयदाः ॥६९॥
गृहचैत्यतोरणेषु द्वारेषु च पक्षिसङ्घसम्पातः ।
मधुवल्मीकाम्भोरुहसमुद्भवश्चापि नाशाय ॥७०॥

Slokas 69-70.—Cocks crowing in the evening, Cuckoos warbling in the beginning of the dewy season (Hemanta), and vultures and the like flying in a circle from right to left in the sky, denote danger. If groups of birds sit on houses, sacred trees, arches and gates, or if honey, anthill and lotus are produced in houses, etc., ruin will overtake the place.

श्वभिरस्थिशवावयवप्रवेशनं मन्दिरेषु मरकाय ।
पशुशस्त्रव्याहारे नृपमृत्युर्मुनिवचश्चेदम् ॥७१॥

Sloka 71.—When dogs bring bones or parts of dead bodies into houses, epidemics will be the result; and when quadrupeds and weapons talk like human beings, there will be the King's death. The following is the Sage's advice for assuaging the evil effects of such portents.

मृगपक्षिविकारेषु कुर्याद्धोमान् सदक्षिणान् ।
देवाः कपोत इति च जप्तव्याः पञ्चभिर्द्विजैः ॥७२॥
सुदेवा इति चैकेन देया गावः सदक्षिणाः ।
जपेच्छाकुनसूक्तं वा मनो वेदशिरांसि च ॥७३॥

Slokas 72-73.—During the portents of beasts and birds, sacrifices should be performed along with Dakshina. Five Brahmins should repeat the hymn beginning with the words देवा: कपोतः and one the hymn "Sudevah, etc." (*vide* Valakhilya 6, 4). Or, they may recite the Sakuna hymn, the prayer मनो,etc. or the Atharva Siras. The priests should be given cows and Dakshina.

(11) *Portents connected with Indra's Banner, Door-bolt, etc.*

शक्रध्वजेन्द्रकीलस्तम्भद्वारप्रपातभङ्गेषु ।
तद्वत्कपाटतोरणकेतूनां नरपतेर्मरणम् ॥७४॥

Sloka 74.—The falling down or breaking of Indra's standard, door-bolt, pillar, door, door-leaves, arch or flag indicates King's death.

सन्ध्याद्वयस्य दीप्तिर्धूमोत्पत्तिश्च काननेऽनग्नौ ।
छिद्राभावे भूमेर्दारणं कम्पश्च भयकारी ॥७५॥

Sloka 75—Brilliance at dawn and Sunset, the rise of smoke in the forest without fire, the splitting of the earth without breach and its tremor cause danger.

पाखण्डानां नास्तिकानां च भक्तः साध्वाचारप्रोज्झितः क्रोधशीलः ।
ईर्ष्युः क्रूरो विग्रहासक्तचेता यस्मिन् राजा तस्य देशस्य नाशः ॥७६॥

Sloka 76.—The country whose ruler is a friend of heretics and atheists, who has abandoned the right conduct, is hot-tempered, malicious, cruel and intent on war will go to ruin.

प्रहर हर छिन्द्धि भिन्द्धीत्यायुधकाष्ठाश्मपाणयो बालाः ।
निगदन्तः प्रहरन्ते तत्रापि भयं भवत्याशु ॥७७॥

Sloka 77.—The place where boys strike one another holding weapons, sticks and stones in their hands and crying "Strike!, undo!, cut!, pierce!" will have immediate danger.

तथा च पराशरः ।

यदि धनुरसिकाष्ठलोष्टहस्ताः पुरशिशवो रणवत्समाचरन्ति ।
प्रहरहरजहीत्युदाहरन्तो भयमचिरात्तुमुलं निवेदयन्ति ॥

अङ्गारगैरिकाद्यैर्विकृतप्रेताभिलेखनं यस्मिन् ।
नायकचित्रितमथवा क्षये क्षयं याति नचिरेण ॥७८॥

Sloka 78.—A house where figures of monsters or ghosts are drawn with charcoal, red-chalk, etc., or a picture of the house-owner is drawn with charcoal, etc., will ere long be destroyed.

लूतापटाङ्कशबलं न सन्ध्ययोः पूजितं कलहयुक्तम् ।
नित्योच्छिष्टस्त्रीकं च यद्गृहं तत्क्षयं याति ॥७९॥

Sloka 79.—That house, which is full of cobwebs, where there is no worship of Gods at dawn and Sunset, where there is constant quarrel and where there are unclean women every day, will meet with destruction.

दृष्टेषु यातुधानेषु निर्दिशेन्मरकमाशु सम्प्राप्तम् ।
प्रतिघातायैतेषां गर्गः शान्ति चकारेमाम् ॥८०॥

Sloka 80.—When goblins are seen, pestilence is said to be imminent. For averting these portents, Sage Garga has laid down the following expiation.

महाशान्त्योऽथ बलयो भोज्यानि सुमहान्ति च ।
कारयेत महेन्द्रं च माहेन्द्रीं च समर्चयेत् ॥८१॥

Sloka 81.—The King should cause great expiations, oblations and large quantities of eatables to be made. There Indra with his consort should be worshipped.

(12) *Phenomena which are not Portents.*

नरपतिदेशविनाशे केतोरुदयेऽथवा ग्रहेऽर्केन्द्वोः ।
उत्पातानां प्रभवः स्वर्तुभवश्चाप्यदोषाय ॥८२॥

Sloka 82.—The appearance of portents at the time of the death of a king, devastation of the country by a hostile army, the rising of Ketu or of a solar or a lunar eclipse, and also the appearance of the following ones peculiar to the respective seasons, are not inauspicious.

ये च न दोषान् जनयन्त्युत्पातास्तानृतुस्वभावकृतान् ।
ऋषिपुत्रकृतैः श्लोकैर्विद्यादेतैः समासोक्तैः ॥८३॥

Sloka 83.—One can understand the portents which are occasioned by the peculiar nature of the seasons and so do not lead to evil effects, from the verses composed by Sage Rishiputra and summarized here-under.

वज्राशनिमहीकम्पसन्ध्यानिर्घातनिःस्वनाः ।
परिवेषरजोधूमरक्तार्कास्तमयोदयाः ॥८४॥
द्रुमेभ्योऽन्नरसस्नेहबहुपुष्पफलोद्गमाः ।
गोपक्षिमदवृद्धिश्च शिवाय मधुमाधवे ॥८५॥

Slokas 84-85.—The following portents seen in the months of Chaitra and Vaisakha (*i. e.*, the spring season) are conducive of good results: Thunderbolt, lightning, earth-tremor, bright glare at twilight, sounds of loud thunder, haloes, dust, smoke (in forests), the Sun being crimson at rising and setting, the appearance of food, sweet juices, oil and abundant flowers and fruits on trees and increased lasciviousness on the part of bulls and birds.

तारोल्कापातकलुषं कपिलार्केन्दुमण्डलम् ।
अनग्निज्वलनस्फोटधूमरेण्वनिलाहतम् ।८६॥

रक्तपद्मारुणा सन्ध्या नभः क्षुब्धार्णवोपमम् ।
सरितां चाम्बुसंशोषं दृष्ट्वा ग्रीष्मे शुभं वदेत् ॥८७॥

Slokas 86-87.—The following portents seen in Summer, *i. e.*, in Jyeshta and Ashadha, are said to be auspicious: the sky tarnished with shooting stars and falling meteors; the orbs of the Sun and the Moon being tawny; blaze and explosion without fire, smoke and dust filling the sky; the twilight red like the red lotus; the sky resembling the ocean with surging billows; and the drying up of the waters of the rivers.

शक्रायुधपरीवेष विद्युच्छुष्कविरोहणम् ।
कम्पोद्वर्तनवैकृत्यं रसनं दरणं क्षितेः ॥८८॥
सरोनद्युदपानानां वृद्ध्यूर्ध्वतरणप्लवाः ।
सरणं चाद्रिगेहानां वर्षासु न भयावहम् ॥८९॥

Slokas 88-89.—The following portents are not harmful in the rainy season:- Rainbow, haloes, lightning, the sprouting up of withered trees, trembling, upheaval and unnatural appearance, rumbling and splitting of the earth; rising, overflowing and inundations of lakes, rivers and wells; and breaking of mountains and houses.

दिव्यस्त्रीभूतगन्धर्वविमानाद्भुतदर्शनम् ।
ग्रहनक्षत्रताराणां दर्शनं च दिवाऽम्बरे ॥९०॥
गीतवादित्रनिर्घोषा वनपर्वतसानुषु ।
सस्यवृद्धिरपां हानिरपापाः शरदि स्मृताः ॥९१॥

Slokas 90-91.—In autumn, the following portents augur well:—The sight of celestial nymphs, spirits, Gandharvas, aerial chariots, marvellous things and planets, asterisms and stars by day in the sky; sounds of singing and musical insruments in the forests and on mountain slopes; increase of crops and decrease of water.

शीतानिलतुषारत्वं नर्दनं मृगपक्षिणाम् ।
रक्षोयक्षादिसत्त्वानां दर्शनं वागमानुषी ॥९२॥
दिशो धूमान्धकाराश्च सनभोवनपर्वताः ।
उच्चैः सूर्योदयास्तौ च हेमन्ते शोभनाः स्मृताः ॥९३॥

Slokas 92-93.—In the dewy season, the following prove beneficial: cold blast, frost, cries of birds and beasts, sight of demons, Yakshas and such invisible beings; aerial voice, the quarters with the sky, forests and mountains darkened with smoke and the high rising and setting of the Sun.

हिमपातानिलोत्पाता विरूपाद्भुतदर्शनम् ।
कृष्णाञ्जनाभमाकाशं तारोल्कापातपिञ्जरम् ॥९४॥
चित्रगर्भोद्भवाः स्त्रीषु गोऽजाश्वमृगपक्षिषु ।
पत्राङ्कुरलतानां च विकाराः शिशिरे शुभाः ॥९५॥

Slokas 94-95.—The following phenomena in winter are productive of good effects: snowfall, unnatural winds, the sight of deformed and wonderful beings (divine ones); the sky resembling dark collyrium, and variegated with the fall of stars and meteors; wonderful births from women, cows, goats, horses, beasts and birds; and unnatural changes in leaves, sprouts and creepers.

ऋतुस्वभावजा ह्येते दृष्टाः स्वर्तौ शुभप्रदाः ।
ऋतोरन्यत्र चोत्पाता दृष्टास्ते चातिदारुणाः ॥९६॥

Sloka 96.—The aforesaid phenomena arising from the special features of the seasons produce good effects, if seen in their respective seasons. On the other hand, if they are observed in other seasons, the portents prove very dreadful.

उन्मत्तानां च या गाथाः शिशूनां यच्च भाषितम् ।
स्त्रियो यच्च प्रभाषन्ते तस्य नास्ति व्यतिक्रमः ॥९७॥

Sloka 97.—The utterances of madcaps while singing, talks of children and the words of women do not fail of producing their effects.

पूर्वं चरति देवेषु पश्चाच्चरति मानुषान् ।
नाचोदिता वाग्वदति सत्या ह्येषा सरस्वती ॥९८॥

Sloka 98.—This Goddess of Speech is always truthful; and does not speak, unless induced; for, first she travels among the Gods and then (being induced by them) goes to the mortals.

उत्पातान् गणितविवर्जितोऽपि बुद्ध्वा विख्यातो भवति नरेन्द्रवल्लभश्च
एतत्तन्मुनिवचनं रहस्यमुक्तं यज्ज्ञात्वा भवति नरस्त्रिकालदर्शी ॥९९॥

Sloka 99.—Though a person does not know how to calculate the positions of the planets, he becomes a favourite of kings and renowned, by observing carefully the portents. Thus, the secret teachings in the words of the sages have been given and by knowing this a man can look into the past, present and future.

Thus ends the 46th Adhyaya on 'Portentous Phenomena'.

मयूरचित्रकम् ॥४७॥ Motley Miscellany.

दिव्यान्तरिक्षाश्रयमुक्तमादौ मया फलं शस्तमशोभनं च ।
प्रायेण चारेषु समागमेषु युद्धेषु मार्गादिषु विस्तरेण ॥१॥
भूयो वराहमिहिरस्य न युक्तमेत-
त्कर्तुं समासकृदसाविति तस्य दोषः ।
तज्ज्ञैर्न वाच्यमिदमुक्तफलानुगीति
यद्बार्हिचित्रकमिति प्रथितं वराङ्गम् ॥२॥
स्वरूपमेव तस्य तत्प्रकीर्त्तितानुकीर्त्तनम् ।
ब्रवीम्यहं न चेदिदं तथाऽपि मेऽत्र वाच्यता ॥३॥

Slokas 1-3.—In the beginning of this work I have treated, in great detail, of the good and bad effects of the celestial and atmospheric phenomena mostly in connection with the planets' courses, conjunctions, wars, paths and the like. "It does not behove Varahamihira, being noted for brevity, to repeat the same subject," so some will find fault with him. But those in the know of this science should not say that this chapter is a repetition of the effects already dealt with, because this chapter, entitled 'Barhi Chitraka'—Peacock's colours—is a well-known chief section of this Samhita (collection) [or "since this is an important section of the Samhita, men of science should not repeat the subject] and it is but the nature of this section to reiterate what has been once recounted. If I leave out this chapter, still people will blame me.

उत्तरवीथिगता द्युतिमन्तः क्षेमसुभिक्षशिवाय समस्ताः ।
दक्षिणमार्गगता द्युतिहीनाः क्षुद्भयतस्करमृत्युकरास्ते ॥४॥

Sloka 4.—All the (non-luminous) planets, radiant and moving in the northern paths (नाग-Naga, गज-Gaja

and ऐरावत-Airavata) conduce to happiness, peace and plenty ; but the same, without lustre and moving in the southern paths (मृग-Mriga, अज-Aja and दहन-Dahana) produce famine, theft and death.

तथा च गर्गः ।

वर्णवन्तः स्वमार्गस्था नागवीथीविचारिणः ।
यदि ताराग्रहाः सन्ति सर्वलोकहितावहाः ॥
वैश्वानरपथप्राप्ता एकनक्षत्रचारिणः ।
पञ्च ताराग्रहाश्चेत्स्युर्विन्द्याल्लोकस्य सङ्क्षयम् ॥

कोष्ठागारगते भृगुपुत्रे पुष्यस्थे च गिराम्प्रभविष्णौ ।
निर्वैराः क्षितिपाः सुखभाजः संहृष्टाश्च जना गतरोगाः ॥५॥

Sloka 5.—When Venus is in the asterism Magha and Jupiter in Pushya, kings will be happy and free from mutual hatred, and the subjects, contented and free from diseases.

तथा च गर्गः ।

कोष्ठागारगते शुक्रे पुष्यस्थे च बृहस्पतौ ।
विन्द्यात्तदासुखं लोके शान्तशस्त्रमनामयम् ॥

पीडयन्ति यदि कृत्तिकां मघां रोहिणीं श्रवणमैन्द्रमेव वा ।
प्रोज्झ्य सूर्यमपरे ग्रहास्तदा पश्चिमा दिगनयेन पीड्यते ॥६॥

Sloka 6.—If planets other than the Sun hurt (by going south covering the chief star or cutting) the asterisms Krittika, Magha, Rohini, Sravana or Jyeshta, the western country will be afflicted with wickedness.

तथा च गर्गेणोच्यते ।

वैष्णवं पित्र्यमाग्नेयं ज्येष्ठामपि च रोहिणीम् ।
पीडयन्ति यदैतानि राहुषष्ठानुचारिणः ॥
दुर्भिक्षं जायते लोके सस्यमत्र न रोहति ।
शुष्यन्ति सरितः सर्वाः पर्जन्यश्च न वर्षति ॥

प्राच्यां चेद्ध्वजवदवस्थिता दिनान्ते
प्राच्यानां भवति हि विग्रहो नृपाणाम् ।
मध्ये चेद्भवति हि मध्यदेशपीडा
रूक्षैस्तैर्न तु रुचिमन्मयूखवद्भिः ॥७॥

Sloka 7.—Should the above planets be stationed in the form of a banner in the East in the evening, there would be war among the eastern kings; should it be in the middle of the sky, trouble would befall the Central country, provided the planets are rough and pale; and not when endowed with bright rays.

दक्षिणां ककुभमाश्रितैस्तु तैर्दक्षिणापथपयोमुचां क्षयः ।
हीनरूक्षतनुभिश्च विग्रहः स्थूलदेहकिरणान्वितैः शुभम् ॥८॥

Sloka 8.—If they resort to the South, the clouds in that direction will be destroyed; and if they have smaller and rough orbs, war will rage. Good results will follow when they are large and full of bright rays.

उत्तरमार्गे स्पष्टमयूखाः शान्तिकरास्ते तन्नृपतीनाम् ।
ह्रस्वशरीरा भस्मसवर्णा दोषकराः स्युर्देशनृपाणाम् ॥९॥

Sloka 9.—They bestow peace on the kings of the Northern countries, if they move along the Northern paths with bright rays. If tiny in body and ashy in colour, they bring harm to the kings of the same region.

तथा च गर्गः ।

उत्तरोत्तरमार्गस्था रश्मिमालाधरा ग्रहाः ।
विष्पन्दन्त इवात्यर्थं जयमाहुरुपस्थितम् ॥

नक्षत्राणां तारकाः सग्रहाणां धूमज्वालाविस्फुलिङ्गान्विताश्चेत् ।
आलोकं वा निर्निमित्तं न यान्ति याति ध्वंसं सर्वलोकः सभूपः ॥

Sloka 10.—If the stars of the asterisms with planets posited in them are covered with smoke, flames and sparks, or remain invisible for no reason, all the subjects along with their King will be annihilated.

दिवि भाति यदा तुहिनांशुयुगं द्विजवृद्धिरतीव तदाशु शुभा ।
तदनन्तरवर्णरणोऽर्कयुगे जगतः प्रलयास्त्रिचतुष्प्रभृति ॥११॥

Sloka 11.—If there shine two Moons in the sky, Brahmins will soon get great prosperity; if there be two Suns, wars among Kshatriyas will break out; and if there be three or more Suns, the world will come to an end.

तथा च गर्गः ।
द्विचन्द्रं गगनं दृष्ट्वा विन्द्याद्ब्रह्मसमुत्थितम् ।
द्वौ वा सूर्यौ यदा स्यातां तदा क्षत्रं विरुध्यति ॥
दृष्ट्वा त्रिचतुरः सूर्याननुदितान् सर्वतोदिशम् ।
शस्त्रेण जनमारेण तद्युगान्तरदर्शनम् ॥

मुनीनभिजितं ध्रुवं मघवतश्च भं संस्पृशन्
शिखी घनविनाशकृत् कुशलकर्महा शोकदः ।
भुजङ्गमथ संस्पृशेद्भवति वृष्टिनाशो ध्रुवं
क्षयं व्रजति विद्रुतो जनपदश्च बालाकुलः ॥१२॥

Sloka 12.—If a Ketu (comet) touches the seven sages, Abhijit, the Pole Star and Jyeshta, the clouds and work leading to the happiness of mankind will be destroyed and sorrow caused; if it touches Aslesha, there will certainly be drought, and the people running for succour and troubled by their children will die.

प्राग्द्वारेषु चरन् रविपुत्रो नक्षत्रेषु करोति च वक्रम् ।
दुर्भिक्षं कुरुते महदुग्रं मित्राणां च विरोधमवृष्टिम् ॥१३॥

Sloka 13.—When Saturn passes through the asterism, called 'Front or eastern gates' (*viz.*, the seven asterisms from Krittika) and is retrograde, there will be a dreadful and long-standing famine, hatred among friends and drought.

तथा च गर्गः ।

विलम्बितगतिः सौरः प्राग्द्वारेषु यदा भवेत् ।
महाभयानि चत्वारि विजानीयात्समन्ततः ॥
अनावृष्टिभयं घोरं दुर्भिक्षं मित्रविग्रहम् ।

रोहिणीशकटमर्कनन्दनो यदि भिनत्ति रुधिरोऽथवा शिखी ।
किं वदामि यदनिष्टसागरे जगदशेषमुपयाति सङ्क्षयम् ॥१४॥

Sloka 14.—If Saturn, Mars or Ketu cuts the cart of Rohini, what shall I say except that the whole world will perish, being plunged in the ocean of misery.

तथा च गर्गः ।

रोहिणीशकटं भौमो भिनत्त्यर्कसुतोऽथवा ।
केतुर्वा जगतो ब्रूयात्प्रलयं समुपस्थितम् ॥

उदयति सततं यदा शिखी चरति भचक्रमशेषमेव वा ।
अनुभवति पुराकृतं तदा फलमशुभं सचराचरं जगत् ॥१५॥

Sloka 15.—When Ketu is visible always or passes through the entire starry firmament, the world with its moving and stationary objects will reap the evil consequences of past deeds.

धनुःस्थायी रूक्षो रुधिरसदृशः क्षुद्भयकरो
बलोद्योगं चन्द्रः कथयति जयं ज्याऽस्य च यतः ।
गवां शृङ्गो गोघ्नो निधनमपि सस्यस्य कुरुते
ज्वलन् धूमायन् वा नृपतिमरणायैव भवति ॥१६॥

Sloka 16.—The Moon being rough, blood-red and bow-shaped, augurs famine and clash of armies; and victory will go to that party which is situated in the direction of the string of the lunar bow. When she appears to have horns similar to those of cows, cattle and crops will be destroyed; and when blazing or filled with smoke, she will certainly bring about the death of the King.

स्निग्धः स्थूलः समशृङ्गो विशालस्तुङ्गश्चोदग्विचरन्नागवीथ्याम् ।
दृष्टः सौम्यैरशुभैर्विप्रयुक्तो लोकानन्दं कुरुतेऽतीव चन्द्रः ॥१७॥

Sloka 17.—When the Moon is glossy, thick, of even horns, extensive, high, travelling north in the नागवीथी (Adh. IX-2, *supra)*, aspected by benefics, and unassociated with malefics, she gives great joy and happiness to mankind,

पित्र्यमैत्रपुरुहूतविशाखात्वाष्ट्रमेत्य च युनक्ति शशाङ्कः ।
दक्षिणेन न शुभः शुभकृत् स्याद्यद्युदक् चरति मध्यगतो वा ॥१८॥

Sloka 18.—When the Moon conjoins with Magha, Anuradha, Jyeshta, Visakha and Chittra on the south, it is inauspicious, while on the north or in the middle, it is auspicious.

परिघ इति मेघरेखा या तिर्यग्भास्करोदयेऽस्ते वा ।
परिधिस्तु प्रतिसूर्यो दण्डस्त्वृजुरिन्द्रचापनिभः ॥१९॥
उदयेऽस्ते वा भानोर्ये दीर्घा रश्मयस्त्वमोघास्ते ।
सुरचापखण्डमृजु यद्रोहितमैरावतं दीर्घम् ॥२०॥

Slokas 19-20.—A line of clouds standing across the Sun at its rising or setting is termed a 'bolt' (Parigha); a second or mock-Sun is Paridhi (halo); a straight staff (composed of the Sun's rays, clouds and wind) resembling a rainbow is a "rod" (Danda); the long rays of the Sun at rising or setting are named 'unerring' (Amogha); a straight and fragmentary rainbow is 'Rohita' (red), and the same, but longer, is Airavata. (Adh. XXX-16, *infra*)

अर्धास्तमयात्सन्ध्या व्यक्तीभूता न तारका यावत् ।
तेजःपरिहानिमुखाद्भानोरर्धोदयो यावत् ॥२१॥
तस्मिन् सन्ध्याकाले चिह्नैरेतैः शुभाशुभं वाच्यम् ।
सर्वैरेतैः स्निग्धैः सद्यो वर्षं भयं रूक्षैः ॥२२॥

Slokas 21-22.—The period after the Sun has half-set and before the stars have appeared, is called the evening twilight; and that after the stars have lost their lustre and before the Sun has half-risen is the morning twilight. From the aforementioned symptoms of the twilights, one should predict good or bad effects. When all of them are glossy, there will be rain the same day; when rough, there will be peril.

अच्छिन्नः परिघो वियच्च विमलं श्यामा मयूखा रवेः
स्निग्धा दीधितयः सितं सुरधनुर्विद्युच्च पूर्वोत्तरा ।
स्निग्धो मेघतरुर्दिवाकरकरैरालिङ्गितो वा यदा
वृष्टिः स्याद्यदि वाऽर्कमस्तसमये मेघो महान् छादयेत् ॥२३॥

Sloka 23.—When the 'bolt' is unbroken, the sky clear, the Sun's rays (unerring) dark, other rays (other than the unerring) glossy, rainbow white, lighting flashing in the northeast, and the tree-shaped cloud glossy or embraced by the Sun's rays, there will be rain; so also when a huge cloud covers the Sun at setting.

खण्डो वक्रः कृष्णो ह्रस्वः काकाद्यैर्वा चिह्नैर्विद्धः ।
यस्मिन् देशे रूक्षश्चार्कस्तत्राभावः प्रायो राज्ञः ॥२४॥

Sloka 24.—In the country where the Sun appears partial, crooked, black, small and rough or marked with the figures of crows and other inauspicious things, the ruler will probably meet with his end.

तथा च गर्गः ।
खण्डो वा कृष्णवर्णो वा ह्रस्वः पिङ्गलकोऽथवा ।
यत्रार्को दृश्यते तत्र राज्ञो मृत्युं विनिर्दिशेत् ॥

वाहिनीं समुपयाति पृष्ठतो मांसभुक् खगगणो युयुत्सतः ।
यस्य तस्य बलविद्रवो महानग्रगैस्तु विजयो विहङ्गमैः ॥२५॥

Sloka 25.—If broods of carnivorous birds follow the army of a King marching for fight, his army will be completely routed; if the birds fly in front, he will be victorious.

भानोरुदये यदि वास्तमये गन्धर्वपुरप्रतिमा ध्वजिनी ।
बिम्बं निरुणद्धि तदा नृपतेः प्राप्तं समरं सभयं प्रवदेत ॥२६॥

Sloka 26.—If at Sunrise or Sunset an army similar to an aerial city screens the Sun's orb, it is to be predicted that the King has a war of dire consequences in store.

तथा च गर्गः ।

आदित्ये सरथा सेना सन्ध्याकाले यदा भवेत् ।
प्रत्यासन्नं विजानीयाद्भूमिपस्य पराजयम् ॥

शस्ता शान्तद्विजमृगघुष्टा सन्ध्या स्निग्धा मृदुपवना च ।
पांसुध्वस्ता जनपदनाशं धत्ते रूक्षा रुधिरनिभा वा ॥२७॥

Sloka 27.—Auspicious is a twilight that is clear, resounding with the cries of birds and beasts, not facing the Sun, and having gentle breeze; while one spoilt by dust, coarse or blood-like brings about the destruction of the country.

यद्विस्तरेण कथितं मुनिभिस्तदस्मिन् सर्वं मया निगदितं पुनरुक्तवर्जम्
श्रुत्वापि कोकिलरुतं बलिभुग्विरौति यत्तत्स्वभावकृतमस्य पिकं न जेतुं

Sloka 28.—Here have I expounded without any repetition all that the ancient sages have treated of in great detail. That the crow caws even after hearing the warbling of the cuckoo, is entirely due to its innate nature and not to its desire of vanquishing the cuckoo.

The following notes of Mr. Chitambara Iyer relating to the phenomena of nature culled from other works are requoted:

" There will be famine as long as the course of Jupiter and that of Saturn lie through the end of the signs Mesha ahd Vrischika and through the middle of Vrishabha and Simha.

During the period when Jupiter and Saturn occupy a single sign of the zodiac, there would be pestilence, cholera and death among the people.

As long as Jupiter and Venus continue together in a state of disappearance, mankind will suffer from devils, diseases, thieves and enemies.

If the course of Saturn or the retrograde motion of Mars should lie through the signs of Dhanus, Mesha, Vrishabha, Meena or Simha, there wouid be such deaths among men and animals that only a third of mankind, of elephants, horses, cows and other animals of birds and of creatures of water would survive.

If the motion of Mars should be an accelerated one, there would be fear from destructive fires; if he should retrograde and enter another sign, the people would suffer from heat aud many families would suffer, and if his course should be through a sign longer than the calculated period, there would be drought in the land and rulers will be at war.

If Jupiter should retrograde or if his motion should be an accelerated one, and if in this state he should enter another sign, the rivers would not be full; the kings would lose their glory and suffer from diseases.

If Saturn should, after a long direct course, begin to retrograde or have an accelerated motion and in this state enter another sign, there would be diseases, famine and drought in the land and vehicles will suffer destruction.

If, when Jupiter should enter another sign when in his accelerated motion, Saturn should be in his slow motion, Venus should have disappeared, and Mercury should have reappeared, the country would perish.

If Saturn, Mars and Jupiter should be within sight of each other, men with their children would suffer from hunger and from weapons.

If, while the course of the Sun lies through the end of the signs Vrishabha, Mithuna, Vrischika and Simha, Jupiter and Mars should be in conjunction with it, mankind would suffer from famine, and the deaths would be so many that in the cremation grounds of villages and towns, Pisachas might be seen with hundreds of dead bodies in their mouths.

If two, three or four planets should meet together, people would suffer from death and famine. If five planets should meet, there would also be famine; if six, the chief ruler would run away from his kingdom, and if seven, humanity would come to an end.

If the course of Mars and Saturn, through the signs of Karkataka, Simha and Meena should be retrograde or re-retrograde, there would be much suffering on earth. There would also be a scarcity of water and wars in the land; grains would be destroyed and mankind would suffer from robbers.

If Saturn and Rahu should meet, crops would be injured; commodity would become scarce; husbands and wives would be at strife, there would be drought and famine in the land; cows would suffer death and men would become exceedingly lazy.

If the course of the Sun and the Moon, both of brilliant discs, should lie through the seven asterisms rom Krittika, Madhyadesa would suffer miseries.

If the course of the Sun, the Moon, Mars and Venus should lie through the seven asterisms from Magha, there would be grief and disease among men and the God of Death would be busy in his wide work of destruction in the southern countries.

If the course of Jupiter, the Moon and Mercury, all of brilliant discs, should lie through the seven asterisms from Anuradha, the western countries, as far as the sea, as well as the western sea itself with its creatures would suffer miseries.

If the course of the Sun. Venus and Mars should lie through the seven asterisms from Sravishta, the northern countries would suffer miseries. If the benefic planets should appear of the colour of gold, the Brahmins, the Kshatriyas, the Vaisyas and the Sudras would all attend to their respective duties and would become happy."

Thus ends the 47th Adhyaya on "**Motley Miscellany.**".

पुष्यस्नानम् ॥४८॥ Royal Ablution.

मूलं मनुजाधिपतिः प्रजातरोस्तदुपघातसंस्कारात् ।
अशुभं शुभं च लोके भवति यतोऽतो नृपतिचिन्ता ॥१॥

Sloka 1.—The king is the root of the subject-tree. Since the happiness and misery of the people arise in order from nourishing and injuring that root, it is necessary to devise means to enhance the king's welfare.

या व्याख्याता शान्तिः स्वयम्भुवा सुरगुरोर्महेन्द्रार्थे ।
तां प्राप्य वृद्धगर्गः प्राह यथा भागुरेः शृणुत ॥२॥

Sloka 2.—Now listen, Ye, to the expiation, which had been expounded by the Self-born to the Preceptor of Gods for the sake of Indra, and which, later, the Senior Garga got and imparted to sage Bhaguri.

तथा च वृद्धगर्गः ।

देवाश्च दितिजैः सार्धं स्पर्धमाना हि मानिनः ।
परस्परं महद्युद्धं चक्रुः सर्वे सुरासुराः ॥
ततो दैत्यगणैः क्रुद्धैर्देवाः सर्वे विनिर्जिताः ।
ततोऽङ्गिराः सुरगुरुर्ध्यानसक्तोऽभवत्पुरा ॥
पुरन्दराभिषेकार्थं बृहस्पतिरकल्पयत् ।
तिष्यमात्मीयनक्षत्रं यस्य देवो बृहस्पतिः ॥
तेन चैवाभिषिक्तश्च देवराजः पुरन्दरः ।
ततो बलसमारूढो नाशयामास दानवान् ॥
देवाश्च हृष्टमनसः पुरीं प्राप्यामरावतीम् ।
पुष्यस्नानं बलतरं तदारभ्य प्रवर्त्तितम् ॥

पुष्यस्नानं नृपतेः कर्तव्यं दैववित्पुरोधाभ्याम् ।
नातः परं पवित्रं सर्वोत्पातान्तकरमास्ति ॥३॥

Sloka 3.—The royal astrologer and preceptor should give the King an ablution on a day with the asterism of Pushya. There is nothing holier than this (bath) which puts an end to all the portents.

श्लेष्मातकाक्षकण्टकिकटुतिक्तविगन्धिपादपविहीने ।
कौशिकगृध्रप्रभृतिभिरनिष्टविहगैः परित्यक्ते ॥४॥
तरुणतरुगुल्मवल्लीलताप्रतानान्विते वनोद्देशे ।
निरुपहतपत्रपल्लवमनोज्ञमधुरद्रुमप्राये ॥५॥

Slokas 4-5.—The royal ablution should be done in a forest region, which is devoid of cordia, beleric myrobalan, thorny, pungent, bitter, and bad-smelling trees; which is free from owls, vultures and such other inauspicious birds; which is full of young trees, shrubs, creepers and bowers, and which consists mostly of beautiful and attractive trees with unimpaired leaves and sprouts.

कृकवाकुजीवजीवकशुकशिखिशतपत्रचाषहारीतैः ।
क्रकरचकोरकपिञ्जलवञ्जुलपारावतश्रीकैः ॥६॥
कुसुमरसपानमत्तद्विरेफपुंस्कोकिलादिभिश्चान्यैः ।
विरुते वनोपकण्ठे क्षेत्रागारे शुचावथवा ॥७॥

Slokas 6-7.—Or, the ablution may be performed in a pure building in a sacred place in the vicinity of forests that resound with the notes of the cocks, Jeevas, Jeevakas, parrots, peacocks, wood-peckers, blue jays, green pigeons, Krakaras, Chakoras, Kapinjalas, Vanjulas doves, Srikantas and other birds such as the virile cuckoos and bees intoxicated with the drink of honey.

This admits of another interpretation, *viz.*, in the vicinity of forests or in a clean building situated in a sacred place.

ह्रादिनीविलासिनीनां जलखगनखविक्षतेषु रम्येषु ।
पुलिनजघनेषु कुर्याद् दृङ्मनसोः प्रीतिजननेषु ॥८॥

Sloka 8.—Or, it should be performed on the attractive thighs, *viz.*, the sandy banks that delight the eyes and the heart, that have the scratches of nails, in the form of aquatic birds, of the sportive damsels,, *viz.*, the rivers.

Note how the poet has brought out through metaphor Sringara (erotic) sentiment in union.

प्रोत्प्लुतहंसच्छत्रे कारण्डवकुररसारसोद्गीते ।
फुल्लेन्दीवरनयने सरसि सहस्राक्षकान्तिधरे ॥९॥

Sloka 9.—Or, it may be done in a lake, which possesses the beauty of Indra, on account of its royal umbrella in the form of the flying swans, the fine songs in the form of the cries of ducks, ospreys and cranes, and its eyes in the form of lily blossoms.

प्रोत्फुल्लकमलवदनाः कलहंसकलप्रभाषिण्यः ।
प्रोत्तुङ्गकुड्मलकुचा यस्मिन्नलिनीविलासिन्यः ॥१०॥

Sloka 10.—Or, in a place where there are the sportive damsels, *viz.*, lotus-ponds with their beaming faces of full-blown lotuses, melodious voices of the sweet notes of royal swans and breasts of the uplifted buds.

कुर्याद्गोरोमन्थजफेनलवशकृत्खुरक्षतोपचिते ।
अचिरप्रसूतहुङ्कृतवल्गितवत्सोत्सवे गोष्ठे ॥११॥

Sloka 11.—Or, it may be done in a cow-pen which is full of drops of foam caused by the cows chewing the cud, of cow-dung and scratches made by their hoofs; and which is gay with the lowing and frisking of young calves.

अथवा समुद्रतीरे कुशलागतरत्नपोतसम्बाधे ।
घननिचुललीनजलचरासितखगशबलीकृतोपान्ते ॥१२॥

Sloka 12.—Or, it may be performed on the sea-shore which is overcrowded with ships that have arrived safely being laden with costly things, and whose fringes are variegated with white birds and fishes and the like lurking in the thick bushes of the Nichula trees.

क्षमया क्रोध इव जितः सिंहो मृग्याभिभूयते येषु ।
दत्ताभयखगमृगशावकेषु तेष्वाश्रमेष्वथवा ॥१३॥

Sloka 13.—Or, it may be done in hermitages, where a lion is subdued by a female deer, as anger by forgiveness and where the young ones of birds and the deer roam about without any fear.

काञ्चीकलापनूपुरगुरुजघनोद्वहनविघ्नितपदाभिः ।
श्रीमति मृगेक्षणाभिर्गृहेऽन्यभृतवल्गुवचनाभिः ॥१४॥

Sloka 14.—Or, it may be done in a prosperous house where the deer-eyed ladies speak as sweetly as cuckoos, and have their gait impeded by the weight of heavy hips, girdles and anklets.

पुण्येष्वायतनेषु च तीर्थेषूद्यानरम्यदेशेषु ।
पूर्वोदक्प्लवभूमौ प्रदक्षिणाम्भोवहायां च ॥१५॥

Sloka 15.—Or, it may be done in holy temples, rivers (Tirthas), attractive regions of gardens, in a place where the earth slopes down towards the east or the north, or where the water flows from left to right.

तथा च वृद्धगर्गः ।
समुद्रतीरे सोद्याने नदीनां सङ्गमे शुभे ।
महाह्रदेऽथवा तीर्थे देवतायतने थवा ॥
सर्वर्तुकुसुमोपेते वने द्विजवरैर्युते ।
गृहे रम्ये विविक्ते वा पुण्यस्नानं समाचरेत् ॥

भस्माङ्गारास्थ्यूषरतुषकेशश्वभ्रकर्कटावासैः ।
श्वाविधमूषकाविवरैर्वल्मीकैर्या च सन्त्यक्ता ॥१६॥

धात्री घना सुगन्धा स्निग्धा मधुरा समा च विजयाय ।
सेनावासेऽप्येवं योजयितव्या यथायोगम् ॥१७॥

Slokas 16-17.—It is auspicious when the ablution is performed in a place where the ground is free from ashes, charcoal, bones, sandy mud, husk, hair, pits, burrows of crabs as well as from burrow-dwelling animals, rat-holes and ant-hills. The patch of earth which is hard (not hollow), sweet-smelling, glossy (not arid), sweet and even (without ups and downs), augurs victory. The same holds good in the case of encampment of armies as well, according to circumstances.

निष्क्रम्य पुरान्नक्तं दैवज्ञामात्ययाजकाः प्राच्याम् ।
कौबेर्यां वा कृत्वा बलिं दिशीशाधिपायां वा ॥१८॥
लाजाक्षतदधिकुसुमैः प्रयतः प्रणतः पुरोहितः कुर्यात् ।
आवाहनमथ मन्त्रस्तस्मिन् मुनिभिः समुद्दिष्टः ॥१९॥

Slokas 18-19.—The astrologer, minister and sacrificial priest should set out of the city at night and offer libations (oblations) in the east, north or north-east. Then, the pure priest devoutly performs the Avahana (infusion ceremony) with fried grains, coloured rice, curds and flowers; and the hymn prescribed for that by the sages is the following:

आगच्छन्तु सुराः सर्वे येऽत्र पूजाभिलाषिणः ।
दिशो नागा द्विजाश्चैव ये चाप्यन्येंऽशभागिनः ॥२०॥
आवाह्यैवं ततः सर्वानेवं ब्रूयात्पुरोहितः ।
श्वः पूजां प्राप्य यास्यन्ति दत्वा शान्तिं महीपतेः ॥२१॥

Slokas 20-21.—" May all Gods who wish to be honoured with worship come here as well as the others *viz.*, quarters, serpents, sages and others that partake of the sacrificial offerings ! " The priest after calling upon and infusing the deities (into their images) should address all of them thus: "You will go back tomorrow after receiving worship and conferring prosperity on the King."

आवाहितेषु कृत्वा पूजां तां शर्वरीं वसेयुस्ते ।
सदसत्स्वप्ननिमित्तं यात्रायां स्वप्नविधिरुक्तः ॥२२॥

Sloka 22.—After worshipping the infused deities, they should spend the night there in order to ascertain the good or bad nature of the future revealed by dreams, the rules pertaining to which have been dealt with in my work 'Yatra'.

तथा च यात्रायाम् ।

दुकूलमुक्तामणिभृन्नरेन्द्रः समन्त्रिदैवज्ञपुरोहितोऽतः ।
स्वदेवतागारमनुप्रविश्य निवेशयेत्तत्र दिगीश्वरार्चाम् ॥
अभ्यर्च्य मन्त्रैस्तु पुरोहितस्ता मघश्च तस्यां भुवि संस्कृतायाम् ।
दर्भैश्च कृत्वास्तरमक्षतैस्तां लिखेत्समन्तात्सितसर्षपैश्च ॥
ब्राह्मीं सदूर्वामथ नागपुष्पीं कृत्वोपधानं शिरसि क्षितीशः ।
पूजार्घजान् पुष्पफलाभिधानानाशासु दद्याच्चतुरःक्रमेण ॥
यज्ञाग्रतो दूरमुदेति दैवमावर्त्य मन्त्रं प्रयतस्त्रिरेतम् ।
लघ्वेकभुग्दक्षिणपार्श्वशायी स्वप्नं परीक्षेत यथोपदेशम् ॥
नमः शम्भो त्रिनेत्राय रुद्राय वरदाय च ।
वामनाय विरूपाय स्वप्नाधिपतये नमः ॥
भगवन् देवदेवेश शूलभृद्वृषवाहन ।
इष्टानिष्टं समाचक्ष्व स्वप्ने स्वप्नस्य शाश्वतम् ॥
इष्टमन्त्रान् ततः स्मृत्वा शिवशक्तिपुरोगमान् ।
अभ्यर्थनां ततस्तस्य कृत्वा सुप्रयतो नृपः ॥
एकवस्त्रे कुशास्तीर्णे सुप्तः प्रयतमानसः ।
निशान्ते पश्यति स्वप्नं शुभं वा यदि वाऽशुभम् ॥

अपरेऽहनि प्रभाते सम्भारानुपहरेद्यथोक्तगुणान् ।
गत्वावनिप्रदेशे श्लोकाश्चाप्यत्र मुनिगीताः ॥२३॥

Sloka 23.—On the morrow, at dawn, the materials possessing the prescribed qualities are to be offered on

the earth, and the following are the verses enunciated by the ancient sage on this subject.

तस्मिन्मण्डलमालिख्य कल्पयेत्तत्र मेदिनीम् ।
नानारत्नाकरवतीं स्थानानि विविधानि च ॥२४॥
पुरोहितो यथास्थानं नागान् यक्षान् सुरान् पितॄन् ।
गन्धर्वाप्सरसश्चैव मुनीन् सिद्धांश्च विन्यसेत् ॥२५॥
ग्रहांश्च सर्वनक्षत्रै रुद्रांश्च सह मातृभिः ।
स्कन्दं विष्णुं विशाखं च लोकपालान् सुरस्त्रियः ॥२६॥
वर्णकैर्विविधैः कृत्वा हृद्यैर्गन्धगुणान्वितैः ।
यथास्वं पूजयेद्विद्वान् गन्धमाल्यानुलेपनैः ॥२७॥
भक्ष्यैरन्नैश्च विविधैः फलमूलामिषैस्तथा ।
पानैश्च विविधैर्हृद्यैः सुराक्षीरासवादिभिः ॥२८॥

Slokas 24-28.—In that place, a circle should be drawn by the priest and filled with varieties of gems, and places kept apart for worshipping the different deities, *viz.*, Serpents, Yakshas, Gods, Manes, Gandharwas, Nymphs, Sages and Siddhas. The learned priest should draw with various coloured powders the figures of the planets with all the stars, Rudras, the Mothers (7 in number), Skanda, Vishnu, Visakha, the protectors of the quarters and divine ladies, and duly worship them with perfumes, garlands, scented paste, eatables and food of various kinds and varieties of roots, fruits and meat and attractive drinks such as toddy, milk and wine.

कथयाम्यतः परमहं पूजामस्मिन्यथाभिलिखितानाम् ।
ग्रहयज्ञे यः प्रोक्तो विधिर्ग्रहाणां स कर्तव्यः ॥२९॥
मांसौदनमद्याद्यैः पिशाचदितितनयदानवाः पूज्याः ।
अभ्यञ्जनाञ्जनातिलैः पितरो मांसौदनैश्चापि ॥३०॥

सामयजुर्भिर्मुनयस्त्वृग्भिर्गन्धैश्च धूपमाल्ययुतैः ।
अश्लेषकवर्णैस्त्रिमधुरेण चाभ्यर्चयेन्नागान् ॥३१॥
धूपाज्याहुतिमाल्यैर्विबुधान् रत्नैः स्तुतिप्रणामैश्च ।
गन्धर्वानप्सरसो गन्धैर्माल्यैश्च सुसुगन्धैः ॥३२॥
शेषांस्तु सार्ववर्णिकबलिभिः पूजां न्यसेच्च सर्वेषाम् ।
प्रतिसरवस्त्रपताकाभूषणयज्ञोपवीतानि ॥३३॥

Slokas 29-33.—Now I shall explain the mode of worshipping the deities drawn in the circle. As for the planets, the same method as given in the यात्रा in connection with planetary sacrifices should be followed. The Danavas, Daityas and Pisachas are to be worshipped with flesh, rice, liquor, etc.; the Manes with oil bath, collyrium, sesamum, meat and rice; the sages with hymns from Sama, Yajus and Rig Vedas, perfumes, incense and garlands; the serpents with unmixed colours and the triple sweet—honey, ghee and sugar; the Gods with incense, ghee, oblations, garlands, gems, invocations and salutations; the Gandharwas and the nymphs with fine perfumes and sweet-smelling garlands; the remaining deities with multi-coloured offerings. All the deities should be worshipped and also strings dipped in saffron-paste, cloths, flags, ornaments and sacred threads should be placed in their respective compartments.

तद्यथा—यात्रायां ग्रहयज्ञे तत्रार्चाताम्रमयसवितुः ।
पालाशिकी समिद् वैकङ्कतजाता तथा स्रुक् च ।
आकृष्णान्ति च मन्त्रो रक्ता गन्धाः सहागुरुणा ॥
माषाऽतसीतिलाढकमुद्गान् चणकान् विहाय भोज्यविधिः ।
बकुलाकागस्त्यपलाशाशत्यर्ककुसुमपूजा च ॥
अष्टशतसम्मितेभ्यो विप्रेभ्यो दक्षिणाहिताग्निभ्यः ।
देया वृषकनकमही सहस्रकिरणं समुद्दिश्य—इत्यादि ॥

मण्डलपश्चिमभागे कृत्वाग्निं दक्षिणेऽथवा वेद्याम् ।
आदद्यात्सम्भारान् दर्भान् दीर्घानगर्भांश्च ॥३४॥
लाजाज्याक्षतदधिमधुसिद्धार्थकगन्धसुमनसो धूपः ।
गोरोचनाञ्जनतिलाः स्वर्तुजमधुराणि च फलानि ॥३५॥
सघृतस्य पायसस्य च तत्र शरावाणि तैश्च सम्भारैः ।
पश्चिमवेद्यां पूजां कुर्यात् स्नानस्य सा वेदी ॥३६॥

Slokas 34-36.—To the west or the south of the circle, fire should be kindled on the sacrificial altar and all the necessary materials collected as well as long blades of Darbha grass that have passed their sprouting stage; and fried grains, ghee, coloured rice, curd, honey, white mustard seeds, perfumes, flowers, incense, yellow orpiment, collyrium, sesamum and sweet fruits of the season. On the circle should be placed earthen plates filled with ghee and Payasa and with these materials, worship should be done on the western altar, as this is the one recommended for the royal ablution.

तस्याः कोणेषु दृढान् कलशान् सितसूत्रवेष्टितग्रीवान् ।
सक्षीरवृक्षपल्लवफलापिधानान् व्यवस्थाप्य ॥३७॥
पुष्यस्नानविमिश्रेणापूर्णानम्भसा सरत्नांश्च ।
पुष्यस्नानद्रव्याण्यादद्याद्गर्गगीतानि ॥३८॥

Slokas 37-38.—And in the four corners of the altar should be placed strong pots with white strings tied round their necks, and sprouts of milky trees and fruits on their mouths. They should be filled with water containing the herbs prescribed for the ablution, and gems and then the materials for the ablution enumerated by Sage Garga as hereunder (*vide* next two Slokas), should be collected.

तथा च गर्गः

कलशैर्हैमताम्रैश्च राजतैर्मृन्मयैस्तथा ।
सूत्रसंवेष्टितग्रीवैश्चन्दनागरुचर्चितैः ॥
प्रशस्तवृक्षपत्रैश्च फलपुष्पसमन्वितैः ।
पुण्यतोयेन सम्पूर्णै रत्नगर्भैर्मनोहरैः—इति ॥

ज्योतिष्मतीं त्रायमाणामभयामपराजिताम् ।
जीवां विश्वेश्वरीं पाठां समङ्गां विजयां तथा ॥३९॥
सहां च सहदेवीं च पूर्णकोशां शतावरीम् ।
अरिष्टिकां शिवां भद्रां तेषु कुम्भेषु विन्यसेत् ॥४०॥
ब्राह्मीं क्षेमामजां चैव सर्वबीजानि काञ्चनीम् ।
मङ्गल्यानि यथालाभं सर्वौषध्यो रसास्तथा ॥४१॥
रत्नानि सर्वगन्धाश्च बिल्वं च सविकङ्कतम् ।
प्रशस्तनाम्न्यश्चौषध्यो हिरण्यं मङ्गलानि च ॥४२॥

Slokas 39-42.—The Jyotishmatee (a kind of herb known in Tamil as வாலுளுவை), Trayamana (a herb), Haritaki (கடுக்காய்), Samee, (செம்பை) Jeevantee, Visweswaree, Patha, red madder, Vacha (வசம்பு) Saha, Sahadevee, Poornakosa, Satavaree, Arishtika, Siva (அருநெல்லி), Bhadra, Bramhee (பொன்னாங்காணி), Kshema, Aja, all kinds of seeds, Kanchanee, all auspicious things (such as curds, coloured rice and flowers) as far as available, all herbs, juices of different tastes, gems, all perfumes, Bilva and Vikankata fruits, herbs bearing auspicious names, gold and auspicious materials—all these are to be put into the several pots.

आदावनडुहश्चर्म जरया संहृतायुषः ।
प्रशस्तलक्षणभृतः प्राचीनग्रीवमास्तरेत् ॥४३॥
ततो वृषस्य योधस्य चर्म रोहितमक्षतम् ।
सिंहस्याथ तृतीयं स्याद्व्याघ्रस्य च ततः परम् ॥४४॥

चत्वार्येतानि चर्माणि तस्यां वेद्यामुपास्तरेत् ।
शुभे मुहूर्ते सम्प्राप्ते पुष्ययुक्ते निशाकरे ॥४५॥

Slokas 43-45.—At first, the skin of a bull bearing auspicious marks, which had died after full age should be spread on the altar with the neck turned to the east. Over this, should be placed a red and unimpaired skin of a fighting bull. Over this is to be spread a lion's skin, and over that, a tiger's. This is to be done in an auspicious Muhurta when the Moon is on the star Pushya.

भद्रासनमेकतमेन कारितं कनकरजतताम्राणाम् ।
क्षीरतरुनिर्मितं वा विन्यस्यं चर्मणामुपरि ॥४६॥
त्रिविधस्तस्योच्छ्रायो हस्तः पादाधिकोऽर्धयुक्तश्च ।
माण्डलिकानन्तरजित्समस्तराज्यार्थिनां शुभदः ॥४७॥

Slokas 46-47.—The throne made of gold, silver or copper or of any milky tree is to be placed on the aforesaid skins. If its height is one cubit, one and a quarter, and one and a half cubits, it will prove beneficial to rulers of states, conquerors of neighbouring kingdoms and those who wish to bring the whole earth under their sway respectively.

अन्तर्धाय हिरण्यं तत्रोपविशेन्नरेश्वरः सुमनाः ।
सचिवाप्तपुरोहितदैवपौरकल्याणनामवृतः ॥४८॥
वन्दिजनपौरविप्रैः प्रघुष्टपुण्याहवेदनिर्घोषैः ।
सम्मृदङ्गशङ्खतूर्यैर्मङ्गलशब्दैर्हतानिष्टः ॥४९॥

Slokas 48-49.—Having placed gold on the throne (having put some gold inside the throne), the King should sit on it with a happy mind, in the company of his ministers, trustworthy friends, preceptors, astrologers, citizens, and those having auspicious names; and with bards, townsmen and Brahmins shouting and chanting in a chorus the Punyaha hymn and the Vedas; and all evils warded off through the auspicious sounds of tabors, conchs and other musical instruments.

अहतक्षौमनिवसनं पुरोहितः कम्बलेन सञ्छाद्य ।
कृतबलिपूजं कलशैरभिषिञ्चेत् सर्पिषा पूर्णैः ॥५०॥

Sloka 50.—Then the preceptor should anoint the King who is clad in fresh (unwashed) silken garments, and who has offered oblations and worship to the deities, with ghee contained in pots after covering him with a blanket.

अष्टावष्टाविंशतिरष्टशतं वापि कलशपरिमाणम् ।
अधिकेऽधिके गुणोत्तरमयं च मन्त्रोऽत्र मुनिगीतः ॥५१॥

Sloka 51.—The number of holy pots to be used is eight or twenty eight or a hundred and eight. The greater the number of pots consecrated, the greater will be the efficacy. The following is the hymn composed by the Senior Garga for the anointing ceremony.

आज्यं तेजः समुद्दिष्टमाज्यं पापहरं परम् ।
आज्यं सुराणामाहार आज्ये लोकाः प्रतिष्ठिताः ॥५२॥
भौमान्तरिक्षं दिव्यं वा यत्ते कल्मषमागतम् ।
सर्वं तदाज्यसंस्पर्शात् प्रणाशमुपगच्छतु ॥५३॥

Slokas 52-53.—Consecrated ghee has been mentioned as power (splendour); it is the best dispeller of sins; it is the food of the Gods; on it are established all the worlds. Whatever sin terrestrial, atmospheric or celestial—has befallen you, may all that melt away by your contact with this sanctified ghee."

कम्बलमपनीय ततः पुष्यस्नानाम्बुभिः सफलपुष्पैः ।
अभिषिञ्चेन्मनुजेन्द्रं पुरोहितोऽनेन मन्त्रेण ।५४॥

Sloka 54.—Then, the royal priest should remove the blanket and bathe the king with the "Waters of the Royal Ablution" containing fruits and flowers, reciting the following hymns:

सुरास्त्वामभिषिञ्चन्तु ये च सिद्धाः पुरातनाः ।
ब्रह्मा विष्णुश्च रुद्रश्च साध्याश्च समरुद्गणाः ॥५५॥
आदित्या वसवो रुद्रा अश्विनौ च भिषग्वरौ ।
अदितिर्देवमाता च स्वाहा सिद्धिः सरस्वती ॥५६॥
कीर्तिर्लक्ष्मीर्धृतिः श्रीश्च सिनीवाली कुहूस्तथा ।
दनुश्च सुरसा चैव विनता कद्रुरेव च ॥५७॥
देवपत्न्यश्च या नोक्ता देवमातर एव च ।
सर्वास्त्वामभिषिञ्चन्तु दिव्याश्चाप्सरसां गणाः ॥५८॥
नक्षत्राणि मुहूर्त्ताश्च पक्षाहोरात्रसन्धयः ।
संवत्सरा दिनेशाश्च कलाः काष्ठाः क्षणा लवाः ॥५९॥
सर्वे त्वामभिषिञ्चन्तु कालस्यावयवाः शुभाः ।
एते चान्ये च मुनयो वेदव्रतपरायणाः ॥६०॥
सशिष्यास्तेऽभिषिञ्चन्तु सदाराश्च तपोधनाः ।
वैमानिकाः सुरगणा मनवः सागरैः सह ॥६१॥
सरितश्च महाभागा नागाः किम्पुरुषास्तथा ।
वैखानसा महाभागा द्विजा वैहायसाश्च ये ॥६२॥
सप्तर्षयः सदाराश्च ध्रुवस्थानानि यानि च ।
मरीचिरत्रिः पुलहः पुलस्त्यः क्रतुरङ्गिराः ॥६३॥
भृगुः सनत्कुमारश्च सनकोऽथ सनन्दनः ।
सनातनश्च दक्षश्च जैगीषव्यो भगन्दरः ॥६४॥
एकतश्च द्वितश्चैव त्रितो जाबालिकश्यपौ ।
दुर्वासा दुर्विनीतश्च कण्वः कात्यायनस्तथा ॥६५॥

मार्कण्डेयो दीर्घतपाः शुनःशेफो विदूरथः ।
ऊर्वः संवर्त्तकश्चैव च्यवनोऽत्रिः पराशरः ॥६६॥
द्वैपायनो यवक्रीतो देवराजः सहानुजः ।
पर्वतास्तरवो वल्ल्यः पुण्यान्यायतनानि च ॥६७॥
प्रजापतिर्दितिश्चैव गावो विश्वस्य मातरः ।
वाहनानि च दिव्यानि सर्वलोकाश्चराचराः ॥६८॥
अग्नयः पितरस्तारा जीमूताः खं दिशो जलम् ।
एते चान्ये च बहवः पुण्यसङ्कीर्त्तनाः शुभैः ॥६९॥
तोयैस्त्वामभिषिञ्चन्तु सर्वोत्पातनिबर्हणैः ।
यथाभिषिक्तो मघवानेतैर्मुदितमानसैः ॥७०॥

Slokas 55-70.—May the Gods bathe you, and the ancient Siddhas, Brahman, Vishnu, Rudra, Sadhyas, groups of Maruts, the Suns, Vasus, Rudras, the great celestial physicians, Aditi, the mother of the Gods, Svaha, Siddhi, Saraswati, Kirti, Lakshmi, Dhriti, Sree, Sineevali, Kuhu, Danu, Surasa, Vinata, Kadru, the consorts of Gods that have not been mentioned so far, and also mothers of Gods, may all these bathe you! The groups of divine nymphs, the stars, Muhurtas, Fortnights, Days, Nights, the three junctions, Years, the lords of Day (the Sun and other planets), Minutes, Seconds Moments, Lavas (the sixth part of a twinkling), all these, and other auspicious divisions of Time, may they bathe you! Sages engaged in the propogation of the Vedas, and hermits with their wives and disciples bathe you! The Vaimanikas (owners of aerial chariots), groups of Gods, Manus, Oceans Rivers, the great Serpents, Kimpurushas, Vaikhanasas, the great Brahmins, Vaihayasas, the seven seers with their wives, the Fixed Places, Marichi, Atri, Pulaha, Pulasthya, Kratu, Angiras, Bhrigu, Sanatkumara, Sanaka, Sanandana, Sanatana, Daksha, Jaigeeshavya, Bhagandara, Ekata, Dwita, Trita, Jabali, Kasyapa, Durvasas, Durvineeta, Kanwa, Katyayana, Markandeya, Deerghatapas, Sunassepha, Viduratha, Urva, Samvarthaka, Chyavana, Atri, Parasara, Dwaipayana, Yavakreeta, Devaraja and his younger brother, Mountains, Trees, Creepers, Holy places, Prajapati, Diti, Cows, the Mothers of the Universe, Divine Vehicles, all the Worlds, the Moving and Stationary Beings, Fires, Manes, Stars, Clouds, Sky, Quarters, Water, these and many others of auspicious names bathe you with holy waters that destroy all the portents, just as Indra was anointed by all these with a happy mind!

इत्येतैश्चान्यैश्चाप्यथर्वकल्पाभिहितैः सरुद्रगणैः ।
कौष्माण्डमहारौहिणकुबेरहृद्यैः समृद्ध्या च ॥७१॥

Sloka 71.—With these hymns and others prescribed in the books on rituals belonging to the Atharva Veda, Rudragana (11 Anuvakas), Kausmanda (six anuvakas), Maharauhina, Kubera Hridaya and the Samriddhi Rik, the above anointing ceremony should be done.

आपोहिष्ठातिसृभिर्हिरण्यवर्णेति चतसृभिर्जप्तम् ।
कार्पासिकवस्त्रयुगं बिभृयात्स्नातो नराधिपतिः ॥७२॥

Sloka 72.—After a bath, the King should wear a pair of cotton cloths, sanctified by the three verses of the hymn commencing with आपोहिष्ठा and by the four beginning with हिरण्यवर्णा.

पुण्याहशङ्खशब्दैराचान्तोऽभ्यर्च्य देवगुरुविप्रान् ।
छत्रध्वजायुधानि च ततः स्वपूजां प्रयुञ्जीत ॥ ॥७३॥

Sloka 73.—Then the King sipping water, while the sounds of conchs and chanting of Punyaha hymns flourish, should worship Gods, Preceptors, Brahmins, his royal umbrella, banner and weapons and lastly his own guardian deity (or his usual worship to be done).

आयुष्यं वर्चस्यं रायस्पोषाभिर्ऋग्भिरेताभिः ।
परिजप्तं वैजयिकं नवं त्रिदध्यादलङ्कारम् ॥७४॥

Sloka 74.—Then the King should wear new ornaments conducive to victory, sanctified by the verses आयुष्यं, वर्चस्यं, रायस्पोष, etc.

गत्वा द्वितीयवेदीं समुपविशेच्चर्मणामुपरि राजा ।
देयानि चैव चर्माण्युपर्युपर्येवमेतानि ॥७५॥
वृषस्य वृषदंशस्य रुरोश्च पृषतस्य च ।
तेषामुपरि सिंहस्य व्याघ्रस्य च ततः परम् ॥७६॥

Slokas 75-76.—Going to the second sacrificial altar, the King should sit on the skins which are to be placed one over another in this manner—first, the skin of a bull is placed, over this, that of a cat, over this, that of an antelope, over this, that of a spotted deer, over these, the lion's, and lastly, the tiger's over them.

मुख्यस्थाने जुहुयात् पुरोहितोऽग्निं समित्तिलघृताद्यैः ।
त्रिनयनशक्रबृहस्पतिनारायणनित्यगातिऋग्भिः ॥७७॥

Sloka 77.—In the chief place (right side), the priest should make offerings of sacrificial twigs, sesamum, ghee, etc., into the fire with hymns addressed to Siva, Indra, Brihaspati, Narayana and Vayu.

इन्द्रध्वजनिर्दिष्टान्यग्निनिमित्तानि दैवविद्ब्रूयात् ।
कृत्वाऽशेषसमाप्तिं पुरोहितः प्राञ्जलिर्ब्रूयात् ॥७८॥

Sloka 78.—The astrologer should tell the auguries, of Fire, explained in the chapter on ' Indra's Banner ' (Adh. XLIII. P. 324, *Supra*). The priest having finished all the rites, should recite the following with folded palms :

यान्तु देवगणाः सर्वे पूजामादाय पार्थिवात् ।
सिद्धिं दत्त्वा तु विपुलां पुनरागमनाय च ॥७९॥

Sloka 79.—" May all the groups of Gods depart and come back on another occasion, having now received worship at the hands of the King, and bestowed great success on him ".

नृपतिरतो दैवज्ञं पुरोहितं चार्चयेद्धनैर्बहुभिः ।
अन्यांश्च दक्षिणीयान् यथोचितं श्रोत्रियप्रभृतीन् ॥८०॥

Sloka 80.—The King then should honour the astrologer, priest and others worthy of Dakshina such as Vedic scholars, with large gifts of money according to their merits.

तथा च गर्गः ।
दत्त्वा वित्तं ब्राह्मणेभ्यो गावो हेमपरिष्कृताः ।
वास्तु युग्यं महीं रूप्यं तेभ्यश्च बहुभोजनम् ॥
शङ्खभेरीस्वनैर्दिव्यैर्गीतैश्चैव मनोहरैः ।
सम्प्रविश्य ततो राजा सचिवैः परिवारितः ॥
श्वेतकुञ्जरमारूढः श्वेतमश्वमथापि वा ।
श्वेतचन्दनलिप्ताङ्गः श्वेताम्बरधरः शुभः ॥
पुरस्ताद्द्विकराद्वित्तमाशीर्वादैश्च पूजितः ।

दत्त्वाऽभयं प्रजानामाघातस्थानगान् विसृज्य पशून् ।
बन्धनमोक्षं कुर्यादभ्यन्तरदोषकृद्वर्जम् ॥८१॥

Sloka 81.—The King should please his subjects (by a proclamation to the effect of protecting them against all odds), release the animals from the hands of butchers, and order a general amnesty to prisoners except those that threaten the internal peace of the country.

एतत्प्रयुज्यमानं प्रतिपुष्यं सुखयशोऽर्थवृद्धिकरम् ।
पुष्याद्विनार्धफलदा पौषी शान्तिः परा प्रोक्ता ॥८२॥

Sloka 82.—Should the King perform this ceremony every time the Moon is in Pushya, he would get increased happiness, fame and wealth. If it be performed at any other time, it would yield only half the benefits mentioned. For, the expiatory ceremony done during the Full Moon in the month of Pushya is declared to be the foremost.

राष्ट्रोत्पातोपसर्गेषु राहोः केतोश्च दर्शने ।
ग्रहावमर्दने चैव पुष्यस्नानं समाचरेत् ॥८३॥

Sloka 83.—The royal ablution should be performed when a kingdom is afflicted with portents and disasters (like epidemics), when there is an eclipse, when Ketu is sighted and when there is a planetary war.

नास्ति लोके स उत्पातो यो ह्यनेन न शाम्यति ।
मङ्गल चापर नास्ति यदस्मादतिरिच्यते ॥८४॥

Sloka 84.—There is no portent in the world that si not remedied by this; and there is no auspicious rite that surpasses this ceremony.

तथा च गर्गः ।
प्रतिपुष्येण यो राजा स्नायीत विधिपूर्वकम् ।
तस्य राष्ट्रे न सीदन्ति मर्त्या ये जन्तवो भुवि ॥

अधिराज्यार्थिनो राज्ञः पुत्रजन्म च काङ्क्षतः ।
तत्पूर्वमभिषेके च विधिरेष प्रशस्यते ॥८५॥

Sloka 85.—This ceremony is highly commendable at a king's coronation, when he aspires for the sovereignty over an empire and longs for the birth of a son.

महेन्द्रार्थमुवाचेदं बृहत्कीर्तिर्बृहस्पतिः ।
स्नानमायुःप्रजावृद्धिसौभाग्यकरणं परम् ॥८६॥

Sloka 86.—For the sake of Indra, Brihaspati of great renown taught this Ablution, which confers unique longevity, increase of offspring and happiness.

अनेनैव विधानेन हस्त्यश्वं स्नापयेत्ततः ।
तस्यामयविनिर्मुक्तं परां सिद्धिमवाप्नुयात् ॥८७॥

Sloka 87.—The King who afterwards bathes his horses and elephants in the same manner, will see them free from illness and attain great success.

Thus ends the 48th Adhyaya on " Royal Ablution. "

पट्टलक्षणम् ॥४९॥ Royal Crowns·

विस्तरशो निर्दिष्टं पट्टानां लक्षणं यदाचार्यैः ।
तत्सङ्क्षेपः क्रियते मयाऽत्र सकलार्थसम्पन्नः ॥१॥

Sloka 1.—In this chapter, I am giving a summary containing all the ideas of the characteristics of royal diadems that have been treated of at length by the ancient seers (such as Kasyapa).

पट्टः शुभदो राज्ञां मध्येऽष्टावङ्गुलानि विस्तीर्णः ।
सप्त नरेन्द्रमहिष्याः षड् युवराजस्य निर्दिष्टः ॥२॥
चतुरङ्गुलविस्तारः पट्टः सेनापतेर्भवति मध्ये ।
द्वे च प्रसादपट्टः पञ्चैते कीर्तिताः पट्टाः ॥३॥

Slokas 2-3.—The crown of a King, should, to be auspicious, have an expansion of eight digits in the middle; that of the queen, of seven digits; that of the Yuvaraja, of six; that of the commander of the army, of four; and that of the royal protege, of two digits. These are the five kinds of crowns that have been mentioned.

सर्वे द्विगुणा यामा मध्यादर्धेन पार्श्वविस्तीर्णाः ।
सर्वे च शुद्धकाञ्चनविनिर्मिताः श्रेयसो वृद्ध्यै ॥४॥

Sloka 4.—All these crowns must have a length double their respective expansion, while the expansion on the sides is half that of the middle. All these made of pure gold increase prosperity and happiness.

पञ्चशिखो भूमिपतेस्त्रिशिखो युवराजपार्थिवमहिष्योः ।
एकशिखः सैन्यपतेः प्रसादपट्टो विना शिखया ॥५॥

Sloka 5.—A royal crown has five crests; that of the Yuvaraja and the Queen, three; that of the commander, only one; and that of the royal protege is without any crest.

क्रियमाणं यदि पत्रं सुखेन विस्तारमेति पट्टस्य ।
वृद्धिजयौ भूमिपतेस्तथा प्रजानां च सुखसम्पत् ॥६॥

Sloka 6.—When the gold sheet for the crown expands easily while it is being prepared, it augurs prosperity and victory to the King and great happiness to the subjects.

जीवितराज्यविनाशं करोति मध्ये व्रणः समुत्पन्नः ।
मध्ये स्फुटितस्त्याज्यो विघ्नकरः पार्श्वयोः स्फुटितः ॥७॥

Sloka 7.—A dent or hole in the middle of the crown, when it is under preparation, produces loss of life and kingdom. If it breaks in the middle, it should be discarded. One that breaks in the sides produces obstacles.

क्रियमाणं यदा पत्रं मध्ये स्फुटति भिद्यते ।
तदा नृपभयं प्रोक्तं यस्यार्थे वा प्रकल्पितम् ॥
सुलक्षणं प्रमाणस्थं सुकरं च हितावहम् ।
सुरूपं दर्शनीयं च प्रजानां वृद्धिदं स्मृतम् ॥

अशुभनिमित्तोत्पत्तौ शास्त्रज्ञः शान्तिमादिशेद्राज्ञः ।
शस्तनिमित्तः पट्टो नृपराष्ट्रविवृद्धये भवति ॥८॥

Sloka 8.—At the appearance of evil symptoms, a man learned in this science should prescribe expiatory rites to the king. A crown attended with commendable signs tends to the prosperity of the King as well as of the kingdom.

Thus ends the 49th Adhyaya on "Royal Crowns."

खड्गलक्षणम् ॥५०॥ Signs of Swords.

अङ्गुलशतार्धमुत्तम ऊनः स्यात्पञ्चविंशतिः खड्गः ।
अङ्गुलमानाज्ज्ञेयो व्रणोऽशुभो विषमपर्वस्थः ॥१॥

Sloka 1.—A sword of the best type measures fifty inches, while one of the smallest type, twenty five. A dent in an odd inch in the measurement of the sword is to be considered as foreboding evil.

श्रीवृक्षवर्धमानातपत्रशिवलिङ्गकुण्डलाब्जानाम् ।
सदृशा व्रणाः प्रशस्ता ध्वजायुधस्वस्तिकानां च ॥२॥

Sloka 2.—Dents resembling in shape a Bilva tree, Vardhamana figure, umbrella, Siva's emblem, ear-ring, lotus, flag, weapon and Swastika mark are auspicious.

कृकलासकाककङ्कक्रव्यादकबन्धवृश्चिकाकृतयः ।
खड्गे व्रणा न शुभदा वंशानुगताः प्रभूताश्च ॥३॥

Sloka 3.—The dents resembling a lizard, crow, heron, carcass-eating bird, truncated body and scorpion and many dents in the upper part of the sword are not auspicious.

स्फुटितो ह्रस्वः कुण्ठो वंशच्छिन्नो न दृङ्मनोऽनुगतः ।
अस्वन इति चानिष्टः प्रोक्तविपर्यस्त इष्टफलः ॥४॥

Sloka 4.—A sword that has a breach, is too short, blunt, cut at the top, not appealing to the eye and the mind, and without resonance betokens misery; whereas one with characteristics contrary to the above will yield good results.

क्वणितं मरणायोक्तं पराजयाय प्रवर्तनं कोशात् ।
स्वयमुद्गीर्णे युद्धं ज्वलिते विजयो भवति खड्गे ॥५॥

Sloka 5.—The sounding of a sword by itself forebodes the owner's death; its not coming out of its sheath, defeat: its coming out of the sheath by itself indicates war; and its blazing leads to victory.

नाकारणं विवृणुयान्न विघट्टयेच्च
पश्येन्न तत्र वदनं न वदेच्च मूल्यम् ।
देशं न चास्य कथयेत् प्रतिमानयेन्न
नैव स्पृशेन्नृपतिरप्रयतोऽसियष्टिम् ॥६॥

Sloka 6.—The King should not unsheath the sword without any reason, nor brandish it, nor see his own face in it, nor mention its price, nor tell the place of its origin, nor measure it, nor, without purity, touch the blade.

गोजिह्वासंस्थानो नीलोत्पलवंशपत्रसदृशश्च ।
करवीरपत्रशूलाग्रमण्डलाग्राः प्रशस्ताः स्युः ॥७॥

Sloka 7.—The best swords are those that are shaped like a cow's tongue, blue-lily petal, bamboo-leaf, and

Karaveera leaf, as well as those that have a pointed and round tip.

निष्पन्नो न च्छेद्यो निकषैः कार्यः प्रमाणयुक्तः सः ।
मूले म्रियते स्वामी जननी तस्याग्रतश्छिन्ने ॥८॥

Sloka 8.—If a sword that has been made is too long, the surplus length should not be cut off, but it should be made to have the required length by rubbing it against a file. If it is cut at the bottom, the owner will die; and if at the tip, his mother.

तथा च काश्यपः ।
उत्पन्नो न पुनश्छेद्यो निष्पन्नो यः प्रमाणतः ।
मुष्टया भङ्गे म्रियेत्स्वामी तदग्रे तस्य मातरम् ॥
तस्मान्न छेदयेत् खड्गमात्मनोऽशुभदं यतः ।
निघर्षणैः प्रमाणस्थः कार्यो येन शुभो भवेत् ॥

यस्मिन् त्सरुप्रदेशे व्रणो भवेत्तद्वदेव खड्गस्य ।
वनितानामिव तिलको गुह्ये वाच्यो मुखे दृष्ट्वा ॥९॥

Sloka 9.—An injury in a particular part of the hilt shows a similar one in the corresponding part of the sword, just as a mole on the face of ladies does the existence of a similar one in their private parts.

अथवा स्पृशति यदङ्गं प्रष्टा निस्त्रिंशभृत्तदवधार्य ।
कोशस्थस्यादेश्यो व्रणोऽस्ति शास्त्रं विदित्वेदम् ॥१०॥

Sloka 10.—Noting the particular limb touched by a swordsman who questions a diviner about injuries in the sword, the latter should declare the injury to exist in the particular part of the sword kept in the sheath, by understanding the following rules thereon.

To find out if there are dents at all on the sword, one should find out the Lagna at the time: if there are malefics in the Kendras, surely there will be some flaw in the sword.

शिरसि स्पृष्टे प्रथमेऽङ्गुले द्वितीये ललाटसंस्पर्शे ।
भ्रूमध्ये च तृतीये नेत्रे स्पृष्टे चतुर्थे च ॥११॥
नासौष्ठकपोलहनुश्रवणग्रीवांसके च पञ्चाद्याः ।
उरसि द्वादशसंस्थस्त्रयोदशे कक्षयोर्ज्ञेयः ॥१२॥
स्तनहृदयोदरकुक्षीनाभौ तु चतुर्दशादयो ज्ञेयाः ।
नाभिमूले कट्यां गुह्ये चैकोनविंशतितः ॥१३॥
ऊर्वोर्द्वाविंशे स्यादूर्वोर्मध्ये व्रणस्त्रयोविंशे ।
जानुनि च चतुर्विंशे जङ्घायां पञ्चविंशे च ॥१४॥
जङ्घामध्ये गुल्फे पार्ष्ण्यां पादे तदङ्गुलीष्वपि च ।
षड्विंशतिकाद्यावत्त्रिंशदिति मतेन गर्गस्य ॥१५॥

Slokas 11-15.—When the querist touches his head, the dent or injury will be in the first digit of the sword; when the forehead, in the second; when the space between the brows, in the third; when an eye, in the fourth; when the nose, in the fifth; when the lip, in the sixth; when the cheek, in the seventh; when the chin, in the eighth; when the ear, in the ninth; when the neck, in the tenth; when the shoulder, in the eleventh; when the chest, in the twelfth; when the armpits, in the thirteenth; when the breast, heart, stomach, abdomen and navel, in the fourteenth, fifteenth, sixteenth, seventeenth and eighteenth respectively; when the bottom of the navel, in the nineteenth; when the hips, in the twentieth; when the private parts, in the twenty-first; when the thighs, in the twenty second; when between the thighs, in the twenty-third; when the knee, in the twenty-fourth; when the shank, in the twenty-fifth; when between the shanks, ankles, heels, foot and toes, in the twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth and thirtieth respectively, according to the authority of sage Garga.

तथा च गर्गः ।
शिरो ललाटं भ्रूमध्यं नेत्रघ्राणकपोलकम् ।
हनुश्रोत्रं तथा ग्रीवा स्कन्धो वक्षश्च कक्षकम् ॥
स्तनौ हृत्क्रोडकुक्षी च नाभिस्तन्मूलमेव च ।
कटिगुह्योरुमध्यं च जानुजङ्घे तयोरधः ॥
गुल्फं पार्ष्णिस्तथापादमङ्गुलिस्पर्शने ध्रुवम् ।
मूलात्प्रभृति खड्गेऽपि व्रणं त्रिंशाङ्गुलं वदेत् ॥

पुत्रमरणं धनाप्तिर्धनहानिः सम्पदश्च बन्धश्च ।
एकाद्यङ्गुलसंस्थैर्व्रणैः फलं निर्दिशेत्क्रमशः ॥१६॥
सुतलाभः कलहो हस्तिलब्धयः पुत्रमरणधनलाभौ ।
क्रमशो विनाशवनिताप्तिचित्तदुःखानि षट्प्रभृति ॥१७॥
लब्धिहानिस्त्रीलब्धयो वधो वृद्धिमरणपरितोषाः ।
ज्ञेयाश्चतुर्दशादिषु धनहानिश्चैकविंशे स्यात् ॥१८॥
वित्ताप्तिरनिर्वाणं धनागमो मृत्युसम्पदोऽस्वत्वम् ।
ऐश्वर्यमृत्युराज्यानि च क्रमात्त्रिंशदिति यावत् ॥१९॥

Slokas 16-19.—The effects that have to be predicted of the dents in the first five digits of the sword are severally, death of sons, acquisition of wealth, loss of wealth, all round prosperity and confinement; in the next eight digits (up to 13th) severally, birth of sons, quarrel, acquisition of elephants, death of sons, incoming of wealth, death, acquisition of wives and mental affliction: in the next eight (from 14th to 21st) severally, (14) acquisition of wealth, (15) loss of money, (16) acquisition of women, (17) death, (18) increase of wealth, happiness, etc., (19) death, (20) happiness and (21) loss of money; and in the last nine (21 to 30), they are respectively (22) getting money, (23) death, without salvation, (24) obtaining of wealth, (25) death, (26) prosperity, (27) penury, (28) lordship, (29) death and (30) kingdom.

परतो न विशेषफलं विषमसमस्तास्तु पापशुभफलदाः ।
केश्चिदफलाः प्रदिष्टास्त्रिंशत्परतोऽग्रमिति यावत् ॥२०॥

Sloka 20.—If there be defects beyond the thirtieth digit, the effects thereof are negligible; but in the odd and even digits, they prove auspicious and harmful respectively; while according to some sages (*e. g.* Parasara) the injuries beyond the thirtieth inch up to the end have no effects whatsoever.

तथा च गर्गः ।
अङ्गुलानि च पञ्चाशत्प्रधानः खड्ग उच्यते ।
तदर्धको निकृष्टः स्यात्तन्मध्ये मध्यमः स्मृतः ॥
विषमाङ्गुलसंस्थो यो व्रणः सोऽनिष्टदः स्मृतः ।
शुभः समाङ्गुलस्थस्तु मध्यगो मध्यमः स्मृतः ॥
त्रिंशद्यावद्धि निर्दिष्टमङ्गुलानां फलं ततः ।
षोडशाङ्गुलगो ज्ञेयो व्रणो मध्यफलप्रदः ॥

करवीरोत्पलगजमदघृतकुङ्कुमकुन्दचम्पकसगन्धः ।
शुभदोऽनिष्टो गोमूत्रपङ्कमेदःसदृशगन्धः ॥२१॥
कूर्मवसासृक्क्षारोपमश्च भयदुःखदो भवति गन्धः ।
वैदूर्यकनकविद्युत्प्रभो जयारोग्यवृद्धिकरः ॥२२॥

Slokas 21-22.—A sword having the smell of the Karaveera flower, the blue-lily, elephant's ichor, ghee, saffron, round jasmine or Champaka, indicates prosperity, whereas one with the smell of cow's urine, salt or fat bodes evil. Similarly, one with the smell of tortoise, marrow, blood or salt produces danger and misery, and one with the lustre of beryl, gold or lightning leads to victory, health and prosperity.

इदमौशनसं च शस्त्रपानं रुधिरेण श्रियमिच्छतः प्रदीप्ताम् ।
हविषा गुणवत्सुताभिलिप्सोः सलिलेनाक्षयमिच्छतश्च वित्तम् ॥२३॥
वडवोष्ट्रकरेणुदुग्धपानं यदि पापेन समीहतेऽर्थसिद्धिम् ।
झषपित्तमृगाश्वबस्तदुग्धैः करिहस्ताच्छिदये सतालगर्भैः ॥२४॥

Slokas 23-24.—The following are the drinks prescribed by sage Usanas for the sword: one wishing for very great wealth should give a drink of blood by the sword; for begetting a virtuous son, a drink of ghee; for inexhaustible wealth, one of water; for the acquisition of money by sinful means, one of the milk of mare, camel or elephant; and for cutting the trunks of elephants, one of fish-bile, deer-milk, horse-milk, and goat-milk, mixed with the toddy of palm trees.

आर्कं पयो हुडुविषाणमषीसमेतं
पारावताखुशकृता च युतः प्रलेपः ।
शस्त्रस्य तैलमथितस्य ततोऽस्य पानं
पश्चाच्छितस्य न शिलासु भवेद्विघातः ॥२५॥

Sloka 25.—A sword rubbed with gingelly oil and then smeared with an unguent prepared with the milky juice of Arka plant, the cleaned powder of goat's horn and the excreta of doves and mice must be given any of the drinks mentioned in the previous two verses, and afterwards whetted; such a sword will not break against stones.

क्षारे कदल्या मथितेन युक्ते दिनोषिते पायितमायसं यत् ।
सम्यक् शितं चाश्मनि नैति भङ्गं न चान्यलोहेष्वपि तस्य कौण्ठ्यम्

Sloka 26.—An iron weapon treated with a day-old drink made of the burnt powder of plantains (or its rib) mixed with butter-milk, and then sharpened properly, will not break on stones, nor become blunt on other iron instruments.

Thus ends the 50th Adhyaya on "Signs of Swords."

अङ्गविद्या ॥५१॥ Prediction through Limbs.

This chapter is probably spurious. So says Bhattotpala. But it will be seen that the author has himself referred to this subject, *viz*, Anga Vidya, in Adhyaya II *supra* (P. 15, lines 2, 3).

दैवज्ञेन शुभाशुभं दिगुदितस्थानाहृतानीक्षता
वाच्यं प्रष्टृनिजापराङ्गघटनां चालोक्य कालं धिया ।
सर्वज्ञो हि चराचरात्मकतयाऽसौ सर्वदर्शी विभु-
श्चेष्टाव्याहृतिभिः शुभाशुभफलं सन्दर्शयत्यर्थिनाम् ॥१॥

Sloka 1.—An astrologer should predict good and bad effects on observing carefully the direction, speech, place and articles brought at the time, also taking into consideration the behaviour of thel imbs of the questioner with reference to himself or to another person and the particular time of his query. For, Time which is Omniscient, All-powerful, and All-seeing, on account of its being the Soul (sustainer) of all beings—moveable and stationary—shows good and bad effects through the bodily movements and utterances of the querists.

स्थानं पुष्पसुहासिभूरिफलभृत्सुस्निग्धकृत्तिच्छदा-
सत्पक्षिच्युतशस्तसंज्ञिततरुच्छायोपगूढं समम् ।
देवर्षिद्विजसाधुसिद्धनिलयं सत्पुष्पसस्योक्षितं
सत्स्वादूदकनिर्मलत्वजनिताह्लादं च सच्छाद्वलम् ॥२॥

Sloka 2.—The place favourable for a query is one which is even (without depressions and elevations), covered with the shade of trees that smile with flowers, are laden with fruits, have glossy barks and leaves, are devoid of ill-omened birds and bear auspicious names; which is the abode of Gods, sages, Brahmins, virtuous men and Siddhas, which is endowed with fragrant flowers and crops, which pleases the heart through the limpidity of its sweet water and which is covered with beautiful green grass.

छिन्नभिन्नकृमिखातकण्टकिप्लुष्टरूक्षकुटिलैर्न सत्कुजैः ।
क्रूरपक्षियुतनिन्द्यनामभिः शुष्कशीर्णबहुपर्णचर्मभिः ॥३॥

Sloka 3.—Inauspicious is a place abounding in trees which are cut, split, worm-eaten, thorny, scorched, coarse, crooked, inhabited by ill-omened birds, bearing censurable names and having many withered leaves and barks fallen.

श्मशानशून्यायतनं चतुष्पथं तथाऽमनोज्ञं विषमं सदोषरम् ।
अवस्कराङ्गारकपालभस्ममिश्रितं तुषैः शुष्कतृणैर्न शोभनम् ॥४॥

Sloka 4.—Equally inauspicious is a place such as the burial ground, a desolate shrine, a place where four roads meet, one that does not appeal to the heart, rugged ground, a sandy place, one that is covered with rubbish, charcoal, potsherds, ashes, husks and dry grass.

प्रव्रजितनग्ननापितरिपुबन्धनसौनिकैस्तथा श्वपचैः ।
कितवयतिपीडितैर्युतमायुधमाध्वीकविक्रयैर्न शुभम् ॥५॥

Sloka 5.—Similarly unfavourable will be places that are occupied by ascetics, naked persons, barbers, enemies, butchers, dog-eaters, gamblers, hermits, sick persons as well as a prison, armoury, apiary or shops where honey is sold.

प्रागुत्तरेशाश्च दिशः प्रशस्ताः प्रष्टुर्न वाय्वम्बुयमाग्निरक्षः ।
पूर्वाह्णकालेऽस्ति शुभं न रात्रौ सन्ध्याद्वये प्रश्नकृतोऽपराह्णे ॥६॥

Sloka 6.—The best directions for a query are the East, North and North-east ; North-west, West, South and South-east and South-west are unfavourable for the querist. The morning time is beneficial, while the night and the two twilights and the afternoon are not favourable.

Cf. पराशरः ।
वेलाः सर्वाः प्रशस्यन्ते पूर्वाह्णे परिपृच्छताम् ।
सन्ध्ययोरपराह्णे तु क्षपायां तु विगर्हिताः ॥

यात्राविधाने हि शुभाशुभं यत् प्रोक्तं निमित्तं तदिहापि वाच्यम् ।
दृष्ट्वा पुरो वा जनताहृतं वा प्रष्टुः स्थितं पाणितलेऽथ वस्त्रे ॥७॥

Sloka 7.—The same good and bad effects as well as fore-tokens as were given in connection with the marching of a sovereign (*Vide* sloka 12 of Ch. XLIII. *supra*) should be taken into consideration here also. The prediction may also be made by observing the articles brought at the time by others, what is in front of the querist, or what is in his hand or on his clothes.

अथाङ्गान्यूर्वोष्ठस्तनवृषणपादं च दशना
भुजौ हस्तौ गण्डौ कचगलनखाङ्गुष्ठमपि यत् ।
सशङ्खं कक्षांसं श्रवणगुदसन्धीति पुरुषे
स्त्रियां भ्रूनासास्फिग्वलिकटिसुलेखाङ्गुलिचयम् ॥८॥
जिह्वा ग्रीवा पिण्डिके पार्ष्णियुग्मं जङ्घे नाभिः कर्णपाली कृकाटी ।
वक्त्रं पृष्ठं जत्रुजान्वस्थिपार्श्वं हृत्तालुन्यक्षी मेहनोरस्त्रिकं च ॥९॥
नपुंसकाख्यं च शिरो ललाटमाश्वाद्यसञ्ज्ञैरपरैश्चिरेण ।
सिद्धिर्भवेज्ज्ञातु नपुंसकैर्नो रूक्षक्षतैर्भग्नकृशैश्च पूर्वैः ॥१०॥

Slokas 8-10.—The following are the masculine limbs: thighs, lips, breasts, testicles, feet, teeth, arms, hands, cheeks, hairs, throat, nails, thumbs, the frontal bone, armpits, shoulders, the ears, the anus and the joints. The feminine limbs are the brows, nose, buttocks, folds in the belly, hips, the lines on the palm, fingers, the tongue, neck, the hind parts of the shanks, the heels, the shanks, the navel, the ear-lobes, the outer-edge of the ear and the nape of the neck; and the following are the neuter limbs: the face, back, collar bone, the knees, bones, the sides, the heart, the palate, the eyes, the male genital organ, the chest, the end of the spine, the head and forehead. If the querist should touch a limb of the first group, the success of the task should be achieved immediately; if a limb of the second group, the success will be delayed, while in the last group, it is improbable. Even in the case of the limbs of the first two groups, if they are coarse, injured, cut or lean, success will not be achieved.

स्पृष्टे वा चालिते वाऽपि पादाङ्गुष्ठेऽक्षिरुग्भवेत् ।
अङ्गुल्यां दुहितुः शोकं शिरोघाते नृपाद्भयम् ॥११॥

Sloka 11.—When the big toe is touched or shaken, the querist will suffer from eye-disease. When a finger is touched, trouble for his daughter will arise. When he strikes the head, there will be trouble from the King.

विप्रयोगमुरसि स्वगात्रतः कर्पटाहृतिरनर्थदा भवेत् ।
स्यात्प्रियाप्तिरभिगृह्य कर्पटं पृच्छतश्चरणपाद्योजितुः ॥१२॥

Sloka 12.—When the querist touches the chest, he will suffer separation; leaving off his cloth from his body denotes the befalling of a dire calamity. If he draws a piece of cloth towards himself and joins his feet together, he will achieve his cherished object.

पादाङ्गुष्ठेन विलिखेद्भूमिं क्षेत्रोत्थचिन्तया ।
हस्तेन पादौ कण्डूयेत्तस्य दासीमयी च सा ॥१३॥

Sloka 13.—If he scratches the earth with his big toe, his thoughts will be about lands. If he scratches the feet with his hand, they are about a maid servant.

तालभूर्जपटदर्शनेंऽशुकं चिन्तयेत्कचतुषास्थिभस्मगम् ।
व्याधिराश्रयति रज्जुजालकं वल्कलं च समवेक्ष्य बन्धनम् ॥१४॥

Sloka 14.—When the querist is looking at palm-leaves or birch-bark, his thoughts are about garments; when he is standing on hair, husk, bone or ashes, he will be afflicted with disease; and when he stands on or looks at ropes, nets or barks, he will be imprisoned.

पिप्पलीमरिचशुण्ठिवारिदै रोध्रकुष्ठवसनाम्बुजीरकैः ।
गन्धमांसिशतपुष्पया वदेत्पृच्छतस्तगरकेण चिन्तयेत् ॥१५॥
स्त्रीपुरुषदोषपीडितसर्वाध्वसुतार्थधान्यतनयानाम् ।
द्विचतुष्पदक्षितीनां विनाशतः कीर्त्तितैर्दृष्टैः ॥१६॥

Slokas 15-16.—If long pepper (திப்பிலி), black pepper, dried ginger, cyperus grass, lodhra, costus, cloth, water, cumin seeds, gandhamamsi, dill or Tagara be seen or mentioned by the querist, his thoughts will be about a woman's fault, a man's fault, a person in distress, loss of everything, missing of the road, loss of children, loss of money, destruction of corn, son's death, loss of bipeds (beasts with cloven hoofs), loss of quadrupeds and destruction of lands respectively.

न्यग्रोधमधुकतिन्दुकजम्बूप्लक्षाम्रबदरजातिफलैः ।
धनकनकपुरुषलोहांशुकरूप्यौदुम्बराप्तिरपि करगैः ॥१७॥

Sloka 17.—When the querist holds in his hand the fruits of Banyan tree, Madhuka, Tinduka, Jambu, Plaksha, mangoes, and Jujube, he will get respectively money, gold, servants, iron, silken cloths, silver and copper.

धान्यपरिपूर्णपात्रं कुम्भः पूर्णः कुटुम्बवृद्धिकरौ ।
गजगोशुनां पुरीषं धनयुवतिसुहृद्विनाशकरम् ॥१८॥

Sloka 18.—When he sees a vessel filled with corn or a pot full of water, his family will prosper. The sight of the dung of elephants, cows and dogs proves severally destructive to wealth, young ladies and friends.

पशुहस्तिमहिषपङ्कजरजतव्याघ्रैर्लभेत सन्दृष्टैः ।
अविधननिवसनमलयजकौशेयाभरणसङ्घातम् ॥१९॥

Sloka 19.—When he sees a cow, elephant, buffalo, lotus, silver or tiger. he will obtain woollen articles, wealth, garments, sandal paste, silken cloths or collection of ornaments respectively.

पृच्छा वृद्धश्रावकसुपरिव्राड्दर्शने नृभिर्विहिता ।
मित्रद्यूतार्थभवा गणिकानृपसूतिकार्थकृता ॥२०॥

Sloka 20.—When the querist looks at an old Kapalika (a Saiva monk wearing skulls), his enquiry is about friends or gambling; when he looks at an ascetic of a high order, it is about a courtesan, king or woman in child-bed.

शाक्योपाध्यायार्हन्निर्ग्रन्थिनिमित्तनिगमकैवर्त्तैः ।
चौरचमूपतिवणिजां दासीयोधापणस्थवध्यानाम् ॥२१॥

Sloka 21.—If he sees a Buddhist monk, a teacher, a Jain monk, a naked fakir, a sooth-sayer, a trader of a city or a fisherman, his thought concerns respectively a thief, the commander of army, a merchant, a female servant, a soldier, a shop-keeper or a condemned criminal.

तापसे शौण्डिके दृष्टे प्रोषितं पशुपालनम् ।
हृद्गतं पृच्छकस्य स्यादुञ्छवृत्तौ विपन्नता ॥२२॥

Sloka 22.—When he looks at an ascetic, a toddy-seller or one engaged in gleaning corn, his thought is severally about some body who has gone abroad, tending cattle or one that has come to grief.

इच्छामि प्रष्टुं भण पश्यत्वार्यः समादिशेत्युक्ते ।
संयोगकुटुम्बो थ लाभैश्वर्योद्गता चिन्ता ॥२३॥

Sloka 23.—If the querist uses the expressions, *viz.*, " I should like to ask ", " please tell ", " your honour may see " and " kindly predict ", his thoughts are about some meeting, his family, profit and lordship (authority) respectively.

निर्दिशेति गदिते जयाध्वजा प्रत्यवेक्ष्य मम चिन्तितं वद ।
आशु सर्वजनमध्यगं त्वया दृश्यतामिति च बन्धुचौरजा ॥२४॥

Sloka 24.—If he says 'Predict', he thinks of victory or travelling. If he says 'Think and tell my thoughts', his thought is about a relative; and if he runs to the astrologer in the midst of a crowd and tells " Find out quickly ", it is about a thief.

अन्तःस्थेऽङ्गे स्वजन उदितो बाह्यजे बाह्य एव
पादाङ्गुष्ठाङ्गुलिकलनया दासदासीजनः स्यात् ।
जङ्घे प्रेष्यो भवति भगिनी नाभितो हृत्स्वभार्या
पाण्यङ्गुष्ठाङ्गुलिचयकृतस्पर्शने पुत्रकन्ये ॥२५॥

मातरं जठरे मूर्ध्नि गुरुं दक्षिणवामकौ ।
बाहू भ्राताऽथ तत्पत्नी स्पृष्ट्वैवं चौरमादिशेत् ॥२६॥

Slokas 25-26.—If the questioner touches an internal Part of the body, the thief is one belonging or related to the family; if an external part, it is an outsider; if a big toe, a man-servant; if a toe, a maid-servant; if the shanks, a labourer (messenger); if the navel, his own sister; if the heart, his own wife; if a thumb, his son; if the fingers, his daughter; if he touches his stomach, the thief is to be found in his mother; If the head, in his father (or teacher); and if the right and left arms, in his brother and brother's wife respectively. Thus prediction of theft has to be made from the touch of the limbs.

अन्तरङ्गमवमुच्य बाह्यगस्पर्शनं यदि करोति पृच्छकः ।
श्लेष्ममूत्रशकृतस्त्यजत्यथो पातयेत्करतलस्थवस्तु चेत् ॥२७॥
भृशमवनामिताङ्गपरिमोटनतोऽप्यथवा
जनधृतरिक्तभाण्डमवलोक्य च चौरजनम् ।
हृतपतितक्षतास्मृतविनष्टविभग्नगतो-
न्मुषितमृताद्यनिष्टरवतो लभते न हृतम् ॥२८॥

Slokas 27-28.—The following are the indications for the non-recovery of the stolen properties: The querist touches an external part of the body after an internal one; or spits phlegm, passes urine or evacuates the bowels; or drops something from his hand; or bends some limb extremely and cracks it; or beholds empty pots carried by people or thieves; or hears ominons words such as "taken away, fallen, injured, forgotten, lost, broken, gone, stolen, dead" and the like.

निगदितमिदं यत्तत्सर्वं तुषास्थिविषादिकैः
सह मृतिकरं पीडार्त्तानां समं रुदितक्षुतैः ।
अवयवमपि स्पृष्ट्वान्तःस्थं दृढं मरुदाहरे
दतिबहु तदा भुक्त्वाऽन्नं संस्थितः सुहितो वदेत् ॥२९॥

Sloka 29.—All the signs mentioned above when coupled with the sight of husks, bones, poison, etc., or with the sound of weeping and sneezing (or injury ?), forebode death to men attacked by illness. If the querist touches an internal limb, belches aloud, it is to be guessed that he is quite happy after a sumptuous feast.

ललाटस्पर्शनाच्छूकदर्शनाच्छालिजौदनम् ।
उरःस्पर्शात् षाष्टिकाख्यं ग्रीवास्पर्शे च यावकम् ॥३०॥

Sloka 30.—If he touches his fore-head or sees corn with thorns, it is to be inferred that he has eaten boiled rice; if he touches his breast, food consisting of षष्टिक corn; and if he touches the neck, his food has been of barley.

कुक्षिकुचजठरजानुस्पर्शे माषाः पयस्तिलयवाग्वः ।
आस्वादयते चोष्ठौ लिहते मधुरं रसं ज्ञेयम् ॥३१॥

Sloka 31.—If he touches the abdomen, paps, stomach or knee, he must have eaten black gram, milk, sesamum or rice gruel; if he smaks or licks his lips, he must have tasted sweet dishes.

विसृक्के स्फोटयेज्जिह्वामाम्ले वक्त्रं विकूणयेत् ।
कटुकेऽथ कषायेऽथ हिक्केत् ष्ठीवेच्च सैन्धवे ॥३२॥

Sloka 32.—If he strikes his tongue against the corner of the mouth, it is to be inferred that he has eaten something sour; if he makes his mouth wry, something pungent; if he hiccoughs, something astringent; and if he spits, something salt.

श्लेष्मत्यागे शुष्कतिक्तं तदल्पं वा क्रव्यादं प्रेक्ष्य वा मांसमिश्रम् ।
भ्रूगण्डौष्ठस्पर्शने शाकुनं तद्भुक्तं तेनेत्युक्तमेतन्निमित्तम् ॥३३॥

Sloka 33.—If he spits phlegm, it is clear that he has eaten a small quantity of something dry and bitter; if there is the sight of a carnivorous animal, something mixed with meat; if he touches the brows, cheeks or lips, food consisting of bird's meat. Thus, the signs for predicting food eaten have been stated.

मूर्धगलकेशहनुशङ्खकर्णजङ्घं वस्तिं च स्पृष्ट्वा ।
गजमहिषमेषशूकरगोशशमृगमाहिषमांसयुग्भुक्तम् ॥३४॥

Sloka 34.—If the person touches the head, throat, hair, chin, frontal bone, ear, shank or anus, he must have eaten the flesh of elephant, buffalo, sheep, hog, cow, hare, deer, or buffaloe's meat mixed with others, in order.

दृष्टे श्रुतेऽप्यशकुने गोधामत्स्यामिषं वदेद्भुक्तम् ।
गर्भिण्या गर्भस्य च निपतनमेवं प्रकल्पयेत्प्रश्ने ॥३५॥

Sloka 35.—When an evil omen is seen or heard, it is to be predicted that the man has eaten the flesh of lizards or fish. In a similar manner, the prognostication of abortion of a pregnant woman should be made at a query ; *i.* e., if there are evil omens at the time of consultation, there will be miscarriage.

पुंस्त्रीनपुंसकाख्ये दृष्टेऽनुमिते पुरःस्थिते स्पृष्टे ।
तज्जन्म भवति पानान्नपुष्पफलदर्शने च शुभम् ॥३६॥

Sloka 36.—At a query as to what would be the sex of the child to be born, if a man is seen, inferred, present or touched, the birth of a boy is to be predicted ; if it is a woman that is seen, etc., a girl ; and if it is a eunuch, a eunuch will be born. The child-birth will be easy and happy if drink, food, fruits and flowers are sighted at the time.

अङ्गुष्ठेन भ्रूदरं वाङ्गुलिं वा स्पृष्ट्वा पृच्छेद्गर्भचिन्ता तदा स्यात् ।
मध्वाज्याद्यैर्हेमरत्नप्रवालैरग्रस्थैर्वा मातृधात्र्यात्मजैश्च ॥३७॥

Sloka 37.—When a woman touches with the thumb her eye-brow, stomach or finger at a query, she must then be thinking of the child in the womb. The same prediction should be made when honey, ghee and such other things or gold, gems and corals, or her mother, nurse and children are in front of her.

गर्भयुता जठरे करगे स्याद्दुष्टनिमित्तवशात्तदुदासः ।
कर्षति तज्जठरं यदि पीठोत्पीडनतः करगे च करेऽपि ॥३८॥

Sloka 38.—If, at a query, a woman touches the belly with her hand, it may be predicted that she is pregnant; but if there should be evil omens at the time, she may have abortion. The same will take place when she pulls out her belly owing to the pain given by her seat. or puts one hand over the other.

घ्राणाया दक्षिणे द्वारे स्पृष्टे मासोत्तरं वदेत् ।
वामेऽब्दौ कर्ण एवं मा द्विचतुर्घ्नः श्रुतिस्तने ॥३९॥

Sloka 39.—When she touches the right nostril, she may conceive a month hence; when the left nostrial or the left year, two years hence; when the right ear or the breasts, two months or four months hence respectively.

वेणीमूले त्रीन् सुतान् कन्यके द्वे कर्णे पुत्रान् पञ्च हस्ते त्रयं च ।
अङ्गुष्ठान्ते पञ्चकं चानुपूर्व्या पादाङ्गुष्ठे पार्ष्णियुग्मेऽपि कन्याम् ॥४०॥

Sloka 40.—If she touches the root of her braid, she will give birth to three sons and two daughters; if the ears, five sons; if the hands, three sons; if the little finger, one son; if the ring finger, two sons; if the middle, three sons; if the fore-finger, four sons; and if the thumb, five sons. If she touches the big toes or the heels, she will give birth to a daughter.

सव्यासव्योरुसंस्पर्शे सूते कन्यासुतद्वयम्
स्पृष्टे ललाटमध्यान्ते चतुस्त्रितनया भवेत् ॥४१॥

Sloka 41.—If she touches her right thigh, she will give birth to two girls; if the left thigh, to two boys; if the middle of the forehead, to four sons, and if the end of the fore-head, to three sons.

शिरोललाटभ्रूकर्णगण्डं हनुरदा गलम् ।
सव्यापसव्यस्कन्धश्च हस्तौ चिबुकनालकम् ॥४२॥
उरः कुचं दक्षिणमप्यसव्यं हृत्पार्श्वमेवं जठरं कटिश्च ।
स्फिक्पायुसन्ध्यूरुयुगं च जानू जङ्घेऽथ पादाविति कृत्तिकादौ ॥४३॥

Slokas 42-43.—When the pregnant woman touches the head, fore-head, brows, ears, cheeks, lower part of chin, teeth, neck, right shoulder, left shoulder, hands, chin, pipe of the neck, breast, right bosom, left bosom, heart, right side, left side, belly, hip, joint of buttocks and anus, right thigh, left thigh, knees, shanks or feet, she will give birth to a child in any of the asterisms in their order commencing from Krittika.

इति निगदितमेतद्गात्रसंस्पर्शलक्ष्म
प्रकटमभिमताप्त्यै वीक्ष्य शास्त्राणि सम्यक् ।
विपुलमतिरुदारो वेत्ति यः सर्वमेत-
न्नरपतिजनताभिः पूज्यतेऽसौ सदैव ॥४४॥

Sloka 44.—Thus have I explained in clear terms the prognostics of touching the limbs, after carefully examining the treatises on this science, for enabling people to attain their cherished desires. An astrologer, who knows all this and is endowed with high intelligence and a large heart, will always be honoured by kings as well as peoples.

Thus ends the 51st Adhyaya on "Prediction through limbs."

पिटकलक्षणम् ॥५२॥ Characteristics of Pimples.

This chapter also is declared to be spurious although this subject has been referred to by the author previously.

सितरक्तपीतकृष्णा विप्रादीनां क्रमेण पिटका ये ।
ते क्रमशः प्रोक्तफला वर्णानां नाग्रजातानाम् ॥१॥

Sloka 1.—The pimples of the people of the four classes beginning with Brahmins are white, red, yellow and dark respectively; and the respective colours are auspicious only for the particular classes and those below them and not for those above them. The idea is that white is good for Brahmins; white and red for Kshatriyas; white, red and yellow for Vaisyas; and white, red, yellow and dark for Sudras.

सुस्निग्धव्यक्तशोभाः शिरसि धनचयं मूर्ध्नि सौभाग्यमारा-
द्दौर्भाग्यं भ्रूयुगोत्थाः प्रियजनघटनामाशु दुःशीलतां च ।
तन्मध्योत्थाश्च शोकं नयनपुटगता नेत्रयोरिष्टदृष्टिं
प्रव्रज्यां शङ्खदेशेऽश्रुजलनिपतनस्थानगा रान्ति चिन्ताम् ॥२॥

Sloka 2.—Pimples, glossy and clear in lustre, on the head indicate a great deal of wealth; on the back of the face, immediate happiness or fortune; on the two eyebrows, misfortune; in the middle of the brows, meeting with beloved persons very soon and wickedness; on the eye-lids, grief; on the eyes, sight of friends; on the frontal bone, renunciation; and in the places through which tears fall down, worries.

घ्राणागण्डे वसनसुतदाश्चौष्ठयोरन्नलाभं
कुर्युस्तद्वच्चिबुकतलगा भूरि वित्तं ललाटे ।
हन्वोरेवं गलकृतपदा भूषणान्यन्नपाने
श्रोत्रे तद्भूषणगणमपि ज्ञानमात्मस्वरूपम् ॥३॥

Sloka 3.—Those on the nose and temples, give cloths and children respectively; on the lips, lead to the acquisition of good food; so also are those on the lower part of the chin; on the fore-head, to plenty of money; so too on the two sides of the jaw-bone; on the neck, to ornaments, food and drink; on the ears, ear-ornaments and a knowledge of the metaphysical science.

शिरःसन्धिग्रीवाहृदयकुचपार्श्वोरसि गता
अयोघातं घातं सुततनयलाभं शुचमपि ।
प्रियप्राप्तिं स्कन्धेऽप्यटनमथ भिक्षार्थमसकृ-
द्विनाशं कक्षोत्था विदधति धनानां बहुमुखम् ॥४॥

Sloka 4.—Pimples on the joint of the head produce a hit from an iron instrument: on the neck, blows; on the heart and breasts, the acquisition of a son; on the sides, grief; on the chest, attainment of desired objects or friends; on the shoulders, frequent wanderings for getting food; and in the two armpits, loss of wealth in various ways.

दुःखशत्रुनिचयस्य विनाशं पृष्ठबाहुयुगजा रचयन्ति ।
संयमं च मणिबन्धनजाता भूषणाद्यमुपबाहुयुगोत्थाः ॥५॥

Sloka 5.—Those appearing on the back cause the destruction of the bundle of miseries; on the arms, of the hosts of enemies; those on the wrists, cause arrest or restraint; and those near the arms, acquisition of ornament, food, etc.

विघातं is another reading for विनाश.

धनाप्तिं सौभाग्यं शुचमपि कराङ्गुल्युदरगाः
सुपानान्नं नाभौ तदध इह चौरैर्धनहृतिम् ।
धनं धान्यं वस्तौ युवतिमथ मेढ्रे सुतनयान्
धनं सौभाग्यं वा गुदवृषणजाता विदधति ॥६॥

Sloka 6.—Pimples appearing on the hands, fingers and belly lead to the acquisition of wealth, fortune and grief respectively; on the navel, to fine food and drink; those beneath the navel, to loss of wealth through theft; on the pelvis, to wealth and corn; on the penis, to the acquisition of a young wife and good sons; on the anus, to wealth; and on the testicles, to fortune and happiness.

ऊर्वोर्यानाङ्गनालाभं जान्वोः शत्रुजनात् क्षतिम् ।
शस्त्रेण जङ्घयोर्गुल्फेऽध्वबन्धक्लेशदायिनः ॥७॥

Sloka 7.—Those on the thighs indicate the obtaining of vehicles and a wife; on the knees, loss on account of enemies; on the shanks, trouble from weapons; and on the ankles, troubles through travelling and confinement.

स्फिक्पार्ष्णिपादजाता धननाशागम्यगमनमध्वानम् ।
बन्धनमङ्गुलिनिचयेऽङ्गुष्ठे च ज्ञातिलोकतः पूजाम् ॥८॥

Sloka 8.—Those on the buttocks, heels and feet cause in their order loss of wealth, illicit cohabitation, and travelling; and on the fingers, imprisonment; and on the thumb, respect from relatives.

उत्पातगण्डपिटका दक्षिणतो वामतस्त्वभिघाताः ।
धन्या भवन्ति पुंसां तद्विपरीताश्च नारीणाम् ॥९॥

Sloka 9.—Throbbing, inflammation (tumour) and boils on the right half of the body and hits on the left half are favourable to men, while they are auspicious for women in the other side, *i.e.*, throbbing, etc. on the left side and hits on the right.

इति पिटकविभागः प्रोक्त आमूर्धतोऽयं
व्रणतिलकविभागोऽप्येवमेव प्रकल्प्यः ।
भवति मशकलक्ष्मावर्तजन्मापि तद्व-
न्निगदितफलकारि प्राणिनां देहसंस्थम् ॥१०॥

Sloka 10.—Thus have I given an analysis of the pimples from head to foot; in the same manner, ulcers and marks may be classified. The existence, on the bodies of living beings, of moles, special marks and hairy circles also produce similarly the effects enumerated above.

Thus ends the 52nd Adhyaya on the "Characteristics of Pimples."

वास्तुविद्या ॥५३॥ House-building.

वास्तुज्ञानमथातः कमलभवान्मुनिपरम्परायातम् ।
क्रियतेऽधुना मयेदं विदग्धसांवत्सरप्रीत्यै ॥१॥

Sloka 1.—I shall now expound for the delectation of learned astrologers the science of building houses, handed down by the creator through an unbroken succession of sages.

Dr. Kern remarks as follows:

" According to Utpala, Garga, etc., more explicit is the statement in a work bearing the title of श्री ब्रह्मोक्तविश्वकर्मप्रकाशिका, where we read,

इति प्रोक्तं वास्तुशास्त्रं पूर्वं गर्गाय धीमते ।
गर्गात्पराशरः प्राप तस्मात्प्राप बृहद्रथः ॥
बृहद्रथाद्विश्वकर्मा प्राप्तवान्वास्तुशास्त्रकम् ।
स विश्वकर्मा जगतो हितायाकथयत्पुनः ॥
वासुदेवादिषु पुनर्भूलोकं भक्तितोऽब्रवीत् ।

....

अथ स विमलविद्यो विश्वकर्मा महात्मा सकलगुणवरिष्ठः सर्वशास्त्रार्थवेत्ता ।
सकलसुरगणानां सूत्रधारः कृतात्मा भवननिवसतां सच्छास्त्रमेतच्चकार ॥

This passage, with many others, shows that Garga, Parasara, and the like, are mere mythological beings, of exactly the same historical value with Brahman, Viswakarman, Vasudeva. In the opening stanzas of the विश्वक, we find,

यदुक्तं शम्भुना पूर्वं वास्तुशास्त्रं पुरातनम् ॥
पराशरः प्राह बृहद्रथाय बृहद्रथः प्राह च विश्वकर्मणे ।
स विश्वकर्मा जगतां हिताय प्रोवाच शास्त्रं वहुभेदयुक्तम ॥
विश्वकर्मोवाच ।
वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया ।

The Viswak seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms किरणाख्यतन्त्र or from Garga, from Brihaspati, Viswakarman himself, Kasyapa etc., recur in the Viswak, a copy of which is in the translator's possession."

किमपि किल भूतमभवद्रुन्धानं रोदसी शरीरेण ।
तदमरगणेन सहसा विनिगृह्याधोमुखं न्यस्तम् ॥२॥
यत्र च येन गृहीतं विबुधेनाधिष्ठितः स तत्रैव ।
तदमरमयं विधाता वास्तुनरं कल्पयामास ॥३॥

Slokas 2-3—There was, it is said, some Being that obstructed the Earth and the Sky with its body. That was suddenly caught hold of and placed topsy-turvy by the multitude of Gods, who became the presiding deities of the several limbs of the Being that were touched by them. The creator ordained that Being to be the House-God of the nature of Gods.

तथा च बृहस्पतिः ।

पुरा कृतयुगे ह्यासीन्महद्भूतं समुत्थितम् ।
व्याप्यमानं शरीरेण सकलं भुवनं ततः ॥
तद्दृष्ट्वा विस्मयं देवा गताः सेन्द्रा भयावृताः ।
ततस्तैः क्रोधसन्तप्तैर्गृहीत्वा तमथासुरम् ॥
विनिक्षिप्तमधोवक्त्रं स्थितास्तत्रैव ते सुराः ।
तमेव वास्तुपुरुषं ब्रह्मा समभिकल्पयेत् ॥

उत्तममष्टाभ्यधिकं हस्तशतं नृपगृहं पृथुत्वेन ।
अष्टाष्टोनान्येवं पञ्च सपादानि दैर्घ्येण ॥४॥

Sloka 4.—The King's house is one of five kinds. The best of them is 108 cubits in width and the other four are 100, 92, 84, and 76 cubits respectively. Their length is greater than the breadth by a quarter (*i. e.*, 135, 125, 115, 105 and 95).

तथा च काश्यपः ।

अष्टोत्तरं हस्तशतं विस्तारान्नृपमन्दिरम् ।
कार्यं प्रधानमन्यानि तथाष्टाष्टोनितानि तु ॥
विस्तारं पादसंयुक्तं दैर्घ्यं तेषां प्रकल्पयेत् ।
एवं पञ्च [illegible]पः कुर्याद्गृहाणां च पृथक् पृथक् ॥

षड्भिः षड्भिर्हीना सेनापतिसद्मनां चतुःषष्टिः ।
एवं पञ्चगृहाणि षड्भागसमन्विता दैर्घ्यम् ॥५॥

Sloka 5.—The five houses of a commander-in-chief are in order 64, 58, 52, 46 and 40 cubits in width, and their length exceeds the breadth by a sixth.

षष्टिश्चतुश्चतुर्भिर्हीना वेश्मानि पञ्च सचिवस्य ।
स्वाष्टांशयुतो दैर्घ्यं तदर्धतो राजमहिषीणाम् ॥६॥

Sloka 6.—The houses of ministers are 60, 56, 52, 48 and 44 cubits in breadth and their length exceeds their breadth by an eighth. The houses of queens have half the dimensions of the above ones.

षड्भिः षड्भिश्चैवं युवराजस्यापवर्जिताऽशीतिः ।
त्र्यंशान्विता च दैर्घ्यं पञ्च तदर्धैस्तदनुजानाम् ॥७॥

Sloka 7.—The width of the houses of the Yuvaraja is 80, 74, 68, 62 and 56 cubits respectively and their length exceeds the breadth by a third. The dimensions of the houses of the younger princes are half of those of the Yuvaraja's.

नृपसचिवान्तरतुल्यं सामन्तप्रवरराजपुरुषाणाम् ।
नृपयुवराजविशेषः कञ्चुकिवेश्याकलाज्ञानाम् ॥८॥

Sloka 8.—The measure for the houses of feudatory chiefs, nobles and king's officers is equal to the difference between the measurements of King's houses and those of the minister's. The dimensions of the houses of chamberlains, courtesans and artistes are equal to the difference between the measurements of the houses of the King and the Yuvaraja.

अध्यक्षाधिकृतानां सर्वेषामेव कोशरतितुल्यम् ।
युवराजमन्त्रिविवरं कर्मान्ताध्यक्षदूतानाम् ॥९॥

Sloka 9.—The houses of all directors and officers (of stables, elephant-yards, dairies, royal kitchens, etc.) should be of the dimensions of treasure-houses and pleasure-houses ; the difference between the measurements of the houses of Yuvaraja and minister gives the measure of the houses of heads of industrial workshops and of envoys.

चत्वारिंशद्धीना चतुश्चतुर्भिस्तु पञ्च यावदिति ।
षड्भागयुता दैर्घ्यं दैवज्ञपुरोधसोर्भिषजः ॥१०॥

Sloka 10.—The five sorts of houses of royal astrologers, preceptors and physicians measure 40, 36, 32, 28, and 24 cubits in breadth and their length exceeds the breadth by a sixth.

वास्तुनि यो विस्तारः स एव चोच्छ्रायनिश्चयः शुभदः ।
शालैकेषु गृहेष्वपि विस्ताराद्द्विगुणितं दैर्घ्यम् ॥११॥

Sloka 11.—It is auspicious for a house to have the same height as its breadth. The length of houses consisting of single halls should be double their breadth.

तथा च काश्यपः

चतुःशालगृहेष्वेवमुच्छ्रायो व्याससम्मितः ।
विस्तारं द्विगुणं दैर्घ्यमेकशालयुतस्य च ॥

चातुर्वर्ण्यव्यासो द्वात्रिंशत् सा चतुश्चतुर्हीना ।
आषोडशादितिपरं न्यूनतरमतीव हीनानाम् ॥१२॥
सदशांशं विप्राणां क्षत्रस्याष्टांशसंयुतं दैर्घ्यम् ।
षड्भागयुतं वैश्यस्य भवति शूद्रस्य पादयुतम् ॥१३॥

Slokas 12-13 —The breadth of the houses of Brahmins and other four classes range from 32 cubits to 16, each being diminished by 4; *i. e.*, Brahmins have five houses with the above measurements; Kshatriyas have four with 28, 24, 20 and 16 cubits for their breadth; Vaisyas, three with 24, 20 and 16 and Sudras two with 20 and 16. The lowest class of people (Pariahs, etc.) must have houses with smaller dimensions than these. The length of the houses of the four classes exceeds the breadth by a tenth, eighth, sixth and fourth respectively.

नृपसेनापतिगृहयोरन्तरमानेन कोशरतिभवने ।
सेनापतिचातुर्वर्ण्यविवरतो राजपुरुषाणाम् ॥१४॥

Sloka 14.—The treasury and pleasure-house must have the dimensions equal to the difference between those of the King's and Commander-in-Chief's houses. The measure for the houses of King's officers is equal to the difference between those of the houses of Commander-in-chief and one of the four classes. That is, if an officer belongs to the Brahmin class, the difference referred to is one between the measure of the Commander-in-chief's house and an ordinary Brahmin mentioned in the previous two slokas; if the officer is a Kshatriya, we have to subtract the measure for a Kshatriya's house;

and so forth. [If it is a Kshatriya officer, he will have four houses and the measure should be found out by subtracting from that for the 2nd, etc. of the Commander-in-Chief. Similarly in the case of officers belonging to other classes.]

अथ पारशवादीनां स्वमानसंयोगदलसमं भवनम् ।
हीनाधिकं स्वमानादशुभकरं वास्तु सर्वेषाम् ॥१५॥

Sloka 15.—The houses of persons of mixed classes *viz.*, Parasavas, sons of Brahmins by Sudra women, Bhurja Kantakas, sons of Brahmins by Vaisya women, and Murdhavasiktas, sons of the same by Kshatriya women, have a measure equal to a half of the sum of the measures for a Brahmin's house and for the other parent's. It is inauspicious for all to have houses which either exceed or fall short of the given measurements.

The measure for the house of a Parasava is $\frac{32+20}{2} = 26$ cubits in breadth.

पश्वाश्रमिणाममितं धान्यायुधवह्निरतिगृहाणां च ।
नेच्छन्ति शास्त्रकारा हस्तशतादुच्छ्रितं परतः ॥१६॥

Sloka 16.—There is no fixed measure for houses of cattle, houses of ascetics, granaries, arsenals, houses of sacred fire, and pleasure-houses; but the writers on this science do not approve of a height of more than 100 cubits.

तथा च गर्गः

शतहस्तोच्छ्रितं कार्यं चतुःशालगृहं बुधः ।
अपि तच्चैकशालं तु शुभदं तत्प्रकीर्त्तितम् ॥

सेनापतिनृपतीनां सप्ततिसहिते द्विधाकृते व्यासे ।
शाला चतुर्दशहृते पञ्चत्रिंशद्धृतेऽलिन्दः ॥१७॥

Sloka 17.—Add 70 to the measure for the houses of the Commander-in-Chief and the King; keep this sum in two places, and divide one by 14 and the other by 35. The two quotients give the measure, for the hall and verandah respectively of the two.

हस्तद्वात्रिंशादिषु चतुश्चतुस्त्रित्रिकात्रिकाः शालाः ।
सप्तदशत्रितयतिथित्रयोदशकृताङ्गुलाभ्यधिकाः ॥१८॥
त्रित्रिद्विद्विद्विसमाः क्षयक्रमादङ्गुलानि चैतेषाम् ।
व्येका विंशतिरष्टौ विंशतिरष्टादश त्रितयम् ॥१९॥

Slokas 18-19.— In the houses of Brahmins, etc. which measure from 32 cubits, the halls should have a breadth of 4 cubits 17 digits, 4 cubits 3 digits, 3 cubits 15 digits, and 3 cubits 13 digits respectively. The verandahs of the above are in order, 3 cubits 19 digits, 3 cubits 8 digits; 2 cubits 20 digits, 2 cubits 18 digits and 2 cubits 3 digits.

शालात्रिभागतुल्या कर्तव्या वीथिका बहिर्भवनात् ।
यद्यग्रतो भवति सा सोष्णीषं नाम तद्वास्तु ॥२०॥
सायाश्रयमिति पश्चात् सावष्टम्भं तु पार्श्वसंस्थितया ।
सुस्थितमिति च समन्ताच्छास्त्रज्ञैः पूजिताः सर्वाः ॥२१॥

Slokas 20-21.—Outside the house there should be made a foot-path whose breadth is a third of the hall. If the path is in front (to the east) of the house, the latter is termed "Soshneesha," one with a turban. If it is behind (to the west of) the house, it is called Sayasraya one with western or hind support; if it is on the sides, it is termed Savashtambha one with proper support; and if it is all round the name of the house is Susthita, well-fixed. All these types are approved by the authorities on architecture.

विस्तारषोडशांशः सचतुर्हस्तो भवेद्गृहोच्छ्रायः ।
द्वादशभागेनोनो भूमौ भूमौ समस्तानाम् ॥२२॥

Sloka 22.—The height of the first storey should be a sixteenth of the width with an addition of four cubits. The height of each of the following upper storeys is to be lessened by one-twelfth of the preceding one.

So the height of the ground floor of the King's house is $\frac{108}{16}+4 = 6\frac{3}{4}+4$ or 10 cubits 18 digits.

व्यासात् षोडशभागः सर्वेषां सद्मनां भवति भित्तिः ।
पक्वेष्टकाकृतानां दारुकृतानां तु न विकल्पः ॥२३॥

Sloka 23.—The wall of all houses made of burnt bricks should be a sixteenth part of their breadth. There is no restriction regarding the houses made of wood.

तथा च गर्गः

विस्तारषोडशांशेन गृहभित्तिं प्रकल्पयेत् ।
हीनाधिका न कर्तव्या गृहभर्तुर्न शोभना ॥

एकादशभागयुतः ससप्ततिर्नृपबलेशयोर्व्यासः ।
उच्छ्रायोऽङ्गुलतुल्यो द्वारस्यार्धेन विष्कम्भः ॥२४॥

Sloka 24.—The breadth of the houses of kings, commanders (and others) is to be increased by an eleventh and 70 added. This number wlll give the height of the doors in digits, and a half of that, their width.

विप्रादीनां व्यासात् पञ्चांशोऽष्टादशाङ्गुलसमेतः ।
साष्टांशो विष्कम्भो द्वारस्य त्रिगुण उच्छ्रायः ॥२५॥

Sloka 25.—In the case of Brahmins, etc., the number denoting the breadth in cubits should be taken as that of digits and that increased by 18. To this should be added an eighth part of itself. That will give the width of the door; and thrice this will be its height.

The width of Brahmin house is 32 cubits. $\frac{32}{5}$ is 6. This is to be taken as 6 digits. Add 18. *i. e.*, 6+18 = 24 digits. 24+$\frac{1}{8}$ of 24 = 27 digits. This is its breadth and 27 × 3 = 81 digits, its height.

उच्छ्रायहस्तसंख्यापरिमाणान्यङ्गुलानि बाहुल्यम् ।
शाखाद्वयेऽपि कार्यं सार्धं तत् स्यादुदुम्बरयोः ॥२६॥
उच्छ्रायात्सप्तगुणादशीतिभागः पृथुत्वमेतेषाम् ।
नवगुणितेऽशीत्यंशः स्तम्भस्य दशांशहीनोऽग्रे ॥२७॥

Slokas 26-27.—The thickness of the two side-frames of the door is as many digits as the height numbers cubits. One and a half times this gives the thickness of the threshold and the upper-block. The breadth of all the four pieces is an eightieth part of seven times the door-height. An eightieth part of nine times the height (of a storey) gives the width of a pillar at the bottom; and the same lessened by a tenth is its width at the top.

A pillar of the ground floor in a King's house will have a width of about 1 cubit and 5 digits at the bottom and about 1 cubit and 2 digits at the top. Its circumference is thrice the width.

समचतुरस्रो रुचको वज्रोऽष्टाश्रिर्द्विवज्रको द्विगुणः ।
द्वात्रिंशता तु मध्ये प्रलीनको वृत्त इति वृत्तः ॥२८॥

Sloka 28.—A pillar that is perfectly square in the middle (leaving off the two ends) is called Ruchaka; one that is octagonal, a Diamond; one with sixteen angles (or sides), a double Diamond; one with 32 sides, Praleenaka; and a round one is called a cylinder.

स्तम्भं विभज्य नवधा वहनं भागो घटोऽस्य भागोऽन्यः ।
पद्मं तथोत्तरोष्ठं कुर्याद्भागेन भागेन ॥२९॥

Sloka 29.—When the whole pillar is divided into nine equal parts, the first two parts will belong to the bottom and the last two to the top. Designs and artistic figures can be made in these parts. The lowest part is called the Support; the second, the Pot; the eighth, the Lotus and the topmost, the Upper Lip.

These names must be significant.

स्तम्भसमं बाहुल्यं भारतुलानामुपर्युपर्यासाम् ।
भवति तुलोपतुलानामूनं पादेन पादेन ॥३०॥

Sloka 30.—The thickness of the chief beam is equal to that of the pillar; above these are beams and minor beams, and their thickness is lessened by a quarter of the immediately preceding one.

अप्रतिषिद्धालिन्दं समन्ततो वास्तु सर्वतोभद्रम् ।
नृपविबुधसमूहानां कार्यं द्वारैश्चतुर्भिरपि ॥३१॥

Sloka 31.—A house with an unbroken verandah all round is termed Sarvatobhadra (all round good). This kind of house with four doors is auspicious for Kings and Gods.

तथा च गर्गः
अलिन्दानां व्यवच्छेदो नास्ति यत्र समन्ततः ।
तद्वास्तु सर्वतोभद्रं चतुर्द्वारसमायुतम् ॥

नन्द्यावर्तमलिन्दैः शालाकुड्यात् प्रदक्षिणान्तगतैः ।
द्वारं पश्चिममस्मिन् विहाय शेषाणि कार्याणि ॥३२॥

Sloka 32.—A house which has verandahs starting from the wall of the hall and going to its extremity from left to right is termed Nandyavarta, which should have only three entrances leaving off the western one.

तथा च गर्गः

प्रदक्षिणां गतैः सर्वैः शालाभित्तेरलिन्दकैः ।
विना परेण द्वारेण नन्द्यावर्तमिति स्मृतम् ॥

द्वारालिन्दोऽन्तगतः प्रदक्षिणोऽन्यः शुभस्ततश्चान्यः ।
तस्मिंश्च वर्धमाने द्वारं तु न दक्षिणं कार्यम् ॥३३॥

Sloka 33.—The front verandah of the main building should extend from the left hall to the right hall. Another verandah is made thence from left to right and still another beautiful one from there in the same manner. A building with such verandahs is known as Vardhamana, which should not have an entrance in the south.

तथा च गर्गः

द्वारालिन्दोऽन्तगस्तेषां ये त्रयो दक्षिणां गताः ।
विहाय दक्षिणं द्वारं वर्धमानमिति स्मृतम् ॥

अपरोऽन्तगतोऽलिन्दः प्रागन्तगतौ तदुत्थितौ चान्यौ ।
तदवधिविधृतश्चान्यः प्राग्द्वारं स्वस्तिके शुभदम् ॥३४॥

Sloka 34.—In the Swastika mansion, the western verandah should extend from the left hall to the right one; the other two verandahs (southern and northern) originating from the above should touch the end in the east, and a fourth one (the eastern) is held between them. Such a mansion with an eastern entrance is favourable.

तथा च गर्गः

पश्चिमोऽन्तगतोऽलिन्दः प्रागन्तौ द्वौ तदुत्थितौ ।
अन्यस्तन्मध्यविधृतः प्राग्द्वारं स्वस्तिकं शुभम् ॥

प्राक्पश्चिमावलिन्दावन्तगतौ तदवधिस्थितौ शेषौ ।
रुचके द्वारं न शुभदमुत्तरतोऽन्यानि शस्तानि ॥३५॥

Sloka 35.—In the Ruchaka type of building, there are two verandahs touching the ends, in the east and west; and touching these two internally, there are two more. In this a northern entrance is not auspicious; while in the other quarters they are good.

तथा च गर्गः

प्राक्पश्चिमावलिन्दौ यावन्तगौ तद्भवौ परौ ।
सौम्यं दारं विना यत्स्याद्रुचकाख्यं तु तत्स्मृतम् ॥

श्रेष्ठं नन्द्यावर्तं सर्वेषां वर्धमानसञ्ज्ञं च ।
स्वस्तिकरुचके मध्ये शेषं शुभदं नृपादीनाम् ॥३६॥

Sloka 36.—The Nandyavarta and Vardhamana types of houses are best suited to people of all classes; Swastika and Ruchaka are moderate, and the rest are good for kings, ministers, etc.

उत्तरशालाहीनं हिरण्यनाभं त्रिशालकं धन्यम् ।
प्राक्शालया वियुक्तं सुक्षेत्रं वृद्धिदं वास्तु ॥३७॥
याम्याहीनं चुल्ली त्रिशालकं वित्तनाशकरमेतत् ।
पक्षघ्नमपरया वर्जितं सुतध्वंसवैरकरम् ॥३८॥

Slokas 37-38.—A three-halled building, lacking the northern hall, is known as Hiranyanabha and indicates good luck; similarly, one without the eastern hall known as Sukshetra conduces to prosperity; one without the southern hall known as Chulli destroys wealth; and one without the western hall called Pakshaghna causes hatred and the destruction of children.

सिद्धार्थमपरयाम्ये यमसूर्यं पश्चिमोत्तरे शाले ।
दण्डाख्यमुदक्पूर्वे वाताख्यं प्राग्युता याम्या ॥३९॥
पूर्वापरे तु शाले गृहचुल्ली दक्षिणोत्तरे काचम् ।
सिद्धार्थेऽर्थावाप्तिर्यमसूर्ये गृहपतेर्मृत्युः ॥४०॥
दण्डवधो दण्डाख्ये कलहोद्वेगः सदैव वाताख्ये ।
वित्तविनाशश्चुल्ल्यां ज्ञातिविरोधः स्मृतः काचे ॥४१॥

Slokas 39-41.—A house with only a western and a southern hall is termed Siddhartha; one with a western and a northern hall, Yamasurya; one with a northern and an eastern hall, Danda; one with an eastern and a southern hall, Vata; one with an eastern and a western one, Graha-Chulli; and one with a southern and a northern one, Kacha. The first kind of house leads to the acquisition of wealth; the second, to the death of the house-holder; the third, to punishment and death; the fourth, to grief from quarrel; the fifth, to loss of money; and the sixth, to hatred among kinsmen.

There are many writers on architecture such as Viswakarman, Maya, Kama and Hiranyagarbha. The last one mentions 64 or 120 varieties of houses. Great kings can have mansions of 8½ storeys; Brahmins, of 7½; Kshatriyas, of 6½; Vaisyas, of 5½; and Sudras, of 3½. The height of Sudra's house ought not to exceed 20 moderate cubits; that of Vaisya's, 40 cubits; that of Kshatriya's, 60 cubits; that of Brahmin's, 80 cubits; and that of king's, 100 cubits. The last is the maximum limit for the height of human habitations.

According to the same authority, the height of the foundations of best houses is to be 2½ cubits.

There is restriction regarding the height of the storeys of buildings with two, three and four halls. In a house of a single hall, the height is equal to its breadth.

According to another authority, *viz* Sakra, the width of single-halled houses is not restricted; but it should not exceed the length. Should it exceed the length, such houses would be called Utsargas. But single-halled houses are not prescribed for Brahmins, etc. Such houses are not conducive to longevity, but if made of straw, they can be permitted (Garga).

Viswakarman speaks of three kinds of digits, *viz.*, major, moderate and minor. The first is the length of eight of full-grown barley grains; the second, of seven; and the third, of six.

They are respectively called Prasaya, Sadharana. and Sama. It appears our author refers here to the last kind of digit. Viswakarman opines that in the construction of houses, etc., the first kind of digit should be adopted; of beds, eating plates, vehicles, etc., the last variety.

The combination of old and new bricks, baked and raw ones, etc., is forbidden. But Hiranyagarbha says: if necessary, raw bricks should be used below, and then baked ones. Maya objects to this and states:—There are five things to be done for houses; *viz.*, Katima, Granthima, Dayima, Ripima and Khatima. Hiranyagarbha says: There are different kinds of houses according to the materials used in the construction. One built of stone is called Mandira; of baked bricks, Vastu; this is the best; of raw bricks, Sumanta; of mud, Sudhara; of wooden logs, Manasya; of bamboos, Nandana; of canvas for kings, Vijaya; of varieties of straw, Kalima.

For house-holders the best houses are those made of gold, silver, copper and iron. They are respectively called Pushkara, Sribhava, Suryamanta and Chanda. There are also four other varieties, *viz.*, those made of lac, Anila, tin and Varibandhaka (वारिबन्धक). Thus there are fourteen varieties of houses in all categories.

एकाशीतिविभागे दश दश पूर्वोत्तरायता रेखाः ।
अन्तस्त्रयोदश सुरा द्वात्रिंशद्बाह्यकोष्ठस्थाः ॥४२॥

Sloka 42.—In order to divide the ground-plan of a house into 81 squares, draw ten lines from east to west and ten others from north to south. Inside the diagram, thirteen deities are situated, and thirty two in the outer compartments. Thus, there are 45 deities in this figure. (p. 436)

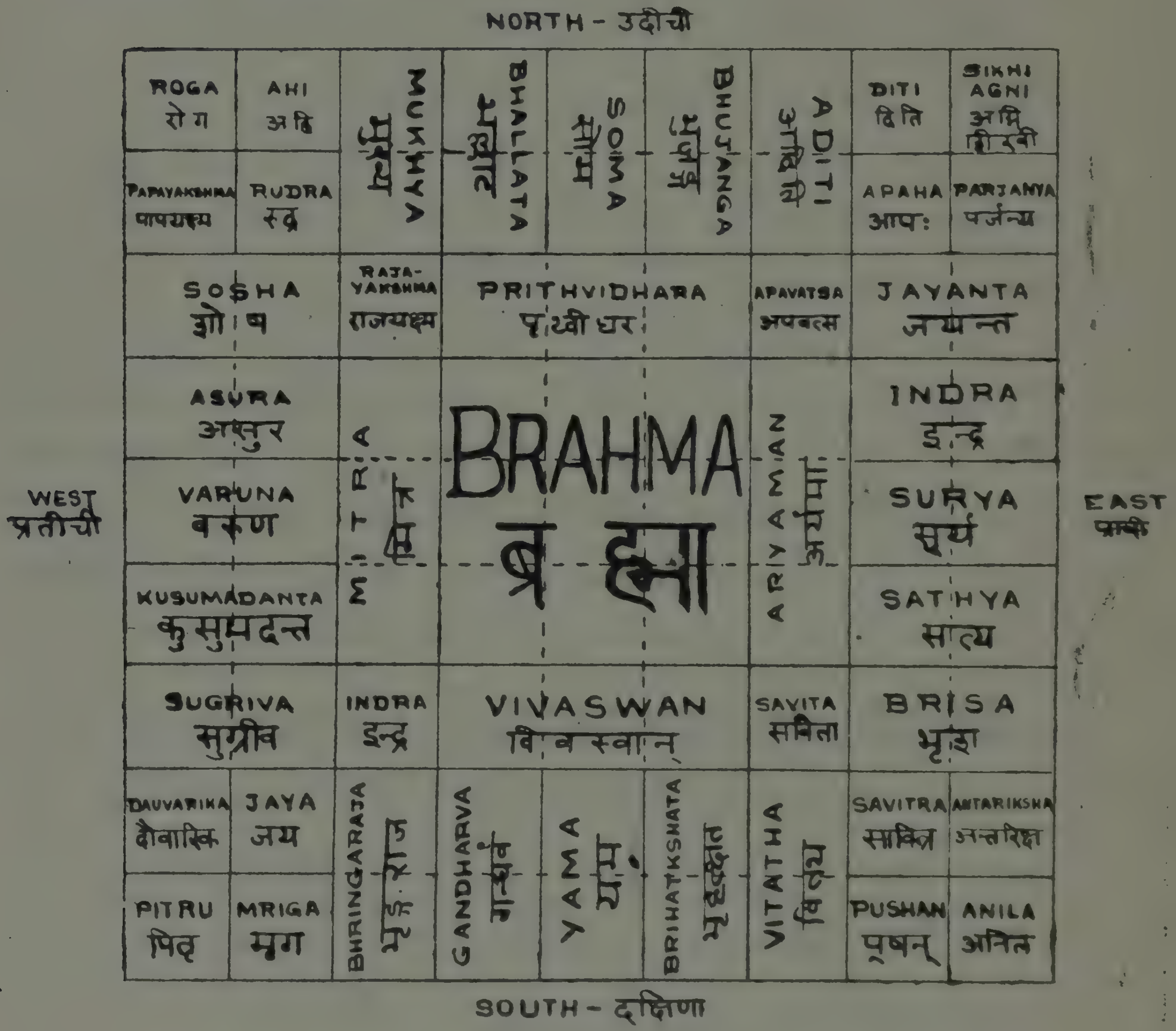
शिखिपर्जन्यजयन्तेन्द्रसूर्यसत्या भृशोऽन्तरिक्षश्च ।
ऐशान्यादिक्रमशो दक्षिणपूर्वेऽनिलः कोणे ॥४३॥

पूषा वितथबृहत्क्षतयमगन्धर्वाख्यभृङ्गराजमृगाः ।
पितृदौवारिकसुग्रीवकुसुमदन्ताम्बुपत्यसुराः ॥४४॥
शोषोऽथ पापयक्ष्मा रोगः कोणे ततोऽहिमुख्यौ च ।
भल्लाटसोमभुजगास्ततोऽदितिर्दितिरिति क्रमशः ॥४५॥

Slokas 43-45.—The deities situated in the outer compartments beginning with the north-eastern corner and ending with the south-eastern are :—Sikhi, Parjanya, Jayanta, Indra, Surya, Satya, Bhrisa, Antariksha and Anila. Then follow from South-east to South-west, thence to north-west and thence to north-east, Pushan, Vitatha, Brihatkshata, Yama, Gandharva, Bhringaraja, Mriga, Pitru, Dauvarika, Sugriva, Kusumadanta, Varuna, Asura, Sosha, Papayakshma, Roga, Ahi, Mukhya, Bhallata, Soma, Bhujaga, Aditi, and Diti, thus 32 in all.

मध्ये ब्रह्मा नवकोष्ठकाधिपोऽस्यार्यमा स्थितः प्राच्याम् ।
एकान्तरात् प्रदक्षिणमस्मात् सविता विवस्वांश्च ॥४६॥
विबुधाधिपतिस्तस्मान्मित्रोऽन्यो राजयक्ष्मनामा च ।
पृथिवीधरापवत्सावित्येते ब्रह्मणः परिधौ ॥४७॥
आपो नामैशाने कोणे हौताशने च सावित्रः ।
जय इति च नैर्ऋते रुद्र आनिलेऽभ्यन्तरपदेषु ॥४८॥

Slokas 46-48.—In the centre, there is Brahman occupying nine divisions ; to his east, there is Aryaman (in 3 squares) ; next and to the right of Aryaman, at the interval of one compartment, there is Savita in a single square ; next to him to the right is Vivaswan ; next to him is Indra ; then going up, *i. e.*, to the west of Brahman there are Mitra (in 3) and Raja Yakshma; then turning to the east, there is Prithvi Dhara (in 3) and Apavatsa. Thus, these eight are along the circumference around Brahman. In the internal north-eastern corner (behind Parjanya), there is Apah ; South-east (between Savitru and Anila), Savitra ; South-west, Jaya and north-west, Rudra



आपस्तथापवत्सः पर्जन्योऽग्निर्दितिश्च वर्गोऽयम् ।
एवं कोणे कोणे पदिकाः स्युः पञ्च पञ्च सुराः ॥४९॥
बाह्या द्विपदाः शेषास्ते विबुधा विंशतिः समाख्याताः ।
शेषाश्चत्वारोऽन्ये त्रिपदा दिक्ष्वर्यमाद्यास्ते ॥५०॥

Sloka. 49-50.—Apah, Apavatsa, Parjanya, Agni and Diti form one group, each occupying one compartment, in the north-eastern corner. In the same manner, there are five deities in each of the corners. The remaining deities, 20 in number, in the outer compartments, have each power over two squares. The remaining 4 deities headed by Aryaman have jurisdiction over three squares each in the four quarters.

So in each corner there are five deities ruling over single squares. Savita, Savitra, Anila, Antariksha and Pushan in the South-east; Vibudhadhipathi, Jaya, Dauvarika, Pitru and Mriga in South-west; and Rajayakshma, Rudra, Papayakshma, Roga and Ahi in North-west. Twenty deities exercise authority over two squares each; in the east, Jayanta, Indra, Surya, Satya and Bhrisa; in the south Vitatha, Brihatkshata, Yama, Gandharva and Bhringaraja; in the west, Sugriva, Kusumadanta, Ambupati, Asura and Sosha; and in the north, Mukhya, Bhallata, Soma, Bhujaga and Aditi. The remaining four, *viz.*, Aryaman, Vivasvan, Mitra and Prithvidhara in the four quarters beginning with the east (with reference to Brahman) preside over three squares each.

पूर्वोत्तरदिङ्मूर्धा पुरुषोऽयमवाङ्मुखोऽस्य शिरसि शिखी ।
आपो मुखे स्तनेऽस्यार्यमा ह्युरस्यापवत्सश्च ॥५१॥

पर्जन्याद्या बाह्या दृक्श्रवणोरःस्थलांसगा देवाः ।
सत्याद्याः पञ्च भुजे हस्ते सविता च सावित्रः ॥५२॥
वितथो बृहत्क्षतयुतः पार्श्वे जठरे स्थितो विवस्वांश्च ।
ऊरू जानु च जङ्घे स्फिगिति यमाद्यैः परिगृहीताः ॥५३॥
एते दक्षिणपार्श्वे स्थानेष्वेवं च वामपार्श्वस्थाः ।
मेढ्रे शक्रजयन्तौ हृदये ब्रह्मा पिताऽङ्घ्रिगतः ॥५४॥

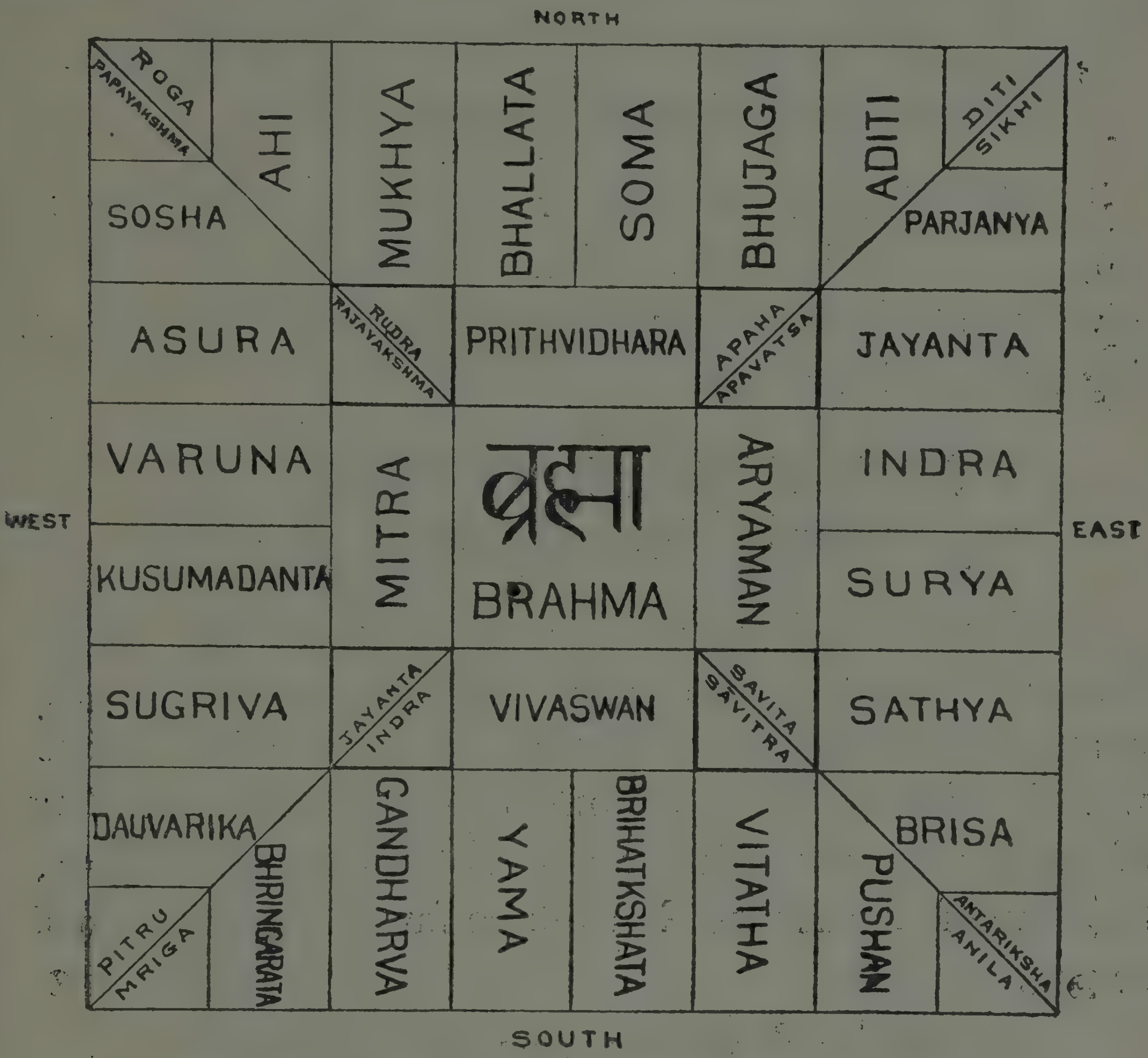
Slokas 51-54.—This House-God has his head turned towards the north-east and face hung down. Agni is situated on his head; Apa, on the face; Aryaman, on the breast; Apavatsa, on the chest; Parjanya, Jayanta, Indra and Surya of outer compartments, on the eye, ear, chest and shoulder respectively; Satya, Bhrisa, Antariksha, Anila and Pushan, on the arm; Savita and

Savitra on the hand; Vitatha and Brihatkshata, on the side; Vivasvan, on the stomach; Yama, Gandharva, Bhringaraja and Mriga on the thigh, knee, shank and buttock respectively. The above deities are situated in the parts on the right side of the House-God. Similarly, there are deities on the left side, *i. e.*, Prithvidhara, on the left breast; Diti, on the left eye; Aditi, on the left ear; Bhujaga on the left side of the chest; Soma, on the left shoulder; Bhallata, Mukhya, Ahi, Roga and Papayakshma, on the left arm; Rudra and Rajayakshma, on the left hand; Sosha and Asura, on the left side; Varuna, on the left thigh; Kusumadanta, on the left knee; Sugriva, on the left shank; Dauvarika, on the left buttock; Sakra and Jayanta; on the genital organ; Brahman, on the heart, and Pita, on the foot.

अष्टाष्टकपदमथवा कृत्वा रेखाश्च कोणगास्तिर्यक् ।
ब्रह्मा चतुष्पदोऽस्मिन्नर्धपदा ब्रह्मकोणस्थाः ॥५५॥
अष्टौ च बहिष्कोणेष्वर्धपदास्तदुभयस्थिताः सार्धाः ।
उक्तेभ्यो ये शेषास्ते द्विपदा विंशतिस्ते हि ॥५६॥

Slokas 55-56.—Or, drawing nine lines across and nine vertically and thus getting 64 squares, diagonals should be drawn from corner to corner. Of this area, Brahman rules over the central four squares; and the eight deities situated along the diagonals in the corners near him over half a square (*viz.*, Apa, Apavatsa, Savita, Savitra, Vibudhadhipati, Jayanta, Rajayakshma and Rudra); in the outer corners, Sikhi, Antariksha, Anila, Mriga, Pitru. Papayakshma, Roga and Diti, over half a square; those that are on both sides of these, over one and a half squares (Parjanya, Bhrisa, Bhringaraja, Dauvarika, Sosha and Nagadhipathi, *i. e.*, Ahi); and the remaining twenty, over two squares.

Though the author speaks of only quadrangular houses here, elsewhere, he speaks of hexangular, octangular, circular, etc. houses).



सम्पाता वंशानां मध्यानि समानि यानि च पदानाम् ।
मर्माणि तानि विन्द्यान्न तानि परिपीडयेत्प्राज्ञः ॥५७॥

Sloka 57.—The meeting points of the longer diagonals and the exact middle pints of the squares should be considered as the vulnerable points which a wise man ought not to hurt.

Utpala seems to have written a work on architecture; for he says:

तथा चास्मदीयवास्तुविद्यायाम् ।
रोगाद्वायुं नयेत्सूत्र पितृतोऽथ हुताशनम् ।
एतत्सूत्रद्वयं प्रोक्तं मुनिभिर्वंशसंज्ञितम् ॥

वितथाच्छोषकं चान्यद्भृशं मुख्यात्तथा नयेत् ।
जयन्ताद्भृङ्गराजाख्यं सुग्रीवमदितेस्तथा ॥
एतच्चतुष्टयं प्रोक्तं रज्जुसंज्ञं मनीषिभिः ।

तान्यशुचिभाण्डकीलस्तम्भाद्यैः पीडितानि शल्यैश्च ।
गृहभर्त्तुस्तत्तुल्ये पीडामङ्गे प्रयच्छन्ति ॥५८॥

Sloka 58.—If the above vulnerable points be hurt by impure materials, nails, pillars, pegs, etc., they would give trouble to the owner of the house in the corresponding limbs of his body.

कण्डूयते यदङ्गं गृहभर्त्तुर्यत्र वाऽमराहुत्याम् ।
अशुभं भवेन्निमित्तं विकृतेर्वाग्नेः सशल्यं तत् ॥५९॥

Sloka 59.—If, at the time of a query, the house-owner scratches a limb, there will be some hurt in the corresponding part of the house. Or at the time of fire-worship, if there is any evil omen or unnatural behaviour of the fire in any particular aspect of it, the corresponding limb of the House-God will be faulty through a nail or peg.

धनहानिर्दारुमये पशुपीडा रुग्भयानि चास्थिकृते ।
[लोहमये शस्त्रभयं कपालकेशेषु मृत्युः स्यात् ॥६०॥
अङ्गारे स्तेनभयं भस्मनि च विनिर्दिशेत्सदाग्निभयम् ।
शल्यं हि मर्मसंस्थं सुवर्णरजताद्दतेऽत्यशुभम् ॥६१॥
मर्मण्यमर्मगो वा निरुणद्ध्यर्थागमं तुषसमूहः ।]
अपि नागदन्तको मर्मसंस्थितो दोषकृद्भवति ॥६२॥

Slokas 60-62.—If the thorn is wooden, the owner will sustain loss of wealth; if it is made of bone, there will be trouble to his cattle and danger from disease; [if it be of metal, there will be danger from weapons, and if it be skulls or hair, there will be death. If it be charcoal, there is danger from thieves ; if it be ashes, there will be constant risk from fire. The dart, unless it be of gold or silver, will prove disastrous on a vulnerable point. A heap of husk or chaff whether found in a vulnerable spot or any other, retards the acquisition of wealth ;] even an ivory peg situated in a vulnerable part will lead to misery.

The portion in square brackets is omitted in some editions.

रोगाद्वायुं पितृतो हुताशनं शोषसूत्रमपि वितथात् ।
मुख्याद्भृशं जयन्ताच्च भृङ्गमदितेश्च सुग्रीवम् ॥६३॥
तत्सम्पाता नव ये तान्यतिमर्माणि सम्प्रदिष्टानि ।
यश्च पदस्याष्टांशस्तत् प्रोक्तं मर्मपरिमाणम् ॥६४॥

Slokas 63-64.—The nine points of intersection of the lines connecting Roga and Anila, Pitru and Anila, Sosha and Vitatha, Mukhya and Bhrisa, Jayanta and Bhringa, and Aditi and Sugriva are considered to be the most vulnerable parts. The measure of the vulnerable part is an eighth part of a square.

पदहस्तसंख्यया सम्मितानि वंशोऽङ्गुलानि विस्तीर्णः ।
वंशव्यासोऽध्यर्धः शिराप्रमाणं विनिर्दिष्टम् ॥६५॥

Sloka 65.—A diagonal has in breadth as many digits as each square numbers cubits. The breadth of a line (running east to west and north to south) is one and a half times that of the diagonals.

सुखमिच्छन् ब्रह्माणं यत्नाद्रक्षेद्गृही गृहान्तःस्थम् ।
उच्छिष्टाद्युपघाताद्गृहपतिरुपतप्यते तस्मिन् ॥६६॥

Sloka 66.—A house-owner wishing for happiness should carefully guard Brahman situated in the middle of the house. By hurting him through remnants of food and the like. he will come to grief.

दक्षिणभुजेन हीने वास्तुनरेऽर्थक्षयोऽङ्गनादोषाः ।
वामेऽर्थधान्यहानिः शिरसि गुणैर्हीयते सर्वैः ॥६७॥
स्त्रीदोषाः सुतमरणं प्रेष्यत्वं चापि चरणवैकल्ये ।
अविकलपुरुषे वसतां मानार्थयुतानि सौख्यानि ॥६८॥

Slokas 67-68.—When the House-God is bereft of the right-arm, there will be loss of wealth and misery through women; when of the left arm, loss of money and corn; when of the head, loss of all virtues; when of the feet, misery from women, death of sons and servitude; when the God is endowed with all limbs intact, the inmates of the house will be blessed with happiness mingled with honour and wealth.

गृहनगरग्रामेषु च सर्वत्रैवं प्रतिष्ठिता देवाः ।
तेषु च यथानुरूपं वर्णा विप्रादयो वास्याः ॥६९॥

Sloka 69.—In the same manner are deities situated in the different parts of houses, towns and villages. To Brahmins and others in the above, proper divisions of these should be allotted.

In these also, vulnerable points should be kept clean.

वासगृहाणि च विन्द्याद्विप्रादीनामुदग्दिगाद्यानि ।
विशतां च यथा भवनं भवन्ति तान्येव दक्षिणतः ॥७०॥

Sloka 70.—The dwellings of Brahmins, etc., should be located in the north, etc. The houses are to be constructed in such a way that when we enter the court-yard the houses lie to our right, *i. e.*, if a house faces the east, the entrance to its court-yard must face the north; if the south, the east; if the west, the south; and if the north, the west.

नवगुणसूत्रविभक्तान्यष्टगुणेनाथवा चतुःषष्टेः ।
द्वाराणि यानि तेषामनलादीनां फलोपनयः ॥७१॥

Sloka 71.—The following are the effects of the doors at Sikhi, etc., whether in the plan of 81 compartments or of 64.

अनिलभयं स्त्रीजननं प्रभूतधनता नरेन्द्रवाल्लभ्यम् ।
क्रोधपरतानृतत्वं क्रौर्यं चौर्यं च पूर्वेण ॥७२॥

Sloka 72.—If the door is at Agni, Parjanya, etc., to Anila on the east, the effects in order are danger from wind, birth of daughters, immense wealth, royal favour, hot temper, uttering falsehood, cruelty and theft.

अल्पसुतत्वं प्रैष्यं नीचत्वं भक्ष्यपानसुतवृद्धिः ।
रौद्रं कृतघ्नमधनं सुतवीर्यघ्नं च याम्येन ॥७३॥

Sloka 73.—If the door is at Anila, etc., up to Pitru on the south, the effects in order are few children, slavery, low life, increase of food, drink and children, honour, ingratitude, penury, destruction of sons and power.

सुतपीडा रिपुवृद्धिर्न सुतधनाप्तिः सुतार्थफलसम्पत् ।
धनसम्पन्नृपतिभयं धनक्षयो रोग इत्यपरे ॥७४॥

Sloka 74.—On the west, they are in order, son's suffering ; increase of enemies ; no acquisition of wealth or sons ; the prosperity of sons and wealth ; increase of money ; trouble from King ; loss of money ; and ill health.

वधबन्धो रिपुवृद्धिः सुतधनलाभः समस्तगुणसम्पत् ।
पुत्रधनाप्तिर्वैरं सुतेन दोषाः स्त्रिया नैःस्वम् ॥७५॥

Sloka 75.—On the north, they are death or captivity, increase of enemies, acquisition of wealth and sons, possession of all virtues, getting sons and wealth, enmity with one's own son, faults in wife and poverty.

In other Sasrtras, eight presiding deities are spoken of. Each has his own asterism. Similarly, the 32 doors also have their stars. By the agreement of the Moon and the stars, houses and doors are to be constructed. The 8 Vastunaras with their stars and deities are:

रिक्तो ध्वजश्च ध्वाङ्क्षश्च सिंहः श्वा वृषभस्तथा ।
वानरो भद्र इत्यष्टौ ज्ञेया वास्तुनरा बुधैः ॥
रिक्ते सूर्यस्तथाश्लेषा ध्वजे सोमश्च कृत्तिका ।
ध्वाङ्क्षे राहुश्च भरणी सिंहे भौमस्तथा मघाः ॥
बुधः शुनि धनिष्ठा च वृषे जीवश्च रोहिणी ।
भद्रे तु श्रवणः सौरः कपौ शुक्रश्च फाल्गुनी ॥
चन्द्रतारानुकूल्येन कारयेत विचक्षणः ।
विभुर्नश्यति रिक्तेन ध्वजेन विपुलाः श्रियः ॥
ध्वाङ्क्षेण नित्यमुद्वेगः सिंहेन जितशत्रुता ।
अस्थैर्यं सारमेये स्याद्वृषे परितपो ध्रुवः ॥
कापिना चापलं स्त्रीणां नित्यं भद्रेण निर्वृतिः ।

The following Slokas give the asterisms of the doors :—

कृत्तिका भगमैन्द्रं च विशाखा च पुनर्वसुः ।
तिष्यो हस्तस्तथार्द्रा च क्रमात्पूर्वेषु निर्दिशेत् ॥
चित्रा विशाखा पौष्णं च नैरृतं यमदैवतम् ।
वैश्वदेवाश्विनं मैत्रं क्रमाद्दक्षिणसंश्रितम् ॥
पित्र्यं प्रोष्ठपदाग्नेयमाषाढं च द्विदैवतम् ।
वारुणाश्विनसावित्रं क्रमात्पश्चिमसंश्रितम् ॥
स्वात्याश्लेषाभिजित्सौम्यं वैष्णवं वासवं तथा ।
याम्यं ब्राह्मं क्रमात्सौम्यद्वारेषु च विनिर्दिशेत् ॥

मार्गतरुकोणकूपस्तम्भभ्रमविद्धमशुभदं द्वारम् ।
उच्छ्रायाद्द्विगुणमितां त्यक्त्वा भूमिं न दोषाय ॥७६॥

Sloka 76.—A door being pierced by a road, tree, corner, well, pillar or water-sluice, is inauspicious, but on its being removed to a distance equal to twice its height, it will not do any harm.

तथा च गर्गः

द्वारोच्छ्रायद्विगुणितां त्यक्त्वा भूमिं बहिःस्थितः ।
न दोषाय भवेद्वेधो गृहस्य गृहिणोऽथवा ॥

रथ्याविद्धं द्वारं नाशाय कुमारदोषदं तरुणा ।
पङ्कद्वारे शोको व्ययोऽम्बुनिःस्राविणि प्रोक्तः ॥७७॥
कूपेनापस्मारो भवति विनाशश्च देवताविद्धे ।
स्तम्भेन स्त्रीदोषाः कुलनाशो ब्रह्मणोऽभिमुखे ॥७८॥

Slokas 77-78.—A door hurt by a road augurs the death of the owner; one by a tree, trouble to children; one by mire, grief; one by a runnel, expenses of money; one by a well, epilepsy; by an idol of God, death of the owner; by a pillar, frailty of women; and one facing Brahman, leads to the destruction of the family.

उन्मादः स्वयमुद्घाटितेऽथ पिहिते स्वयं कुलविनाशः ।
मानाधिके नृपभयं दस्युभयं व्यसनमेव नीचे च ॥ ७९॥
द्वारं द्वारस्योपरि यत्तन्न शिवाय सङ्कटं यच्च ।
आव्यात्तं क्षुद्भयदं कुब्जं कुलनाशनं भवति ॥८०॥
पीडाकरमतिपीडितमन्तर्विनतं भवेदभावाय ।
बाह्यविनते प्रवासो दिग्भ्रान्ते दस्युभिः पीडा ॥८१॥

Slokas 79-81.—A door which opens by itself, produces lunacy; one that closes of its own accord, ruin of the family; a door, which is too big, causes fear from the king; a low one indicates trouble from robbers and misery; one above another and one too narrow are not auspicious; one that is too broad leads to famine; a bent door brings about the annihilation of the family; one that is pressed hard by the upper block causes trouble to the owner; one bent inwards augurs the death of the master; one bent outwards, absence from home; one standing awry in regard to its quarter, trouble from robbers.

मूलद्वारं नान्यैर्द्वारैरभिसन्दधीत रूपर्द्ध्या ।
घटफलपत्रप्रमथादिभिश्च तन्मङ्गलैश्चिनुयात् ॥८२॥

Sloka 82.—The principal door ought not to be outdone by others through superior structure and design. The former must be embellished with auspicious objects such as water-pots, fruits, foliage and images of Siva's attendants.

ऐशान्यादिषु कोणेषु संस्थिता बाह्यतो गृहस्यैताः ।
चरकी विदारिनामाऽथ पूतना राक्षसी चेति ॥८३॥

पुरभवनग्रामाणां ये कोणास्तेषु निवसतां दोषाः ।
श्वपचाद्योऽन्त्यजात्यास्तेष्वेव विवृद्धिमायान्ति ॥८४॥

Sloka 83.—In the outer-corners beginning with the north-east of a house are Charakee, Vidari, Putana and Rakshasee. Those who dwell in the corners of cities, houses or villages come to grief, whereas the outcastes, such as those that eat dog's meat flourish there.

कोणेष्वाचार्योक्ता एव ।
ऐशान्यां चरकी प्रोक्ता स्कन्दः प्राग्भागसंथितः ।
हौताशन्यां विदारी च याम्यां चैवार्यमा स्थितः ॥
पूतना नैर्ऋते ज्ञेया जम्बुकः पश्चिमे स्थितः ।
राक्षसी चानिले कोणे पिलिपिञ्जस्तथोत्तरे ॥

याम्यादिष्वशुभफला जातास्तरवः प्रदक्षिणेनैते ।
उदगादिषु प्रशस्ताः प्लक्षवटोदुम्बराश्वत्थाः ॥८५॥

Sloka 85.—The trees Peepul, Banyan, Indian fig and Aswattha are of untoward effects in the four corners beginning with the south in order; while, in the directions begining with the north, they are favourable.

तथा च गर्गः

वर्जयेत्पूर्वतोऽश्वत्थं प्लक्षं दक्षिणतस्तथा ।
न्यग्रोधं पश्चिमे भागे उत्तरे चाप्युदुम्बरम् ॥
अश्वत्थे तु भयं ब्रूयात् प्लक्षे ब्रूयात्पराभवम् ।
न्यग्रोधे राजतः पीडा नेत्रामयमुदुम्बरे ॥
वटः पुरस्ताद्धन्यः स्याद्दक्षिणे चाप्युदुम्बरः ।
अश्वत्थः पश्चिमे भागे प्लक्षस्तूत्तरतो भवेत् ॥

आसन्नाः कण्टकिनो रिपुभयदाः क्षीरिणोऽर्थनाशाय ।
फलिनः प्रजाक्षयकरा दारूण्यपि वर्जयेदेषाम् ॥८६॥
छिन्द्याद्यदि न तरूंस्तान् तदन्तरे पूजितान् वपेदन्यान् ।
पुन्नागाशोकारिष्टबकुलपनसान् शमीशालौ ॥८७॥

Slokas 86-87.—Thorny trees near the houses cause threat of enemies; milky ones lead to the destruction of wealth; those laden with fruits, to the loss of children; even the timber of these trees should be avoided in the construction of houses. If such trees are not cut down, worshippable ones such as Punnaga, Asoka, Arishta, Bakula, Jack, Samee and Sala are to be planted amidst them.

शस्तौषधिद्रुमलता मधुरा सुगन्धा
स्निग्धा समा न सुषिरा च मही नराणाम् ।
अप्यध्वनि श्रमविनोदमुपागतानां
धत्ते श्रियं किमुत शाश्वतमन्दिरेषु ॥८८॥

Sloka 88.—A ground that is soft, even, of sweet odour and taste, and abounding in commendable herbs, trees and creepers, and not hollow inside, confers prosperity even on those persons who take rest on it from the fatigue of a journey ; how much more then on those who have a permanent home on it ?

सचिवालयेऽर्थनाशो धूर्त्तगृहे सुतवधः समीपस्थे ।
उद्वेगो देवकुले चतुष्पथे भवति चाकीर्त्तिः ॥८९॥
चैत्ये भयं ग्रहकृतं वल्मीकश्वभ्रसङ्कुले विपदः ।
गर्त्तायां तु पिपासा कूर्माकारे धनविनाशः ॥९०॥

Slokas 89-90.—If a minister's house is nearby, there will be loss of wealth ; if a rogue's (or gambler's) house, death of a son; if a temple, mental affliction; if a cross-way, ill repute ; if a holy tree, danger from planetary influences; if a house is filled with ant hills or holes, calamities; if a chasm is nearby, thirst ; and if the ground is in the shape of a tortoise, loss of money.

उदगादिप्लवमिष्टं विप्रादीनां प्रदक्षिणेनैव ।
विप्रः सर्वत्र वसेदनुवर्णमथेष्टमन्येषाम् ॥९१॥

Sloka 91.—If there is a slope towards the north, the ground is auspicious for Brahmins ; one towards the east, for Kshatriyas ; one towards the south, for Vaisyas ; one towards the west, for Sudras. Others hold that Brahmins may dwell in any directon, and others according to their rank ; *i.e.*, Kshatriyas in ground inclined towards the east, south or west ; Vaisyas towards south or west ; Sudras towards the west alone.

गृहमध्ये हस्तमितं खात्वा परिपूरितं पुनः श्वभ्रम् ।
यद्यूनमनिष्टं तत्समे समं धन्यमधिकं यत् ॥९२॥

Sloka 92.—In the centre of the house-site, dig a pit, one cubit in diameter and depth. If, on fiilling it with the same earth, the pit is insufficiently filled, it is harmful;

if just filled, moderate; and if the earth is more than sufficient, it brings fortune.

श्वभ्रमथवाऽम्बुपूर्णं पदशतमित्वा गतस्य यदि नोनम् ।
तद्धन्यं यच्च भवेत्पलान्यपामाढकं चतुःषष्टिः ॥९३॥

Sloka 93.—Or, fill the same pit with water and then walking a hundred steps, come back. If the water in the pit has not diminished, it is blest; similarly when an Adhaka of earth dug out weighs 64 palas.

आमे वा मृत्पात्रे श्वभ्रस्थे दीपवर्तिरभ्यधिकम् ।
ज्वलति दिशि यस्य शस्ता सा भूमिस्तस्य वर्णस्य ॥९४॥

Sloka 94.—Or, place lamps inside unbaked earthen pots in the four quarters (within the pit). That quarter of the site in which the lamp burns longest is auspicious for the particular caste.

श्वभ्रोषितं न कुसुमं यस्य प्रम्लायतेऽनुवर्णसमम् ।
तत्तस्य भवति शुभदं यस्य च यस्मिन् मनो रमते ॥९५॥

Sloka 95.—Place flowers of the four colours assigned to the castes in the pit at night and observe them on the next day. That caste whose flower does not fade there, will flourish on the site; so also where one's mind feels happy.

तथा चात्र गर्गः

या यस्य राशिता भूमेर्भवेत्तु गृहकर्मणि ।
तस्यां श्वभ्रं खनेर्मध्ये हस्तमात्रं समन्ततः ॥
तच्छ्वभ्रं पूरयेत्तेन पांशुना सुविचक्षणः ।
वर्धमाने च वृद्धिः स्याद्धीयमाने विगर्हिता ॥
साम्ये साम्यं विनिर्दिष्टमथवाऽन्यद्विचारणम् ।
पूरयित्वाऽथवा श्वभ्रं मृद्भिः क्रमशतं व्रजेत् ॥
पूर्णं स्यादागमं यावत् सा भूमिस्तु प्रशस्यते ।

तस्मिन् वा धारयेच्छ्वभ्रे चित्रं मान्यमनुक्रमात् ॥
यच्चिरान्म्लायते माल्यं तद्वर्णं तत्र चावसेत् ।
आमे वा मृन्मये पात्रे दीपवर्तिचतुष्टयम् ॥
यस्यां दिशि प्रज्वलति चिरं तस्यैव सा शुभा ।

सितरक्तपीतकृष्णा विप्रादीनां प्रशस्यते भूमिः ।
गन्धश्च भवति यस्यां घृतरुधिरान्नाद्यमद्यसमः ॥९६॥
कुशयुक्ता शरबहुला दूर्वाकाशावृता क्रमेण मही ।
ह्यनुवर्णं वृद्धिकरी मधुरकषायाम्लकटुका च ॥९७॥

Slokas 96-97.—A soil that is white is good for Brahmins; one red, for Kshatriyas; yellow, for Vaisyas; and black, for Sudras. If it smells like ghee, blood, food and liquor, it is good for the four classes taken in order. Similarly it is auspicious for these classes in their order if it is covered with holy grass, Sara, Durva and Kasa. Likewise, a sweet, astringent, sour and pungent earth bestows prosperity on these classes.

तथा च गर्गः

मधुरा दर्भसंयुक्ता घृतगन्धा च या मही ।
उत्तरप्रवणा चेति ब्राह्मणानां तु सा शुभा ॥
रक्तगन्धा कषाया च शरवीरेण संयुता ।
रक्ता प्राक्प्रवणा ज्ञेया क्षत्रियाणां तु सा मही ॥
दक्षिणप्रवणा भूमिर्याम्ला दूर्वाभिरन्विता ।
अन्नगन्धा च वैश्यानां पीतवर्णा प्रशस्यते ॥
पश्चिमप्रवणा कृष्णा विकुण्ठा काशसंवृता ।
मद्यगन्धा मही धन्या शूद्राणां कटुका तथा ॥

कृष्टां प्ररूढबीजां गोऽध्युषितां ब्राह्मणैः प्रशस्तां च ।
गत्वा महीं गृहपतिः काले सांवत्सरोद्दिष्टे ॥९८॥
भक्ष्यैर्नानाकारैर्दध्यक्षतसुरभिकुसुमधूपैश्च ।
दैवतपूजां कृत्वा स्थपतीनभ्यर्च्य विप्रांश्च ॥९९॥

विप्रः स्पृष्ट्वा शीर्षं वक्षश्च क्षत्रियो विशश्चोरू ।
शूद्रः पादौ स्पृष्ट्वा कुर्याद्रेखां गृहारम्भे ॥१००॥

Slokas 98-100.—The owner of lands should go at a time prescribed by an astrologer to a good piece of earth which is ploughed, where sown seeds have grown, and where Brahmins and cows have stayed for a night; worship deities with varieties of eatables, curds, coloured rice and fragrant flowers and incense; and honour Brahmins and the architects. Then touching his head, breast, thighs or feet according as he is a Brahmin, Kshatriya, Vaisya or Sudra, he should draw a line at the commencement of the construction of a house.

अङ्गुष्ठकेन कुर्यान्मध्याङ्गुल्याऽथवा प्रदेशिन्या ।
कनकमणिरजतमुक्तादधिफलकुसुमाक्षतैश्च शुभम् ॥१०१॥
शस्त्रेण शस्त्रमृत्युर्बन्धो लोहेन भस्मनाऽग्निभयम् ।
तस्करभयं तृणेन च काष्ठोल्लिखिता च राजभयम् ॥१०२॥
वक्रा पादालिखिता शत्रुभयक्लेशदा विरूपा च ।
चर्माङ्गारास्थिकृता दन्तेन च कर्तुरशिवाय ॥१०३॥
वैरमपसव्यलिखिता प्रदक्षिणं सम्पदो विनिर्देश्याः ।
वाचः परुषा निष्ठीवितं क्षुतं चाशुभं कथितम् ॥१०४॥

Slokas 101-104.—If he should draw the line with the thumb, middle finger or fore-finger, or with gold, gem, silver, pearl, curds, fruit, flower or coloured rice, it would lead to happiness; if with a weapon, he would be killed by weapons; if with a metal (or iron), imprisoned; with ashes, will have danger from fire; with straw, danger from thieves; with a wooden stick, fear of King. A crooked line drawn by foot gives danger from enemies and misery; so is one that is imperceptible or ugly; one drawn with hide, charcoal, bone or tooth, causes disaster to the owner; one drawn in an anti-clockwise direction, produces hatred; in a clockwise direction, prosperity; harsh words, spitting and sneezing at the commencement are said to be inauspicious.

अर्द्धनिचितं कृतं वा प्रविशन् स्थपतिर्गृहे निमित्तानि ।
अवलोकयेद्गृहपतिः क्व संस्थितः स्पृशति किं चाङ्गम् ॥१०५॥
रविदीप्तो यदि शकुनिस्तास्मिन् काले विरौति परुषरवम् ।
संस्पृष्टाङ्गसमानं तस्मिन् देशेऽस्थि निर्देश्यम् ॥१०६॥

Slokas 105-106.—When entering a finished or half-finished house, the architect should look for the sign such as where (in which part of the house-God) the owner is standing, and which limb he is touching. If a bird heated by the Sun, cries harshly at the time, it may be predicted that on the spot there is a bone of a member corresponding to the limb touched.

The meaning of 'heated by the Sun' is—in the first watch of the day, the north-east is full of embers; the east is 'scorched', south-east, 'smoky', and the rest are calm; in the second watch, the east is 'full of embers,' south-east, 'scorched', south 'smoky', and the rest calm; in the third, south-east, 'full of embers', south, 'scorched', south-west, 'smoky', and the rest calm; in the last watch of the day, the south is 'full of embers', south-west, 'scorched', west, 'smoky' and the rest, 'calm'; and so on.

शकुनसमयेऽथवाऽन्ये हस्त्यश्वश्वादयोऽनुवाशन्ते ।
तत्प्रभवमस्थि तस्मिंस्तदङ्गसम्भूतमेवेति ॥१०७॥

Sloka 107.—Or, at the time of noting fore-tokens, if other animals such as elephants, horses and dogs being scorched by the Sun, produce a shrieking sound, it may be told that the specified spot contains a bone of such an animal and belonging to the limb corresponding to that touched by the owner.

सूत्रे प्रसार्यमाणे गर्दभरावोऽस्थिशल्यमाचष्टे ।
श्वशृगाललङ्घिते वा सूत्रे शल्यं विनिर्देश्यम् ॥१०८॥

Sloka 108.—The braying of an ass at the time of stretching the measuring string indicates the presence of a bone underneath. Similarly when the string is crossed by a dog or jackal, the same fault is to be predicted.

दिशि शान्तायां शकुनिर्मधुरविरावी यदा तदा वाच्यः ।
अर्थस्तस्मिन् स्थाने गृहेश्वराधिष्ठितेऽङ्गे वा ॥१०९॥

Sloka 109.—If at that time, a bird sitting in a 'calm' direction warbles sweetly, it is to be understood that there is a hidden treasure on the spot or in the limb of the House-God occupied by the owner.

तथा च गर्गः

प्रश्नकाले गृहपतिः कस्मिन्नङ्गे समास्थितः ।
किमङ्गं संस्पृशेद्वापि व्याहरेद्वा शुभाशुभम् ॥
विलोक्य स्थपतिः पूर्वं पश्चाच्छल्यं विचारयेत् ।
शङ्खभेरीमृदङ्गानां पटहानां च निःस्वनाः ॥
दध्यक्षतानां पुष्पाणां फलानां दर्शनानि च ।
प्रष्टुश्च प्रवदेच्छल्यं वास्तुज्ञानविशारदः ॥
दीपदिक्संस्थितः पक्षी विरौति पौरुषं रवम् ।
स्पृष्टाङ्गसदृशं शल्यं तस्य स्थाने विनिर्दिशेत् ॥
निखनेदवनिं तत्र तदङ्गं ब्रुडते यथा ।
गृहनाथस्य तत्राधः शल्यं निसंशयं वदेत् ॥
प्रश्नकाले गजो गौर्वा तुरगो गर्दभोऽपि वा ।
उष्ट्रो वा सारमेयो वा मार्जारश्छागरोऽपि वा ॥
यः प्राणी व्याहरेत्तत्र तद्भवं शल्यमादिशेत् ।
प्रमाणं तस्य वक्तव्यं पूर्वोक्तविधिना ततः ॥

सूत्रच्छेदे मृत्युः कीले चावाङ्मुखे महान् रोगः ।
गृहनाथस्थपतीनां स्मृतिलोपे मृत्युरादेश्यः ॥११०॥
स्कन्धाच्च्युते शिरोरुक् कुलोपसर्गोऽपवर्जिते कुम्भे ।
भग्नेऽपि च कर्मिवधश्च्युते कराद्गृहपतेर्मृत्युः ॥१११॥

Slokas 110-111.—If the string snaps, the owner will die; if a peg is driven upside down, fell disease will befall him; if the owner or carpenter forget anything, it indicates their death; if the pot of water, while being brought, falls down from the shoulder, the owner will have some cerebral disease; if it is drained away, there will be trouble to his family; if it is broken, the labourers will die; and if it falls from the hand, the owner will die.

उत्तरपूर्वे कोणे कृत्वा पूजां शिलां न्यसेत्प्रथमम् ।
शेषाः प्रदक्षिणेन स्तम्भाश्चैवं समुत्थाप्याः ॥११२॥

छत्रस्रगम्बरयुतः कृतधूपविलेपनः समुत्थाप्यः ।
स्तम्भस्तथैव कार्यो द्वारोच्छ्रायः प्रयत्नेन ॥११३॥

Slokas 112-113.—In the north-eastern corner a worship should be performed with the necessary materials and first of all, a stone laid there and then others in the other directions in a clock-wise manner; similarly should be erected pillars carefully being decked with umbrellas, wreaths, cloths, incense and ointments. So also are doors to be raised.

तथा च गर्गः ।
शिलाविन्यासकाले तु संभारांश्चोपकल्पयेत् ।
समुद्रजानि रत्नानि सुवर्णं रजतं तथा ॥
सर्वबीजानि गन्धांश्च शरान् दर्भांस्तथैव च ।
शुक्लान् सुमनसः सर्पिः केतकीं मधुरोचनाम् ॥

आमिषं च तथा मद्यं फलानि विविधानि च ।
क्षीरोदनं पूर्णकुम्भान् कोणे कोणे प्रदापयेत् ॥
नानाविधानि भक्ष्याणि पानानि विविधानि च ।
हुत्वाग्निं विधिवत्काले मुहूर्त्ते चोपपादिते ॥
गृहकोणेषु सर्वेषु पूजां कृत्वा विधानतः ।
ततः पुण्याहघोषेण शिलान्यासं प्रकल्पयेत् ॥
ऐशानमादितः कृत्वा प्राग्दाक्षिण्येन विन्यसेत् ।
अनेनैव विधानेन स्तम्भद्वारावरोहणम् ॥
वास्तुविद्याविधानज्ञः कारयेत्सुसमाहितः ।
शिलाविन्यासमन्त्रोऽयं निर्दिष्टो मुनिभिः पुरा ॥
नन्दे नन्दायवासिष्ठे वसुभिश्च हितप्रजे ।
सुचिरे नन्ददे नन्दे वासिष्ठ रम्यतां गृहे ॥
भद्रे काश्यपदायादे पूजनं भद्रमावह ।
सुभगे सुव्रते देवि गृहे काश्यपि रम्यताम् ॥
जये भार्गवदायादे प्रजानां भद्रमावह ।
भव भूतिकरी देवि गृहे भार्गवि रम्यताम् ॥
सर्वबीजसमायुक्ते सर्वगन्धौषधैर्वृते ।
प्रजापतिसुते देवि सुखदाऽस्तु महीसुते ॥
पूर्णेऽङ्गिरसदायादे पूर्णकामाः प्रजाः कुरु ।
पूजिते परमाचार्यै गन्धमाल्यैरलङ्कृते ॥
अव्यङ्गे चाक्षते पूर्णे मुनेरङ्गिरसः सुते ।
इष्टके त्वं प्रयच्छेष्टं प्रतिष्ठां गृहिणः कुरु ॥
ग्रामस्वामिपुरस्वामिगृहस्वामिपरिग्रहे ।
मनुष्यपशुहस्त्यश्वधनवृद्धिकरी भव ॥

विहगादिभिरवलीनैराकम्पितपतितदुःस्थितैश्च तथा ।
शक्रध्वजसदृशफलं तदेव तस्मिन्विनिर्दिष्टम् ॥११४॥

Sloka 114.—When the pillars, etc., are mounted by birds and the like, when they shake, fall or are wrongly placed, the same effects have to be predicted as for Indra's Banner. *Vide*-Adhyaya XLIII, Slokas 62-66, *supra.*

प्रागुत्तरोन्नते धनसुतक्षयः सुतवधश्च दुर्गन्धे ।
वक्रे बन्धुविनाशो न सन्ति गर्भाश्च दिङ्मूढे ॥११५॥
इच्छेद्यदि गृहवृद्धिं ततः समन्ताद्विवर्धयेत्तुल्यम् ।
एकोद्देशे दोषः प्रागथवाऽप्युत्तरे कुर्यात् ॥११६॥

Slokas 115-116.—If the house is elevated in the east or north, there will be loss of wealth and children; if there is stinking smell there, loss of a son; if it is not straight, destruction of kinsmen; and if it does not face any particular direction, no children will be born· If one wishes for the prosperity of a house, one ought to raise it to the same level on all sides. If at all there should be any fault, it should be either in the east or in the north.

प्राग्भवति मित्रवैरं मृत्युभयं दक्षिणेन यदि वृद्धिः ।
अर्थविनाशः पश्चादुदग्विवृद्धिर्मनस्तापः ।११७॥

Sloka 117.—When the house has an elevation towards the east, the owner will be at loggerheads with his friends; if towards the south, fear of death; if towards the west, loss of wealth; and if towards the north, mental affliction.

ऐशान्यां देवगृहं महानसं चापि कार्यमाग्नेय्याम् ।
नैर्ऋत्यां भाण्डोपस्करोऽर्थधान्यानि मारुत्याम् ॥११८॥

Sloka 118.—In a four-halled house, the chamber of worship should be situated in the north-east; kitchen in the south-east; the store-room in the south-west; and the treasure-room and granary in the north-west.

प्राच्यादिस्थे सलिले सुतहानिः शिखिभयं रिपुभयं च ।
स्त्रीकलहः स्त्रीदौष्ट्यं नैस्व्यं वित्तात्मजविवृद्धिः ॥११९॥

Sloka 119.—If there is water to the east, south-east, south, etc., of a house, there will be loss of children, danger from fire, threat of enemy, quarrel among women, frailty of women, penury, increase of wealth and prosperity of sons respectively.

खगनिलयभग्नसंशुष्कदग्धदेवालयश्मशानस्थान् ।
क्षीरतरुधवविभीतकनिम्बारणिवर्जितान् छिन्द्यात् ॥१२०॥

Sloka 120.—For constructing a house, one ought to select trees other than those that are inhabited by birds, that are broken, withered, burnt, that are in temples, and burial grounds, milky trees, Dhava, Vibhitaka, Neem and Arani.

रात्रौ कृतबलिपूजं प्रदक्षिणं छेदयेद्दिवा वृक्षम् ।
धन्यमुदक्प्राक्पतनं न ग्राह्योऽतोऽन्यथा पतितः ॥१२१॥

Sloka 121.—A tree that is worshipped along with offerings the previous night, should be cut at day-time beginning with its north-eastern part. If it falls to the north or east, it is fortunate. One falling otherwise should be abandoned.

छेदो यद्यविकारी ततः शुभं दारु तद्गृहौपयिकम् ।
पीते तु मण्डले निर्दिशेत्तरोर्मध्यगां गोधाम् ॥१२२॥

माञ्जिष्ठाभे भेको नीले सर्पस्तथाऽरुणे सरटः ।
मुद्गाभेऽश्मा कपिले तु मूषकोऽम्भश्च खड्गाभे ॥१२३॥

Slokas 122-123.—If the cutting appears natural, the timber is good for being used for a house; if there is a yellowish circle in the cross section of the tree, it is to be predicted that there is a lizard inside the tree; if a madder-coloured circle, a frog; if a bluish one, a snake;

if a red one, a blood-sucker ; if a green-gram-like one, a stone ; and if a tawny one, a rat ; and if a sword-like one, water.

धान्यगोगुरुहुताशसुराणां न स्वपेदुपरि नाप्यनुवंशम् ।
नोत्तरापरशिरा न च नग्नो नैव चार्द्रचरणः श्रियमिच्छन् ॥१२४॥

Sloka 124.—One wishing for prosperity ought not to sleep above grains, cows, elders, fire and deities ; nor along the diagonals, nor with the head turned towards the north or west, nor naked, nor with wet feet

भूरिपुष्पविकरं सतोरणं तोयपूर्णकलशोपशोभितम् ।
धूपगन्धबलिपूजितामरं ब्राह्मणध्वनियुतं विशेद् गृहम् ॥१२५॥

Sloka 125.—One ought to enter a house which is strewn with an abundance of flowers, decked with arches, embellished with pots filled with water, where the deities are worshipped with incense, perfumes and oblations and which is reverberating with the sound of Brahmins chanting Vedas.

By the word अमर is meant the Gods inside the वास्तु and not those that are situated in the outer compartments.

Thus ends the 53rd Adhyaya on ' House-building '.

दकार्गलम् ॥५४॥ On the Exploration of Water Springs

धर्म्यं यशस्यं च वदाम्यतोऽहं दकार्गलं येन जलोपलब्धिः ।
पुंसां यथाङ्गेषु शिरास्तथैव क्षितावपि प्रोन्नतनिम्नसंस्थाः ॥१॥

एकेन वर्णेन रसेन चाम्भश्च्युतं नभस्तो वसुधाविशेषात् ।
नानारसत्वं वहुवर्णतां च गतं परीक्ष्यं क्षितितुल्यमेव ॥२॥

Slokas 1-2.—I shall now explain the science of 'Water-finding' which leads to religious merit and renown, for, it helps men to ascertain the existence of water. Just as there are veins in the human body, even so do they exist, some higher up, others lower down, in the earth. The water that falls from the sky with the same colour and taste, assumes various colours and tastes owing to the difference in the nature of the earth. Hence it should be examined in relation to its environments.

पुरुहूतानलयमानिर्ऋतिवरुणपवनेन्दुशङ्करा देवाः ।
विज्ञातव्याः क्रमशः प्राच्याद्यानां दिशां पतयः ॥३॥
दिक्पतिसञ्ज्ञा च शिरा नवमी मध्ये महाशिरानाम्नी ।
एताभ्योऽन्याः शतशो विनिःसृता नामभिः प्रथिताः ॥४॥
पातालादूर्ध्वशिरा शुभा चतुर्दिक्षु संस्थिता याश्च ।
कोणदिगुत्था न शुभाः शिरानिमित्तान्यतो वक्ष्ये ॥५॥

Slokas 3-5.—The divine lords of the eight quarters beginning with the east are in their order, Indra, Agni, Yama, Nirriti (demon), Varuna, Wind, the Moon and Siva. The veins in the different quarters are known by the names of their respective lords. There is a ninth, called 'The Great Vein', in the middle of these. There are hundreds of veins branching off from these and bearing distinct appellations. A vein that comes up from the nether world is good; so are those in the four directions. But those in the intermediate quarters are not auspicious. Hereafter I shall explain the characteristics of the veins.

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततः पश्चात् ।
सार्धे पुरुषे तोयं वहति शिरा पश्चिमा तत्र ॥६॥

चिह्नमपि चार्धपुरुषे मण्डूकः पाण्डुरोऽथ मृत् पीता ।
पुटभेदकश्च तस्मिन् पाषाणो भवति तोयमधः ॥७॥

Slokas 6-7.—If rotang (tree) is seen flourishing in a waterless tract, there will be water at a depth of $7\frac{1}{2}$ cubits at a distance of 3 cubits to the west of the tree. There will be found a westerly vein flowing underneath. At a depth of $2\frac{1}{2}$ cubits, the symptoms would be a pale white frog; thereafter, yellow clay, and further, a very hard stone (which will break only by the application of great heat) and underneath that there will be water.

Man's height is 120 digits or 5 cubits.

जम्ब्वाश्चोदग्घस्तैस्त्रिभिः शिराधो नरद्वये पूर्वा ।
मृल्लोहगन्धिका पाण्डुरा च पुरुषेऽत्र मण्डूकः ॥८॥

Sloka 8.—In a similar tract, if a Jambu tree is found, an easterly vein will be obtained at a depth of ten cubits at a distance of three cubits to its north. The signs are, the earth smelling like iron at a depth of five cubits; next, pale-white clay, and further, a frog.

जम्बूवृक्षस्य प्राग्वल्मीको यदि भवेत् समीपस्थः ।
तस्माद्दक्षिणपार्श्वे सलिलं पुरुषद्वये स्वादु ॥९॥
अर्धपुरुषे च मत्स्यः पारावतसन्निभश्च पाषाणः ।
मृद्भवति चात्र नीला दीर्घं कालं च बहु तोयम् ॥१०॥

Slokas 9-10.—If there is an ant-hill nearby to the east of a Jambu tree, there will be sweet water at a depth of ten cubits at a distance of three cubits to the south of the tree. When the earth is dug $2\frac{1}{2}$ cubits deep, there will be found fish; next a stone with the colour of a dove; and next blue clay. Here there will be plenty of water for a long time.

पश्चादुदुम्बरस्य त्रिभिरेव करैर्नरद्वये सार्धे ।
पुरुषे सितोऽहिरश्माञ्जनोपमोऽधः शिरा सुजला ॥११॥

Sloka 11.—If there is an Indian Fig tree in a waterless tract (with or without an ant-hill thereby), there will be a vein of good water at a distance of only three cubits to its west and at a depth of 12½ cubits. Here, the signs are a white snake at a depth of five cubits and further a stone as dark as collyrium.

उदगर्जुनस्य दृश्यो वल्मीको यदि ततोऽर्जुनाद्धस्तैः ।
त्रिभिरम्बु भवति पुरुषैस्त्रिभिरर्धसमन्वितैः पश्चात् ॥१२॥
श्वेता गोधार्धनरे पुरुषे मृद्धूसरा ततः कृष्णा ।
पीता सिता ससिकता ततो जलं निर्दिशेदमितम् ॥१३॥

Slokas 12-13. - If there be an ant-hill to the north of an Arjuna tree, there would be water at a depth of 17½ cubits, at a distance of three cubits to its west. When the earth is dug 2½ cubits deep, there will be a white lizard; then at a depth of five cubits, grey clay; then dark, then yellow, then white, and then sandy earth. Beneath that, abundant water is to be predicted.

वल्मीकोपचितायां निर्गुण्ड्यां दक्षिणेन कथितकरैः ।
पुरुषद्वये सपादे स्वादु जलं भवति चाशोष्यम् ॥१४॥
रोहितमत्स्योऽर्धनरे मृत् कपिला पाण्डुरा ततः परतः ।
सिकता सशर्कराऽथ क्रमेण परतो भवत्यम्भः ॥१५॥

Slokas 14-15.—There will be sweet and never-failing water at a depth of 11¼ cubits at a distance 3 cubits to the south of a Nirgundi (Indigo) tree with an ant-hill nearby. At a depth of 2½ cubits, there will be red fish; then, red brown clay; further, pale-white clay; then, sand mixed with gravel; beneath that, there will be water.

पूर्वेण यदि बदर्या वल्मीको दृश्यते जलं पश्चात् ।
पुरुषैस्त्रिभिरादेश्यं श्वेता गृहगोधिकार्द्धनरे ॥१६॥

Sloka 16.—When an ant-hill is seen to the east of a Jujube tree, water is to be declared at a depth of 15 cubits at a distance of 3 cubits to its west. When the earth is dug $2\frac{1}{2}$ cubits, a white lizard will be found.

सपलाशा बदरी चेद्दिश्यपरस्यां ततो जलं भवति ।
पुरुषत्रये सपादे पुरुषेऽत्र च दुण्डुभश्चिह्नम् ॥१७॥

Sloka 17.—If a Jujube tree is seen along with a Palasa tree, water will be found at a depth of $16\frac{1}{4}$ cubits at a distance of *3* cubits to its west. At a depth of 5 cubits, the sign will be a non-poisonous snake.

बिल्बोदुम्बरयोगे विहाय हस्तत्रयं तु याम्येन ।
पुरुषैस्त्रिभिरम्बु भवेत् कृष्णोऽर्द्धनरे च मण्डूकः ॥१८॥

Sloka 18.—There will be water at a depth of 15 cubits at a distance of 3 cubits to the south of a place where a Bilwa and an Indian fig tree are together. The sign at a depth of $2\frac{1}{2}$ cubits is a black frog.

काकोदुम्बरिकायां वल्मीको दृश्यते शिरा तस्मिन् ।
पुरुषत्रये सपादे पश्चिमदिक्स्था वहति सा च ॥१९॥
आपाण्डुपीतिका मृद्गोरसवर्णश्च भवति पाषाणः ।
पुरुषार्धे कुमुदनिभो दृष्टिपथं मूषको याति ॥२०॥

Slokas 19-20.—If an ant-hill is seen near a Kakodumbara tree, there will be a westerly water vein flowing at a depth $16\frac{1}{4}$ cubits. The signs are pale yellow clay and white stone; and at a depth of $2\frac{1}{2}$ cubits a lily-coloured white rat will greet the eyes.

जलपरिहीने देशे वृक्षः कम्पिल्लको यदा दृश्यः ।
प्राच्यां हस्तत्रितये वहति शिरा दक्षिणा प्रथमम् ॥२१॥
मृन्नीलोत्पलवर्णा कापोता दृश्यते ततस्तस्मिन् ।
हस्तेऽजगन्धको मत्स्यकः पयोऽल्पं च सक्षारम् ॥२२॥

Slokas 21-22.—When a Kampillaka tree is seen in a waterless tract, there will be a southerly water-vein flowing at a depth of 16¼ cubits at a distance of 3 cubits to the east of it The signs are blue clay, then lily-coloured, and further dove-coloured clay; and further, at a depth of one cubit, there will be a fish with the smell of goat, and beneath that, a little brackish water.

शोणाकतरोरपरोत्तरे शिरा द्वौ करावतिक्रम्य ।
कुमुदा नाम शिरा सा पुरुषत्रयवाहिनी भवति ॥२३॥

Sloka 23.—There is a water-vein called Kumuda, which flows at a depth of 15 cubits and at a distance of two cubits to the north-west of a Sonaka tree.

आसन्नो वल्मीको दक्षिणपार्श्वे विभीतकस्य यदि ।
अध्यर्धे भवति शिरा पुरुषे ज्ञेया दिशि प्राच्याम् ॥२४॥

Sloka 24.—If there is an ant-hill nearby to the south of a Vibhitaka trce, there will be a water-vein at a depth of 7½ cubits at a distance of 2 cubits to its east.

तस्यैव पश्चिमायां दिशि वल्मीको यदा भवेद्धस्ते ।
तत्रोदग्भवति शिरा चतुर्भिरर्धाधिकैः पुरुषैः ॥२५॥
श्वेतो विश्वम्भरकः प्रथमे पुरुषे तु कुङ्कुमाभोऽश्मा ।
अपरस्यां दिशि च शिरा नश्यति वर्षत्रयेऽतीते ॥२६॥

Slokas 25-26.—When the ant-hill is to the west of the same tree, there will be a water-vein at a depth of 22½ cubits at a distance of a cubit to its north. The signs are a white scorpion (?) at a depth of 5 cubits, then a crimson stone; then to the west flows a vein. This vein will disappear after three years.

सकुशासित ऐशान्यां वल्मीको यत्र कोविदारस्य ।
मध्ये तयोर्नरैरर्धपञ्चमैस्तोयमक्षोभ्यम् ॥२७॥
प्रथमे पुरुषे भुजगः कमलोदरसन्निभो मही रक्ता ।
कुरुविन्दः पाषाणश्चिह्नान्येतानि वाच्यानि ॥२८॥

Slokas 27-28.—If there is an ant-hill darkened by holy grass to the north-east of a Kovidara tree, there will be undrying water at a depth of $22\frac{1}{2}$ cubits between the tree and the ant-hill. The signs mentioned are: a snake of the colour of a lotus-calix at a depth of 5 cubits; red earth and a coryndon stone.

यदि भवति सप्तपर्णो वल्मीकवृतस्तदुत्तरे तोयम् ।
वाच्यं पुरुषैः पञ्चभिरत्रापि भवन्ति चिह्नानि ॥२९॥
पुरुषार्धे मण्डूको हरितो हरितालसन्निभा भूश्च ।
पाषाणोऽभ्रनिकाशः सौम्या च शिरा शुभाम्बुवहा ॥३०॥

Slokas 29-30.—If a Saptaparna tree is surrounded by an ant-hill, water is to be declared at a depth of 25 cubits at a distance of one cubit to the north of it. The signs are: a green frog at a depth of $2\frac{1}{2}$ cubits, the earth resembling yellow orpiment, a stone dark like the cloud, and beneath that, a northerly vein carrying good water.

सर्वेषां वृक्षाणामधः स्थितो दर्दुरो यदा दृश्यः ।
तस्माद्धस्ते तोयं चतुर्भिरर्धाधिकैः पुरुषैः ॥३१॥
पुरुषे तु भवति नकुलो नीला मृत्पीतिका ततः श्वेता ।
दर्दुरसमानरूपः पाषाणो दृश्यते चात्र ॥३२॥

Slokas 31-32.—When a frog is seen at the foot of any tree, there will be water at a depth of 22½ cubits at a distance of one cubit to its north. The signs are: a mongoose at a depth of 5 cubits, then blue clay, yellow, then white clay and next a stone of the shape of a frog.

यद्यहिनिलयो दृश्यो दक्षिणतः संस्थितः करञ्जस्य ।
हस्तद्वये तु याम्ये पुरुषत्रितये शिरा सार्धे ॥३३॥
कच्छपकः पुरुषार्द्धे प्रथमं चोद्भिद्यते शिरा पूर्वा ।
उदगन्या स्वादुजला हरितोऽश्माधस्ततस्तोयम् ॥३४॥

Slokas 33-34.—If there is an ant-hill to the south of a Karanja tree, there will be a water-vein at a depth of 17½ cubits at a distance of 2 cubits to its south. The signs are: a tortoise at a depth of 2½ cubits; there will first of all appear an easterly vein, then a northerly vein containing sweet water; then a green stone below; underneath that, there will be water.

उत्तरतश्च मधूकादहिनिलयः पश्चिमे तरोस्तोयम् ।
परिहृत्य पञ्च हस्तानर्धाष्टमपौरुषान् प्रथमम् ॥३५॥
अहिराजः पुरुषेऽस्मिन् धूम्रा धात्री कुलुत्थवर्णोऽश्मा ।
माहेन्द्री भवति शिरा वहति सफेनं सदा तोयम् ॥३६॥

Slokas 35-36.—If there be an ant-hill to the north of a Madhuka tree, there will be water at a depth of 37½ cubits at a distance of 5 cubits to the west of the tree. The signs are: first, a big serpent at a depth of 5 cubits, then tawny clay, a stone of the colour of horse gram; next, there will be an easterly vein, carrying always foamy water.

वल्मीकः स्निग्धो दक्षिणेन तिलकस्य सकुशदूर्वश्चेत् ।
पुरुषैः पञ्चभिरम्भो दिशि वारुण्यां शिरा पूर्वा ॥३७॥

Sloka 37.—If there be a glossy ant-hill covered with holy grass and Durva to the south of a Tilaka tree, there will be water at a depth of 25 cubits at a distance of 5 cubits to the west of the tree. The vein there is an easterly one.

सर्पावासः पश्चाद्यदा कदम्बस्य दक्षिणेन जलम् ।
परतो हस्तत्रितयात् षड्भिः पुरुषैस्तुरीयोनैः ॥३८॥
कौबेरी चात्र शिरा वहति जलं लोहगन्धि चाक्षोभ्यम् ।
कनकनिभो मण्डूको नरमात्रे मृत्तिका पीता ॥३९॥

Slokas 38-39.—If there be an ant-hill to the west of a Kadamba tree, there will be a northerly vein, carrying inexhaustible water with the smell of iron at a depth of $28\frac{3}{4}$ cubits at a distance of 3 cubits to the south of the tree. The signs are : a gold-hued frog at a depth of 5 cubits ; and next, yellow-clay.

वल्मीकसंवृत्तो यदि तालो वा भवति नालिकेरो वा ।
पश्चात् षड्भिर्हस्तैर्नरैश्चतुर्भिः शिरा याम्या ॥४०॥

Sloka 40.—If a palm tree or a cocoanut tree is found covered with ant-hills, there will be a southerly water-vein at a depth of 20 cubits at a distance of 6 cubits to the west of the tree.

याम्येन कपित्थस्याहिसंश्रयश्चेदुदग्जलं वाच्यम् ।
सप्तपरित्यज्य करान् खात्वा पुरुषान् जलं पञ्च ॥४१॥
कर्बुरकोऽहिः पुरुषे कृष्णा मृत्पुटभिदपि च पाषाणः ।
श्वेता मृत्पश्चिमतः शिरा ततश्चोत्तरा भवति ॥४२॥

Slokas 41-42.—If there be an ant-hill to the south of a wood-apple tree, there will be water at a depth of 25 cubits at a distance of 7 cubits to the north of the tree. The signs will be; a spotted snake at a depth of 5 cubits, then, black clay, a hard stone, next white clay; then there will be a westerly vein and next, a northerly one.

अश्मन्तकस्य वामे बदरी वा दृश्यतेऽहिनिलयो वा ।
षड्भिरुदक् तस्य करैः सार्धे पुरुषत्रये तोयम् ॥४३॥
कूर्मः प्रथमे पुरुषे पाषाणो धूसरः ससिकता मृत् ।
आदौ च शिरा याम्या पूर्वोत्तरतो द्वितीया च ॥४४॥

Slokas 43-44—If there be an ant-hill or a Jujube tree to the north of an Asmantaka tree, there will be water $17\frac{1}{2}$ cubits down and 6 cubits to the north of the tree; the signs will be: a tortoise in the first layer (5 cubits deep), then brown stone, next, clay with sand; then first of all a southerly vein and next, a north-easterly one.

वामेन हरिद्रतरोर्वल्मीकश्चेज्जलं भवति पूर्वे ।
हस्तत्रितये सत्र्यंशैः पुम्भिः पञ्चभिर्भवति ॥४५॥
नीलो भुजगः पुरुषे मृत् पीता मरकतोपमश्चाश्मा ।
कृष्णा भूः प्रथमं वारुणी शिरा दक्षिणेनान्या ॥४६॥

Slokas 45-46.—If there is an ant-hill to the north of a Haridra tree, there will be water $28\frac{3}{4}$ cubits down and 3 cubits to its east. The signs are: a blue snake in the first instance, next, yellow clay, then, an emerald-like stone, next black earth, then first a westerly vein and next a southerly one.

जलपरिहीने देशे दृश्यन्तेऽनूपजानि चिह्नानि ।
वीरणदूर्वा मृदवश्च यत्र तस्मिन् जलं पुरुषे ॥४७॥
भार्ङ्गी त्रिवृता दन्ती सूकरपादी च लक्ष्मणा चैव ।
नवमालिका च हस्तद्वयेऽम्बु याम्ये त्रिभिः पुरुषैः ॥४८॥

Slokas 47-48. If in a waterless place are seen the characteristics of a watery tract or soft Virana grass or Durva, water will be available at 5 cubits below the earth; or if a kind of brinjal, Trivrita (சிவத்தை), Nagadanti, Sukarapadi, Lakshmana and Navamalika Creeper be found to be growing, water will be found at 15 cubits below the earth and two cubits to the south.

स्निग्धाः प्रलम्बशाखा वामनविकटद्रुमाः समीपजलाः ।
सुपिरा जर्जरपत्रा रूक्षाश्च जलेन सन्त्यक्ताः ॥४९॥

Sloka 49.—Those trees which are glossy, have long branches hanging down, are very short and extensive have water nearby; whereas hollow and rough trees with shattered leaves do not" indicate water in the neighbourhood.

तिलकाम्रातकवरुणकभल्लातकबिल्वतिन्दुकाङ्कोलाः ।
पिण्डारशिरीषाञ्जनपरूषका वञ्जुलोऽतिवला ॥५०॥
एते यदि सुस्निग्धा वल्मीकैः परिवृतास्ततस्तोयम् ।
हस्तैस्त्रिभिरुत्तरतश्चतुर्भिरर्धेन च नरेण ॥५१॥

Slokas 50-51.—If Tilaka, Amrataka, Varunaka, Bhallataka, Bilwa, Tinduka, Ankola, Pindara, Sirisha, Anjana, Parushaka, Vanjula and Atibala are very glossy and covered with ant-hills, there will be water 3 cubits from there to the north at a depth of $22\frac{1}{2}$ cubits.

अतृणे सतृणा यस्मिन् सतृणे तृणवर्जिता मही यत्र ।
तस्मिन् शिरा प्रदिष्टा वक्तव्यं वा धनं चास्मिन् ॥५२॥

Sloka 52.—If in a grassless place, a patch of ground is seen covered with grass, or in a grassy place, one is seen without it, a vein of water or treasure is to be declared to exist there.

कण्टक्यकण्टकानां व्यत्यासेऽम्भस्त्रिभिः करैः पश्चात् ।
खात्वा पुरुषत्रितयं त्रिभागयुक्तं धनं वा स्यात् ॥५३॥

Sloka 53.—When a thorny tree flourishes in the midst of non-thorny trees or *vice versa*, there is a treasure or water at a depth of $18\frac{3}{4}$ cubits at a distance of 3 cubits to the west.

नदति मही गम्भीरं यस्मिंश्चरणाहता जलं तस्मिन् ।
सार्द्धैस्त्रिभिर्मनुष्यैः कौबेरी तत्र च शिरा स्यात् ॥५४॥

Sloka 54.—Where the earth being stamped by feet emits a loud sound, a northerly water-vein will be found there at $17\frac{1}{2}$ cubits.

वृक्षस्यैका शाखा यदि विनता भवति पाण्डुरा वा स्यात् ।
विज्ञातव्यं शाखातले जलं त्रिपुरुषं खात्वा ॥५५॥

Sloka 55.—Where a single branch of a tree hangs low or is colourless, it is to be understood that water exists at a depth of 15 cubits under the branch.

फलकुसुमविकारो यस्य तस्य पूर्वे शिरा त्रिभिर्हस्तैः ।
भवति पुरुषैश्चतुर्भिः पाषाणोऽधः क्षितिः पीता ॥५६॥

Sloka 56.—Where the fruits and flowers of a tree are unnatural, a water-vein flows at a depth of 20 cubits at a distance of 3 cubits to the east. The signs are: stone below and yellow earth.

यदि कण्टकारिका कण्टकैर्विना दृश्यते सितैः कुसुमैः ।
तस्यास्तलेऽम्बु वाच्यं त्रिभिर्नरैरर्धपुरुषे च ॥५७॥

Sloka 57.—If a Kantakari (Brinjal ?) is seen without thorns but with white flowers, there will be water underneath it at $17\frac{1}{2}$ cubits.

खर्जूरी द्विशिरस्का यत्र भवेज्जलविवर्जिते देशे ।
तस्याः पश्चिमभागे निर्देश्यं त्रिपुरुषैर्वारि ॥५८॥

Sloka 58.—Where in a waterless place there is a date tree with two tops, water has to be declared to its west at 15 cubits.

यदि भवति कर्णिकारः सितकुसुमः स्यात् पलाशवृक्षो वा ।
सव्येन तत्र हस्तद्वयेऽम्बु पुरुषद्वये भवति ॥५९॥

Sloka 59.—If a Karnikara or Palasa tree bears white flowers, there is water two cubits to the south at a depth of ten cubits.

यस्यामूष्मा धात्र्यां धूमो वा तत्र वारि नरयुगले ।
निर्देष्टव्या च शिरा महता तोयप्रवाहेण ॥६०॥

Sloka 60.—Where the ground steams or smokes, there is water at 10 cubits; and it may be stated that the vein will yield an abundant supply of water.

यस्मिन् क्षेत्रोद्देशे जातं सस्यं विनाशमुपयाति ।
स्निग्धमतिपाण्डुरं वा महाशिरा नरयुगे तत्र ॥६१॥

Sloka 61.—Where, in the region of a field, the crops that have grown perish, or there is glossy and very white vegetation, there is a great vein at 10 cubits.

Thus have been stated the symptoms of water in jungle and watery regions.

मरुदेशे भवति शिरा यथा तथातः परं प्रवक्ष्यामि ।
ग्रीवा करभाणामिव भूतलसंस्थाः शिरा यान्ति ॥६२॥

Sloka 62.—Now I shall expound the possibilities of veins in desert regions. The water-veins run below the earth's surface in the shape of camels' necks (*i. e.* syphons.)

पूर्वोत्तरेण पीलोर्यदि वल्मीको जलं भवति पश्चात् ।
उत्तरगमना च शिरा विज्ञेया पञ्चभिः पुरुषैः ॥६३॥
चिह्नं दर्दुर आदौ मृत्कपिला तत्परं भवेद्धरिता ।
भवति च पुरुषेऽधोऽश्मा तस्य तलेऽम्भो विनिर्देश्यम् ॥६४॥

Slokas 63-64.—If there is an ant-hill to the north-east of a Peelu tree, there will be water to its west. The vein will run in a northerly direction at a depth of 25 cubits. The signs would be : in the first instance a frog, brown clay, then green clay, then below, a stone and under that water.

पीलोरेव प्राच्यां वल्मीकोऽतोऽर्धपञ्चमैर्हस्तैः ।
दिशि याम्यायां तोयं वक्तव्यं सप्तभिः पुरुषैः ॥६५॥
प्रथमे पुरुषे भुजगः सितासितो हस्तमात्रमूर्त्तिश्च ।
दक्षिणतो वहति शिरा सक्षारं भूरि पानीयम् ॥६६॥

Slokas 65-66. If the ant-hill is to the east of the Peelu tree, there will be water 4½ cubits to the south at a depth of 35 cubits. The signs will be : in the first instance there will be, at a distance of 5 cubits, a white and dark snake of only one cubit length ; to its south flows a vein with plenty of brackish water.

उत्तरतश्च करीरस्याहिगृहं दक्षिणे जलं स्वादु ।
दशभिः पुरुषैर्ज्ञेयं पुरुषे पीतोऽत्र मण्डूकः ॥६७॥

Sloka 67.—If there is an ant-hill to the north of a tender bamboo, there is sweet water to its south at a depth of 50 cubits. When the earth is dug 5 cubits, a yellow frog will be seen.

रोहीतकस्य पश्चादहिवासश्चेत्त्रिभिः करैर्याम्ये ।
द्वादश पुरुषान् खात्वा सक्षारा पश्चिमेन शिरा ॥६८॥

Sloka 68.—If there is an ant-hill to the west of a Rohitaka tree, three cubits to its west, there is a vein of brackish water flowing to the west at a depth of 60 cubits.

इन्द्रतरोर्वल्मीकः प्राग्दृश्यः पश्चिमे शिरा हस्ते ।
खात्वा चतुर्दश नरान् कपिला गोधा नरे प्रथमे ॥६९॥

Sloka 69.—If the ant-hill is to the east of an Indra tree, there is a vein one cubit to its west at a depth of 70 cubits. The sign is a brown lizard in the first layer of 5 cubits.

यदि वा सुवर्णनाम्नस्तरोर्भवेद्वामतो भुजङ्गगृहम् ।
हस्तद्वये तु याम्ये पञ्चदशनरावसानेऽम्बु ॥७०॥

क्षारं पयोऽत्र नकुलोऽर्धमानवे ताम्रसान्निभश्चाश्मा ।
रक्ता च भवति वसुधा वहति शिरा दक्षिणा तत्र ॥७१॥

Slokas 70-71.—If there is an ant-hill to the north of a golden tree, there is water two cubits to the south at a depth of 75 cubits. The water here will be brackish. When the earth is dug $2\frac{1}{2}$ cubits, there will be a mongoose; next, copper-coloured stone; then, red earth; then there flows a southerly vein.

बदरीरोहितवृक्षौ सम्पृक्तौ चेद्विनापि वल्मीकम् ।
हस्तत्रयेऽम्बु पश्चात षोडशभिर्मानवैर्भवति ॥७२॥

सुरसं जलमादौ दक्षिणा शिरा वहति चोत्तरेणान्या ।
पिष्टनिभः पाषाणो मृत् श्वेता वृश्चिकोऽर्धनरे ॥७३॥

Slokas72-73.—If a Jujube tree and a Rohita tree are joined together with or without an ant-hill nearby, there is water three cubits to the west at at a depth of 80 cubits. The water will be tasty. At fiirst, a southerly vein flows, then a northerly one, next, a stone resmbling a paste, next white clay; at $2\frac{1}{2}$ cubits, a scorpion will be seen.

सकरीरा चेद्बदरी त्रिभिः करैः पश्चिमेन तत्राम्भः ।
अष्टादशभिः पुरुषैरैशानी बहुजला च शिरा ॥७४॥

Sloka 74.—If a Jujube tree is joined with bamboo, there is water 3 cubits to the west at a depth of 90 cubits. The vein is a north-easterly one with abundant water.

पीलुसमेता बदरी हस्तत्रयसम्मिते दिशि प्राच्याम् ।
विंशत्या पुरुषाणामशोष्यमम्भोऽत्र सक्षारम् ॥७५॥

Sloka 75.—If a Jujube tree is seen in combination with a Peelu tree, there is inexhaustible water, but brackish, 3 cubits to the east at a depth of 100 cubits.

ककुभकरीरावेकत्र संयुतौ यत्र ककुभबिल्वौ वा ।
हस्तद्वयेऽम्बु पश्चान्नरैर्भवेत् पञ्चविंशत्या ॥७६॥

Sloka 76.—When Kakubha and bamboo trees or Kakubha and Bilwa trees are joined together, there is water two cubits to the west at a depth of 125 cubits.

वल्मीकमूर्धनि यदा दूर्वा च कुशाश्च पाण्डुराः सन्ति ।
कूपो मध्ये देयो जलमत्र नरैकविंशत्या ॥७७॥

Sloka 77.—When there is pale-white Durva or holy grass on the top of an ant-hill, a well should be sunk in its middle. Here there is water at a depth of 105 cubits.

भूमिः कदम्बकयुता वल्मीके यत्र दृश्यते दूर्वा ।
हस्तद्वयेन याम्ये नरैर्जलं पञ्चविंशत्या ॥७८॥

Sloka 78.—If, in a place full of Kadamba trees, Durva grass is seen on an ant-hill, there is water 2 cubits to the south at a depth of 125 cubits.

वल्मीकत्रयमध्ये रोहीतकपादपो यदा भवति ।
नानावृक्षैः सहितास्त्रिभिर्जलं तत्र वक्तव्यम् ॥७९॥

हस्तचतुष्के मध्यात् षोडशभिश्चाङ्गुलैरुदग्वारि ।
चत्वारिंशत्पुरुषान् खात्वाऽश्माऽधः शिरा भवति ॥८०॥

Slokas 79-80.—When there is a Rohitaka tree surrounded by three trees of different types in the midst of three ant-hills, water is to be predicted there. The water is four cubits and 16 digits to the north of the centre of the ant-hills at a depth of 200 cubits. First a stone will be seen and beneath that a water-vein.

ग्रन्थिप्रचुरा यस्मिन् शमी भवेदुत्तरेण वल्मीकः ।
पश्चात् पञ्चकरान्ते शतार्धसंख्यैर्नरैः सलिलम् ॥८१॥

Sloka 81.—Where there is a knotty Samee tree and an ant-hill to its north, there is water 5 cubits to the west at a depth of 250 cubits.

एकस्थाः पञ्च यदा वल्मीका मध्यमो भवेच्छ्वेतः ।
तस्मिन् शिरा प्रदिष्टा नरषष्ट्या पञ्चवर्जितया ॥८२॥

Sloka 82.—When there are five ant-hills in a place and the central one is white, there is a vein underneath the middle one at a depth of 275 cubits.

सपलाशा यत्र शमी पश्चिमभागेऽम्बु मानवैः षष्ट्या ।
अर्धनरेऽहिः प्रथमं सवालुका पीतमृत्परतः ॥८३॥

Sloka 83.—Where a Samee tree is combined with a Palasa, there is water 5 cubits to its west at a depth of 300 cubits. When the earth is dug 2½ cubits deep, first, a snake will be seen, and next, yellow clay mixed with gravel.

वल्मीकेन परिवृतः श्वेतो रौहीतको भवेद्यस्मिन् ।
पूर्वेण हस्तमात्रे सप्तत्या मानवैरम्बु ॥८४॥

Sloka 84.—Where there is a white Rohitaka tree surrounded by an ant-hill, there is water one cubit to the east at a depth of 350 cubits.

श्वेता कण्टकबहुला यत्र शमी दक्षिणेन तत्र पयः ।
नरपञ्चकसंयुतया सप्तत्याहिर्नरार्धे च ॥८५॥

Sloka 85.—Where there is a white Samee tree full of thorns, there is water one cubit to its south at a depth of 375 cubits. At a depth of 2¼ cubits, there will be a snake.

मरुदेशे यच्चिह्नं न जाङ्गले तैर्जलं विनिर्देश्यम् ।
जम्बूवेतसपूर्वैर्ये पुरुषास्ते मरौ द्विगुणाः ॥८६॥

Sloka 86.—The existence of water in a forest tract may not be determined on such indications as apply to a desert. The characteristics mentioned, *viz.*, Jambu Vetasa, etc., in waterless tracts, if seen in deserts, water should be declared to exist there at twice the depth mentioned.

जम्बूस्त्रिवृता मौर्वी शिशुमारी सारिवा शिवा श्यामा ।
वीरुधयो वाराही ज्योतिष्मती गरुडवेगा ॥८७॥
सूकरिकमाषपर्णीव्याघ्रपदाश्चेति यद्यहेर्निलये ।
वल्मीकादुत्तरतस्त्रिभिः करैस्त्रिपुरुषे तोयम् ॥८८॥

Slokas 87-88.—If a Jambu tree, Trivrit, Maurvi, Sisumari, Sariva, Siva, Syama, Varahi, Jyotishmatee, Garudadhvaja, Sukarika, Mashaparnee and Vyaghrapada creepers grow by an ant-hill, there is water three cubits to the north of it at a depth of 15 cubits.

एतदनूपे वाच्यं जाङ्गलभूमौ तु पञ्चभिः पुरुषैः ।
एतैरेव निमित्तैर्मरुदेशे सप्तभिः कथयेत् ॥८९॥

Sloka 89.—The above measures apply only to watery tracts; but in a forest region, the depth should be 25 cubits. If there be the same indications in a desert, water might be seen at a depth of 35 cubits.

एकनिभा यत्र मही तृणतरुवल्मीकगुल्मपरिहीना ।
तस्यां यत्र विकारो भवति धरित्र्यां जलं तत्र ॥९०॥

Sloka 90.—Where some ground, otherwise uniform and devoid of grass, trees, ant-hills and bushes, contains a piece of unusual appearance, there is water at a depth of 25 cubits.

यत्र स्निग्धा निम्ना सवालुका सानुनादिनी वा स्यात् ।
तत्रार्धपञ्चकैर्वारि मानवैः पञ्चभिर्यदि वा ॥९१॥

Sloka 91.—Where the earth is soft, low, sandy and emitting sound, there is water at a depth of 22½ or 25 cubits.

स्निग्धतरूणां याम्ये नरैश्चतुर्भिर्जलं प्रभूतं च ।
तरुगहनेऽपि हि विकृतो यस्तस्मात् तद्वदेव वदेत् ॥९२॥

Sloka 92.—There will be plenty of water at 20 cubits to the south of smooth trees. The same may be said when a tree in the midst of a thick wood shows uncommon symptoms.

नमते यत्र धरित्री सार्धे पुरुषेऽम्बु जाङ्गलानूपे ।
कीटा वा यत्र विनालयेन बहवोऽम्बु तत्रापि ॥९३॥

Sloka 93.—Where in a forest or watery tract the earth goes down being trodden upon, or where numerous insects are seen without their abode, there is water at a depth of 7½ cubits.

उष्णा शीता च मही शीतोष्णाम्भस्त्रिभिर्नरैः सार्धैः ।
इन्द्रधनुर्मत्स्यो वा वल्मीको वा चतुर्हस्तात् ॥९४॥

Sloka 94.—An isolated cold spot in a warm ground denotes cold water; an isolated warm spot in a cold ground, warm water at a depth of 17½ cubits and at 4 cubits' distance, if a rainbow, fish or ant-hill is seen.

वल्मीकानां पङ्क्त्यां यद्येकोऽभ्युच्छ्रितः शिरा तदधः ।
शुष्यति न रोहते वा सस्यं यस्यां च तत्राम्भः ॥९५॥

Sloka 95.—If, in a row of ant-hills, one is taller than the rest, there is a vein underneath that; and where vegetation that has grown withers away or does not sprout at all, there is water at a distance of four cubits.

न्यग्रोधपलाशोदुम्बरैः समेतैस्त्रिभिर्जलं तदधः ।
वटपिप्पलसमवाये तद्वद्वाच्यं शिरा चोदक् ॥९६॥

Sloka 96.—Where a banyan, Palasa and Indian Fig tree, or a banyan and a Pippala tree are found together, there is water underneath them at 3. cubits' distance. The vein lies northward.

आग्नेये यदि कोणे ग्रामस्य पुरस्य वा भवेत् कूपः ।
नित्यं स करोति भयं दाहं च समानुषं प्रायः ॥९७॥
नैर्ऋतकोणे बालक्षयं च वनिताभयं च वायव्ये ।
दिक्त्रयमेतत्त्यक्त्वा शेषासु शुभावहाः कूपाः ॥९८॥

Slokas 97-98.—If there be a well to the south-east of a village or town, it would mostly cause constant fear, and danger from fire to men. If it is situated in the south-west, it causes loss of children; if in the north-west, it threatens the wife; wells in directions other than these three are productive of beneficial results.

सारस्वतेन मुनिना दकार्गलं यत् कृतं तदवलोक्य ।
आर्याभिः कृतमेतद्वृत्तैरपि मानवं वक्ष्ये ॥९९॥

Sloka 99.—Thus have I treated of the subject of water-finding in verses composed in the आर्या metre, having gone through the work on the subject written by sage Saraswata. Now I shall explain the same subject in वृत्ता metre as taught by sage Manu.

स्निग्धा यतः पादपगुल्मवल्लयो निश्छिद्रपत्राश्च ततः शिरास्ति ।
पद्मक्षुरोशीरकुलाः सगुण्ड्राः काशाः कुशा वा नालिका नलो वा ॥
खर्जूरजम्ब्वर्जुनवेतसाः स्युः क्षीरान्विता वा द्रुमगुल्मवल्लयः ।
छत्रेभनागाः शतपत्रनीपाः स्युर्नक्तमालाश्च ससिन्दुवाराः ॥१०१॥
विभीतको वा मदयन्तिका वा यत्रास्ति तस्मिन् पुरुषत्रयेऽम्भः ।
स्यात्पर्वतस्योपरि पर्वतोऽन्यस्तत्रापि मूले पुरुषत्रयेऽम्भः ॥१०२॥

Slokas 100-102.—A water vein will be found at a depth of 15 cubits in a place where trees, shrubs and creepers are smooth and densely covered with leaves, where lotus, Gokshura, Usira (வெட்டிவேர்) and Kula or Gundra grass, Kusa, Darbha, Nalika or Nala grows. Where date-trees, Jambu, Arjuna and Vetasa or milky trees, shrubs and creepers or mushrooms, Hastikarna, Nagakesara, lotus, Kadamba, Karaja and Sinduwara trees grow, or where there is Vibhitaka or Madayantika, there is water at 15 cubits. So also in a place where there is one mountain upon another

मूले may be interpreted as "at the foot of the lower mountain or upper mountain."

या मौञ्जिकैः काशकुशैश्च युक्ता नीला च मृद्यत्र सशर्करा च ।
तस्यां प्रभूतं सुरसं च तोयं कृष्णाथवा यत्र च रक्तमृद्वा ॥१०३॥

Sloka 103.—There is plenty of sweet water in a place which is full of Munja grass, reeds and holy grass, where the earth is blue and mixed with pebbles, and where the earth is black or red.

सशर्करा ताम्रमही कषायं क्षारं धरित्री कपिला करोति ।
आपाण्डुरायां लवणं प्रादिष्टं मृष्टं पयो नीलवसुन्धरायाम् ॥१०४॥

Sloka 104.—A copper-coloured earth mixed with gravel will yield water of an astringent taste; red-brown earth, brackish water; a pale white ground produces salt water; and blue earth, sweet water.

शाकाश्वकर्णार्जुनबिल्वसर्जाः श्रीपर्ण्यरिष्टाधवशिंशपाश्च ।
छिद्रैश्च पत्रैर्द्रुमगुल्मवल्ल्यो रूक्षाश्च दूरेऽम्बु निवेदयन्ति ॥१०५॥

Sloka 105.—Saka, Aswakarna, Arjuna, Bilwasarja, Sriparni, Arishta, Dhava and Simsapa trees, other trees, shrubs and creepers being coarse and having leaves full of holes, indicate the existence of water far off.

सूर्याग्निभस्मोष्ट्रखरानुवर्णा या निर्जला सा वसुधा प्रदिष्टा ।
रक्ताङ्कुराः क्षीरयुताः करीरा रक्ता धरा चेज्जलमश्मनोऽधः ॥१०६॥

Sloka 106—A piece of earth that has the colour of the Sun, fire, ashes, camel or donkey is declared to be water-less. Where bamboo sprouts are red and milky and the earth red, there is water underneath a stone.

वैदूर्यमुद्गाम्बुदमेचकाभा पाकोन्मुखोदुम्बरसन्निभा वा ।
भृङ्गाञ्जनाभा कपिलाथवा या ज्ञेया शिला भूरिसमीपतोया ॥१०७॥

Sloka 107.— Also a stone or rock that resembles beryl, green-gram, cloud, dark gem, ripe fig, bee or collyrium, or is brown, has got abundant water nearby.

पारावतक्षौद्रघृतोपमा या क्षौमस्य वस्त्रस्य च तुल्यवर्णा ।
या सोमवल्ल्याश्च समानरूपा साप्याशु तोयं कुरुतेऽक्षयं च ॥१०८॥

Sloka 108,—A rock which resembles in colour a pigeon, honey, ghee, silken cloth or some creeper, yields soon inexhaustible water.

ताम्रैः समेता पृषतैर्विचित्रैरापाण्डुभस्मोष्ट्रखरानुरूपा ।
भृङ्गोपमाङ्गुष्ठिकपुष्पिका वा सूर्याग्निवर्णा च शिला वितोया ॥१०९॥

Sloka 109.—A rock that is filled with red or variegated spots, that is pale white or has the colour of ashes, camels, donkeys, the Sun, fire, bee or the flower of Augushtika creeper is without any water nearby.

चन्द्रातपस्फटिकमौक्तिकहेमरूपा
याश्चेन्द्रनीलमणिहिङ्गुलुकाञ्जनाभाः ।
सूर्योदयांशुहरितालनिभाश्च याः स्यु-
स्ताः शोभना मुनिवचोऽत्र च वृत्तमेतत् ॥११०॥

Sloka 110.—Those stones that possess the colour or lustre of moon light, crystal gem, pearl, gold, blue gem, mercuric sulphide (?), collyrium, the rays of the rising Sun, or yellow orpiment, are auspicious; and the following is the authority of Sage Manu in Vritta metre on the point.

एता ह्यभेदाश्च शिलाः शिवाश्च यक्षैश्च नागैश्च सदाभिजुष्टाः ।
येषां च राष्ट्रेषु भवन्ति राज्ञां तेषामवृष्टिर्न भवेत् कदाचित् ॥१११॥

Sloka 111.—Such stones as enumerated above are auspicious and ought not to be broken, since they are always occupied by Yakshas and Nagas. The kings in whose realms such rocks are found will never experience drought.

भेदं यदा नैति शिला तदानीं पलाशकाष्ठैः सह तिन्दुकानाम् ।
प्रज्वालयित्वानलमग्निवर्णा सुधाम्बुसिक्ता प्रविदारमेति ॥११२॥

Sloka 112.—When a rock cannot be broken by hammering, fire should be made on it with the logs of Palasa and Tinduka trees and it should be burnt until it assumes the colour of the fire and then it should be sprinkled with lime water. Then it can be broken.

तोयं श्रितं मोक्षकभस्मना वा यत्सप्तकृत्वः परिषेचनं तत् ।
कार्यं शरक्षारयुतं शिलायाः प्रस्फोटनं वह्निवितापितायाः ॥११३॥

Sloka 113.—The ashes of Maneevaka tree and reeds should be boiled in water and sprinkled on the rock seven times after heating it. Then it will break.

तक्रकाञ्जिकसुराः सकुलत्था योजितानि बदराणि च तस्मिन् ।
सप्तरात्रमुषितान्याभितप्तां दारयन्ति हि शिलां परिषेकैः ॥११४॥

Sloka 114.—Butter-milk, gruel and liquor with horse gram and Jujube fruits must be kept for seven nights and then poured on the rock and heated as before. Then it will break.

नैम्बं पत्रं त्वक् च नालं तिलानां सापामार्गं तिन्दुकं स्याद्गुडूची ।
गोमूत्रेण स्रावितः क्षार एषां षट्कृत्वोऽतस्तापितो भिद्यतेऽश्मा ॥

Sloka 115.—The leaves and bark of Neem tree, Sesamum stalks, Apamarga, Tinduka and Guduchi must be burnt to ashes. These ashes should be dissolved in the urine of cows and poured six times on the heated rock. Then it will break.

Sloka 116.—Same as Ch. L. Sl. 25, (P. 405), *supra.*

Sloka 117.—Same as Ch. L. Sl- 26, (P. 405), *supra.*

पाली प्रागपरायताम्बु सुचिरं धत्ते न याम्योत्तरा
कल्लोलैरवदारमेति मरुता सा प्रायशः प्रेरितैः ।
तां चेदिच्छति सारदारुभिरपां सम्पातमावारयेत्
पाषाणादिभिरेव वा प्रतिचयं क्षुण्णं द्विपाश्वादिभिः ॥११८॥

Sloka 118.—A pond extending from east to west retains water for a long time, while one from north to south does not, since it is spoilt invariably by the waves raised by the wind. One who wishes for such a pond or tank should cover its walls in contact with the water with strong timber, or with stones and the like, the soil being rendered hard by the trampling of elephants, horses, etc.

ककुभवटाम्रप्लक्षकदम्बैः सनिचुलजम्बूवेतसनीपैः ।
कुरबकतालाशोकमधूकैर्बकुलविमिश्रैश्चावृततीराम् ॥११९॥

Sloka 119.—The banks of the tank must be shaded by Kakubha, banyan, mango, Plaksha, Kadamba, Nichula, Jambu, Vetasa, Neepa, Kuravaka, Tala, Asoka, Madhuka and Bakula trees.

द्वारं च नैर्वाहिकमेकदेशे कार्यं शिलासञ्चितवारिमार्गम् ।
कोशस्थितं निर्विवरं कपाटं कृत्वा ततः पांशुभिरावपेत्तम् ॥१२०॥

Sloka 120.—On one side let an outlet for the water be made with the passage being built of stones; let a panel without apertures be fixed in a frame and fastened to the earth with dust and mud.

अञ्जनमुस्तोशीरैः सराजकोशातकामलकचूर्णैः ।
कतकफलसमायुक्तैर्योगः कूपे प्रदातव्यः ॥१२१॥

Sloka 121.—A mixture of antimony, Musta bulbs, Andropogon, powder of Rajakosataka and myrobalan combined with Kataka nuts should be put into a well.

कलुषं कटुकं लवणं त्रिरसं सलिलं यदि वाशुभगन्धि भवेत् ।
तदनेन भवत्यमलं सुरसं सुसुगन्धि गुणैरपरैश्च युतम् ॥१२२॥

Sloka 122.—If the water is muddy, pungent, saltish, of bad taste, and not of good odour, it will by this mixture become clear, tasteful, good-smelling, and endowed with other good qualities.

हस्तो मघानुराधापुष्यधनिष्ठोत्तराणि रोहिण्यः ।
शतभिषगित्यारम्भे कूपानां शस्यते भगणः ॥१२३।

Sloka 123.—The asterisms which are propitious for sinking wells are Hasta, Magha, Anuradha, Pushya, Dhanishta, Uttaraphalguni, Uttarashadha, Uttarabhadrapada, Rohini and Satabhisha.

कृत्वा वरुणस्य बलिं वटवेतसकीलकं शिरास्थाने ।
कुसुमैर्गन्धैर्धूपैः सम्पूज्य निधापयेत् प्रथमम् ॥१२४॥

Sloka 124.—One should first offer oblations to Varuna and drive a wedge of banyan or Vetasa at the place of the Vein, having honoured it with flowers, perfumes and incenses.

मेघोद्भवं प्रथममेव मया प्रदिष्टं
ज्येष्ठामतीत्य बलदेवमतादि दृष्ट्वा ।
भौमं दगार्गलमिदं कथितं द्वितीयं
सम्यग्वराहमिहिरेण मुनिप्रसादात् ॥१२५॥

Sloka 125.—Having viewed the opinions of Baladeva and others, I have first dealt with the subject of water derived from the clouds after the full Moon in the month of Jyeshta (Adh. XXIII, *supra*). This second method of exploring water from the earth has now been clearly treated by me, Varahamihira, by the favour of the sages.

Thus ends the 54th Adhyaya on "the exploration of Water Springs."

वृक्षायुर्वेदाध्यायः ॥५५॥ Treatment of Trees.

प्रान्तच्छायाविनिर्मुक्ता न मनोज्ञा जलाशयाः ।
यस्मादतो जलप्रान्तेष्वारामान् विनिवेशयेत् ॥१॥

Sloka 1.—One should have gardens laid out on the banks of water, inasmuch as tanks and the like are not lovely without shade on their margins.

मृद्वी भूः सर्ववृक्षाणां हिता तस्यां तिलान् वपेत् ।
पुष्पितांस्तांश्च मृद्नीयात् कर्मैतत्प्रथमं भुवः ॥२॥

Sloka 2.—A soft soil is favourable to all sorts of trees. One should first of all sow there sesamum, which must be crushed when in bloom. This is the first work to be done for the soil.

तथा च काश्यपः

दूर्वावीरणसंयुक्ताः सानूपा मृदुमृत्तिकाः ।
तत्र वाप्यः शुभा वृक्षाः सुगन्धिफलशाखिनः ॥

अरिष्टाशोकपुन्नागशिरीषाः सप्रियङ्गवः ।
मङ्गल्याः पूर्वमारामे रोपणीया गृहेषु वा ॥३॥

Sloka 3.— The tree Arishta, Punnaga and Sirisha along with Priyangu creeper should first be planted in gardens as well as near houses for ensuring prosperity.

तथा च काश्यपः

अशोकचम्पकारिष्टपुन्नागाश्च प्रियङ्गवः।
शिरीषोदुम्बराः श्रेष्ठाः पारिजातकमेव च ॥
एते वृक्षाः शुभा ज्ञेयाः प्रथमं तांश्च रोपयेत् ।
देवालये तथोद्याने गृहेषूपवनेषु च ॥

पनसाशोककदलीजम्बूलकुचदाडिमाः ।
द्राक्षापालीवताश्चैव बीजपूरातिमुक्तकाः ॥४॥
एते द्रुमाः काण्डरोप्या गोमयेन प्रलेपिताः ।
मूलोच्छेदेऽथवा स्कन्धे रोपणीयाः परं ततः ॥५॥

Slokas 4-5.—In respect of jack tree, Asoka, plantain, Jambu, lemon, pomegranate, grape vine, Palivata, Matu-janga (citron) and jasmine creeper, the grafting may be done by smearing a branch with cow-dung and transplanting it on the branch of another; or it may be done by cutting off the trunk of a tree and by transplanting it like a wedge on the trunk of another tree. (Here the part where the junction is effected must be covered with a coating of mud).

तथा च काश्यपः

द्राक्षातिमुक्तको जम्बूबीजपूरकदाडिमाः ।
कदलीबहुलाशोकाः काण्डरोप्याश्च वापयेत् ॥
अन्येऽपि शाखिनो ये च पुष्पिताः फलितास्तथा ।
गोमयेन प्रलिप्ताश्च रोपणीया विवृद्धये ॥

अजातशाखान् शिशिरे जातशाखान् हिमागमे ।
वर्षागमे च सुस्कन्धान् यथादिक्स्थान् प्ररोपयेत् ॥६॥

Sloka 6.—The grafting should be done in **शिशिर** season for those that have not yet got branches; in **हेमन्त** for those that have grown branches; in the beginning of monsoon for those that have large branches. The particular direction of the cut off tree should be maintained in grafting also.

तथा च काश्यपः

अजातशाखा ये वृक्षाः शिशिरे तांश्च रोपयेत् ।
जातशाखाश्च हेमन्ते रोपणीया विधानतः ।
सुस्कन्धाः शाखिनो ये तान् प्रावृट्काले तु रोपयेत् ॥

घृतोशीरतिलक्षौद्रविडङ्गक्षीरगोमयैः ।
आमूलस्कन्धलिप्तानां सङ्क्रामणविरोपणम् ॥७॥

Sloka 7.—Trees can be taken to other countries and there grafted on others, if they are smeared from root to the stem with ghee, Andropogon, sesamum, honey, Vidanga, milk and cow-dung.

तथा च
घृतं क्षीरं तथा क्षौद्रमुशीरातिलगोमयैः ।
विडङ्गलेपनं मूलात् सङ्क्रामणविरोपणम् ॥

शुचिर्भूत्वा तरोः पूजां कृत्वा स्नानानुलेपनैः ।
रोपयेद्रोपितश्चैव पत्रैस्तैरेव जायते ॥८॥

Sloka 8.—One ought to be clean and worship a tree with ablutions and pastes, and then graft it. Then it wil thrive even with the leaves with which it is grafted.

सायं प्रातश्च घर्मर्त्तौ शीतकाले दिनान्तरे ।
वर्षासु च भुवः शोषे सेक्तव्या रोपिता द्रुमाः ॥९॥

Slokas 9.—The transplanted trees should be watered morning and evening in summer; on alternate days in cold season; and whenever the soil is dry during the rains.

जम्बूवेतसवानीरकदम्बोदुम्बरार्जुनाः ।
बीजपूरकमृद्वीकालकुचाश्च सदाडिमाः ॥१०॥
वञ्जुलो नक्तमालश्च तिलकः पनसस्तथा ।
तिमिरोऽम्रातकश्चेति षोडशानूपजाः स्मृतः ॥११॥

Slokas 10-11.—Jambu, Vetasa, Vanira, Kadamba, fig, Arjuna, Matulunga, grape vine, lemon, pomegranate, Vanjula, Naktamala, Tilaka, Jack, Timira and Amrataka, these sixteen trees grow in a moist soil.

उत्तमं विंशतिर्हस्ता मध्यमं षोडशान्तरम् ।
स्थानात् स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम् ॥१२॥

Sloka 12.—It is very good, if trees are planted 20 cubits apart; moderate, if 16 cubits apart; and inferior, if 12 cubits apart.

तथा च काश्यपः ।
अन्तरं विंशतिर्हस्ता वृक्षाणामुत्तमं स्मृतम् ।
मध्यमं षोडश ज्ञेयमधमं द्वादश स्मृतम् ॥

अभ्यासजातास्तरवः संस्पृशन्तः परस्परम् ।
मिश्रैर्मूलैश्च न फलं सम्यग्यच्छन्ति पीडिताः ॥१३॥

Slokas 13.—Trees growing contiguously and touching one another with their roots interlocked are tortured and do not yield fruits in sufficient quantity.

शीतवातातपै रोगो जायते पाण्डुपत्रता ।
अवृद्धिश्च प्रवालानां शाखाशोषो रसस्रुतिः ॥१४॥

Sloka 14.—Trees get disease from cold blasts and hot Sun: their leaves become pale-white, sprouts become scanty and sickly, their branches become dry and their milk oozes out.

चिकित्सितमथैतेषां शस्त्रेणादौ विशोधनम् ।
विडङ्गघृतपङ्काक्तान् सेचयेत् क्षीरवारिणा ॥१५॥

Slokas 15.—Thereupon, the trees should be treated. At the outset, the trees should be cleared of ulcers and the like with a knife. Then a paste made of Vidanga, ghee and silt must be applied to those parts and they should be sprinkled with water and milk.

तथा च काश्यपः

शाखाविटपपत्रैश्च छायया विहिताश्च ये ।
येऽपि पर्णफलैर्हीना रूक्षाः पत्रैश्च पाण्डुरैः ॥
शीतोष्णवर्षवाताद्यैर्मूलैर्व्यामिश्रितैरपि ।
शाखिनां तु भवेद्रोगो द्विपानां लेखनेन च ॥
चिकित्सितेषु कर्तव्या ये च भूयः पुनर्नवाः ।
शोधयेत्प्रथमं शस्त्रैः प्रलेपं दापयेत्ततः ॥
कर्दमेन विडङ्गैश्च घृतमिश्रैश्च लेपयेत् ।
क्षीरतोयेन सेकः स्याद्रोहणं सर्वशाखिनाम् ॥

फलनाशे कुलत्थैश्च माषैर्मुद्गैस्तिलैर्यवैः ।
शृतशीतपयःसेकः फलपुष्पसमृद्धये ॥१६॥

Sloka 16.—When the fruits of a tree are destroyed, it should be watered with milk cooled after being boiled with horse-gram, black gram, green gram, sesamum and barley. Being so treated, it will have abundant flowers and fruits.

अविकाजशकृच्चूर्णस्याढके द्वे तिलाढकम् ।
सक्तुप्रस्थो जलद्रोणो गोमांसतुलया सह ॥१७॥
सप्तरात्रोषितैरेतैः सेकः कार्यो वनस्पतेः ।
वल्लीगुल्मलतानां च फलपुष्पाय सर्वदा ॥१८॥

Slokas 17-18.—For increasing the yield of flowers and fruits of trees, creepers and shrubs, they should be sprinkled always with a mixture of two Adhakas (128 palas) of the powder of the dung of goats and sheep, one Adhaka of sesamum, a Prastha (16 palas) of wheat particles, a Tula (100 palas) of beef and a Drona (256 palas) of water kept for seven nights.

उक्तं च

त्रियवं कृष्णलं विन्द्यान्माषलः पञ्चकृष्णलः ।
ते स्युर्द्वादश लक्षाख्यं सुवर्णमथ षोडश ॥
पञ्चलक्षैश्चतुर्भिस्तु सुवर्णैर्निष्क उच्यते ।
चतुष्पलोऽथ कुडवः प्रस्थः स्यात्तच्चतुष्टयम् ॥
आढकस्तु चतुष्प्रस्थो द्रोणस्तु चतुराढकः ।
मानिका तु चतुर्द्रोणा खारी स्यात्तच्चतुष्टयम् ॥
तुला पलशतं ज्ञेयं भारः स्याद्विंशतिस्तुलाः ।
शुष्कद्रव्येषु संख्येयं चार्द्रेषु द्विगुणा भवेत् ॥

तथा च काश्यपः

अजाविकानां द्वौ प्रस्थौ शकृच्चूर्णं च कारयेत् ।
तिलानामाढकं दद्यात् सक्तूनां प्रस्थमेव च ॥
गोमांसशतमेकं स्याद्द्वे सार्धे सलिलस्य च ।
सप्ताहमुषितैरेतैः सेकं दद्याद्वनस्पतेः ॥
स भवेत्फलपुष्पैश्च पत्रैश्चाङ्कुरितैर्वृतः ।

वासराणि दश दुग्धभावितं बीजमाज्ययुतहस्तयोजितम् ।
गोमयेन बहुशो विरूक्षितं क्रौडमार्गपिशितैश्च धूपितम् ॥१९॥
मांससूकरवसासमन्वितं रोपितं च परिकर्मितावनौ ।
क्षीरसंयुतजलावसेचितं जायते कुसुमयुक्तमेव तत् ॥२०॥

Slokas 19-20.—Any seed should be soaked in milk for ten days, taking it out daily with the hand smeared with ghee. Then it must be rolled many a time in cow-dung, fumigated with the flesh of deer and hog; thereupon with flesh and hog's marrow, it should be planted in a prepared soil (by sowing sesamum). Being sprinkled with milk and water, it will grow and bloom.

तिन्तिडीत्यपि करोति वल्लरीं व्रीहिमाषतिलचूर्णसक्तुभिः ।
पूतिमांससहितैश्च सेचिता धूपिता च सततं हरिद्रया ॥२१॥

Sloka 21.—Even a tamarind seed produces a sprout when sprinkled with a compound of the flour of rice, black gram and sesamum and particles of wheat and stale meat and repeatedly fumigated with turmeric powder.

कपित्थवल्लीकरणाय मूलान्यास्फोतधात्रीधववासिकानाम् ।
पलाशिनी वेतससूर्यवल्ली श्यामातिमुक्तैः सहिताष्टमूली ॥२२॥
क्षीरे शृते चाप्यनया सुशीते तालाशतं स्थाप्य कपित्थबीजम् ।
दिने दिने शोषितमर्कपादैर्मासं विधिस्त्वेष ततोऽधिरोप्यम् ॥२३॥
हस्तायतं तद्द्विगुणं गभीरं खात्वावटं प्रोक्तजलावपूर्णम् ।
शुष्कं प्रदग्धं मधुसर्पिषा तत् प्रलेपयेद्भस्मसमन्वितेन ॥२४॥
चूर्णीकृतैर्माषतिलैर्यवैश्च प्रपूरयेन्मृत्तिकयान्तरस्थैः ।
मत्स्यामिषाम्भःसहितं च हन्याद्यावद्घनत्वं समुपागतं तत् ॥२५॥
उप्तं च बीजं चतुरङ्गुलाधो मत्स्याम्भसा मांसजलैश्च सिक्तम् ।
वल्ली भवत्याशु शुभप्रवाला विस्मापनी मण्डपमावृणोति ॥२६॥

Slokas 22-26.—For making the wood-apple seeds sprout, take the roots of Sarasaparilla, Amalaka, Dhava, Vasika, the branch with leaves of Vetasa, of Suryavalli, of Syama creeper, and of Atimukta (in all eight), boil them in milk, cool it, and then soak the seeds in this liquid for a period of time required for 100 beats. Then after removing and drying them in the Sun daily for 30 days, sow them. This is the 'method prescribed for it. Make a pit one cubit in diameter and twice as deep, fill it with milk and water; let the pit dry, burn it, and then smear it with a compound of honey, ghee and ashes. First fill it with mud to a height of four digits, then fill it with the powder of black gram, sesamum and barley; over this put mud to the same height again, and then once again fill it with the powder of black gram, etc; add to it an infusion of fish and water and then pound all this until it becomes a thick mass. Sow the seed at a depth of four digits and sprinkle it with fish-water and fleshwater. Soon will a tendril with nice sprouts cover the pandal in an astonishing manner.

शतशोऽङ्कोलसम्भूतफलकल्केन भावितम् ।
एतत्तैलेन वा बीजं श्लेष्मातकफलेन वा ॥२७॥
वापितं करकोन्मिश्रमृदि तत्क्षणजन्मकम् ।
फलभारान्विता शाखा भवतीति किमद्भुतम् ॥२८॥

Slokas 27-28.—Any seed being steeped a hundred times in a paste of Ankola fruit or in its oil, or in a paste or oil of Sleshmataka fruit, will, when planted in the earth, sprinkled with hail water sprout instantaneously, and what wonder that the branches should be loaded with fruits!

श्लेष्मातकस्य बीजानि निष्कुलीकृत्य भावयेत् प्राज्ञः ।
अङ्कोलविज्जलाद्भिश्छायायां सप्तकृत्वैवम् ॥२९॥
माहिषगोमयघृष्टान्यस्य करीषे च तानि निक्षिप्य ।
करकाजलमृद्योगे न्युप्तान्यह्ना फलकराणि ॥३०॥

Slokas 29-30.—A wise man ought to remove the shell of the Sleshmataka seeds, steep them, in shade, seven times in water mixed with a paste of Ankola fruits; and then rub them with buffalos' dung, and lay them in manure. Being planted thereafter in mud soaked with hail-water, they will produce fruit in a day.

ध्रुवमृदुमूलविशाखा गुरुभं श्रवणस्तथाश्विनी हस्तः ।
उक्तानि दिव्यदृग्भिः पादपसंरोपणे भानि ॥३१॥

Sloka 31.—The asterisms prescribed by the Seers of transcendental wisdom for the planting of trees are the three Uttaras, Rohini, Anuradha, Chittra, Mrigasiras, Revati, Mula, Visakha, Pushya, Sravana, Aswini and Hasta.

Thus ends the 55th Adhyaya on "The Treatment of Trees".

प्रासादलक्षणाध्यायः ॥५६॥ Description of Temples.

कृत्वा प्रभूतं सलिलमारामान् विनिवेश्य च ।
देवतायतनं कुर्याद्यशोधर्माभिवृद्धये ॥१॥

Sloka 1.—Having made big water tanks and laid out gardens, one should build a temple in order to enhance one's reputation aud religious merit.

इष्टापूर्त्तेन लभ्यन्ते ये लोकास्तान् बुभूषता ।
देवानामालयः कार्यो द्वयमप्यत्र दृश्यते ॥२॥

Sloka 2.—One wishing to enter the worlds attained by performing sacrifices and sinking wells and the like, should build a temple, whereby one would get the fruits of both.

इष्टं यज्ञादिकं पूर्तं वापीकूपतडागादिकम्
तथा चोक्तम्
इष्टं यज्ञेषु यद्दानं ततोऽन्यत्पूर्तमिष्यते ।
इष्टाभिः पशुबन्धैश्च चातुर्मास्यैर्यजेद्द्विजः ॥
अग्निष्टोमादिभिर्यज्ञैर्यो यजेत स इष्टवान् ।
वापीकूपतडागादि देवतायतनानि च ॥
अन्नप्रदानमाचार्यैः पूर्तं इत्यभिधीयते ।
तथा च काश्यपः
इष्टापूर्त्तादिभिर्यज्ञैर्यावत्कुर्वन्ति मानवाः ।
अग्निष्टोमादिपशुभिरिष्टं यज्ञं प्रकीर्त्तितम् ॥
वापीकूपतडागादिदेवतायतनानि च ।
स्वर्गस्थितिं सदा कुर्यात्तद्दानं पूर्त्तसंज्ञितम् ॥
देवानामालयः कार्यो द्वयमप्यत्र लभ्यते ।

सलिलोद्यानयुक्तेषु कृतेष्वकृतकेषु च ।
स्थानेष्वेषु सान्निध्यमुपगच्छन्ति देवताः ॥३॥

Sloka 3.—Deities take a pleasure in residing in places which are furnished with plenty of water and gardens naturally or otherwise.

सरःसु नलिनीछत्रनिरस्तरविरश्मिषु ।
हंसांसाक्षिप्तकह्लारवीथीविमलवारिषु ॥४॥
हंसकारण्डवक्रौञ्चचक्रवाकविराविषु ।
पर्यन्तनिचुलच्छायाविश्रान्तजलचारिषु ॥५॥

Slokas 4-5.—Gods dwell with pleasure in (near) the lakes where the rays of the Sun are warded off by the parasol of lotus, which have clear water containing avenues of white lotuses tossed by the shoulders of swans, which resound with the notes of swans, flamingoes, Kraunchas and ruddy geese, and which have the aquatic animals resting in the shade of the Nichula trees on their bank.

क्रौञ्चकाञ्चीकलापाश्च कलहंसकलस्वराः ।
नद्यस्तोयांशुका यत्र शफरीकृतमेखलाः ॥६॥
फुल्लतीरद्रुमोत्तंसाः सङ्गमश्रोणिमण्डलाः ।
पुलिनाभ्युन्नतोरस्या हंसहासाश्च निम्नगाः ॥७॥

Slokas 6-7.—Likewise do they dwell in places where the rivers have large girdles of Krauncha birds, sweet voice in the form of the melodious notes of the royal swans, silken saree of the water, belts made of fishes, the floral ear-decorations in the form of the trees in bloom on the banks, round buttocks of confluences, lofty bosoms of sand-dunes, and merry laughter of the swans.

वनोपान्तनदीशैलनिर्झरोपान्तभूमिषु ।
रमन्ते देवता नित्यं पुरेषूद्यानवत्सु च ॥८॥

Sloka 8.—They sport always in the vicinity of forests, rivers, mountains and cataracts; and in towns with pleasure-gardens

तथा च काश्यपः
हरितोज्ज्वलतोयाढ्या वाप्यः पक्षिभिरावृताः ।
वनोपवनमालिन्यो नित्यमुत्फुल्लितद्रुमाः ॥
हंसकारण्डवाकीर्णाः कोकिलालापनादिताः ।
षट्पदागीतमधुरा नृत्यद्भिः शिखिभिर्युताः ॥
तत्र देवा रतिं यान्ति सान्निध्यान्नित्यसंस्थिताः ।

भूमयो ब्राह्मणादीनां याः प्रोक्ता वास्तुकर्मणि ।
ता एव तेषां शस्यन्ते देवतायतनेष्वपि ॥९॥

Sloka 9.—The several sorts of soil recommended for the construction of houses for the several castes* are likewise recommended to persons of the different classes when they wish to build temples.

See Adhyaya LIII-Slokas 96-97, *supra.*

चतुःषष्टिपदं कार्यं देवतायतनं सदा ।
द्वारं च मध्यमं तस्मिन् समदिक्स्थं प्रशस्यते ॥१०॥

Sloka 10.—The temple site should always be divided into 64 squares. Its middle door being situate in one of the four cardinal quarters is highly auspicious.

यो विस्तारो भवेद्यस्य द्विगुणा तत्समुन्नतिः ।
उच्छ्रायाद्यस्तृतीयांशस्तेन तुल्या कटिः स्मृता ॥११॥
विस्तारार्धं भवेद्गर्भो भित्तयोऽन्याः समन्ततः ।
गर्भपादेन विस्तीर्णं द्वारं द्विगुणमुच्छ्रितम् ॥१२॥
उच्छ्रायात् पादविस्तीर्णा शाखा तद्वदुदुम्बरः ।
विस्तारपादप्रतिमं बाहुल्यं शाखयोः स्मृतम् ॥१३॥
त्रिपञ्चसप्तनवभिः शाखाभिस्तत्प्रशस्यते ।
अधःशाखाचतुर्भागे प्रतीहारौ निवेशयेत् ॥१४॥
शेषं मङ्गल्यविहगैः श्रीवृक्षैः स्वस्तिकैर्घटैः ।
मिथुनैः पत्रवल्लीभिः प्रमथैश्चोपशोभयेत् । १५॥
द्वारमानाष्टभागोना प्रतिमा स्यात् सपिण्डिका ।
द्वौ भागौ प्रतिमा तत्र तृतीयांशश्च पिण्डिका ॥१६॥

Slokas 11-16.—The height of a temple should be double its width and the flight of steps (over which the edifice is built) equal to a third of this height. The Sanctum sanctorum should be half the above width. All rund this there are walls. Its door is one fourth of the sanctum sanctorum in width and twice as high. The side-frame of the door has a breadth of a quarter of its height; similarly the threshold and the upper block. The thickness of the frames is equal to a fourth of their breadth. A door consisting of three, five, seven or nine frames is highly commended. Lower down, upto a height of ¼th of the doorpost, two images of door-keepers must be kept; the remaining space being ornamented with the carvings of auspicious birds, Bilwa trees, Swasthika figures, pitchers, couples, foliage, creepers and Siva's hosts. The idol with its pedestal ought to be as high as the door diminished by an eighth, of these, the idol being of two parts and the pedestal one.

There are many varieties of temples, of which Meru is one, whose dimensions are: Breadth = 32 cubits, height = 64 cubits; the height of the flight of steps = $\frac{64}{8}$ cubits; the Sanctum sanctorum = 16 cubits; all round there are walls of 3 cubits' thickness. The door is 4 cubits in breadth; its height is cubits; the width of the frame and threshold = 2 cubits; its thickness = 12 digits; the height of the idol = 4 cubits and 16 digits; the height of the pedestal = 2 cubits and 8 digits.

तथा च काश्यपः

पुरानुसारप्रासादाः कर्तव्याः शुभलक्षणाः ।
नात्युच्चा नातिनीचाश्च समदिक्सूत्रसूत्रिताः ॥
चतुःषष्टिं कोष्ठकानां मध्ये च तत्र विन्यसेत् ।
द्वारं च मध्यमं श्रेष्ठं समदिक्स्थं प्रशस्यते ॥
विस्तारद्विगुणोत्सेधः कटिरंशे तृतीयके ।
विस्तारार्धेन तद्गर्भो भित्तयोऽन्यास्तथान्तरे ॥
गर्भाच्चतुर्थभागे च द्वारं तद्द्विगुणोच्छ्रितम् ।
द्वारोच्छ्रायचतुर्भागो विस्तारः शाखयोः स्मृतः ॥
उदुम्बरस्तथैवोक्तः शाखामानेन नित्यशः ।
घनत्वं पादमानेन शाखयोश्च प्रकीर्तितम् ॥
एकशाखास्त्रिशाखा वा पञ्च सप्त नवापि वा ।
द्वारिकास्तत्र शस्यन्ते द्वारिभिर्या अकुण्टिकाः ॥
शाखा चतुर्थभागेऽत्र प्रतीहारौ तु कारयेत् ।
प्रमथैर्विहगैश्चैव जीवजं विजलाद्भवैः ॥

श्रीवृक्षस्वस्तिकैः पद्मैर्हंसैश्चैव मनोरमैः ।
पत्रान्तरे लताशुभ्रैर्गहैर्वैनायकादिभिः ॥
देवं सपिण्डकं स्थाप्य द्वाराष्टं शोभितं शुभम् ।
द्वौ भागौ प्रतिमा कार्या तृतीयश्चैव पिण्डिका ॥
स्रवणद्रोणिकाभागो वामे पार्श्वे विधीयते ।
निर्माल्यं च निवेद्यं च बलिपूजापमार्जनम् ॥

मेरुमन्दरकैलासविमानच्छन्दनन्दनाः ।
समुद्गपद्मगरुडनन्दिवर्धनकुञ्जराः ॥१७॥
गुहराजो वृषो हंसः सर्वतोभद्रको घटः ।
सिंहो वृत्तश्चतुष्कोणः षोडशाष्टाश्रयस्तथा ॥१८॥
इत्येते विंशतिः प्रोक्ताः प्रासादाः सञ्ज्ञया मया ।
यथोक्तानुक्रमेणैव लक्षणानि वदाम्यतः ॥१९॥

Slokas 17-19.—There are twenty types of temples enumerated here by me: *viz*: (1) Meru (2) Mandara (3) Kailasa (4) Vimana chchanda (5) Nandana (6) Samudga (7) Padma (8) Garuda (9) Nandivardhana (10) Kunjara (11) Guharaja (12)Vrisha (13) Hamsa (14) Sarvatobhadraka (15) Ghata (16) Simha (17) Vritta (18) Chatushkona (19) Shodasasri and (20) Ashtasri. I shall now begin to define them in regular order.

तत्र षडश्रिर्मेरुर्द्वादशभौमो विचित्रकुहरश्च ।
द्वारैर्युतश्चतुर्भिर्द्वात्रिंशद्धस्तविस्तीर्णः ॥२०॥

Sloka 20.—Among these, the temple known as Meru is hexangular, has twelve storeys and internal windows of various types. It has four doors in the quarters and is 32 cubits in width.

तथा च काश्यपः
द्वात्रिंशद्धस्तविस्तीर्णं चतुर्द्वारं षडश्रिकम् ।
भूमिकास्तत्र कर्तव्या विचित्रकुहरान्विताः ॥

द्वादशोपर्युपरिगा वर्त्तुलाण्डैः समायुताः ।
प्रासादो मेरुसञ्ज्ञः स्यान्निर्दिष्टो विश्वकर्मणा ॥

त्रिंशद्धस्तायामो दशभौमो मन्दरः शिखरयुक्तः ।
कैलासोऽपि शिखरवानष्टाविंशोऽष्टभौमश्च ॥२१॥

Sloka 21.—The Mandara temple is hexangular, 30 cubits in width and has ten storeys and domes. Kailasa is similar to this, but has eight floors and is 28 cubits in width.

तथा च काश्यपः

त्रिंशद्धस्तास्तु विस्तीर्णः प्रासादोऽयं द्वितीयकः ।
अष्टभौमश्च कैलासो हस्ताष्टाविंशतिः स्मृतः ।
षडश्रिः शिखरोपेतः प्रासादस्तु तृतीयकः ॥

जालगवाक्षकयुक्तो विमानसञ्ज्ञस्त्रिसप्तकायामः ।
नन्दन इति षड्भौमो द्वात्रिंशः षोडशाण्डयुतः ॥२२॥

Sloka 22.—The Vimana Cchanda temple is 21 cubits in breadth and has latticed windows. The Nandana too has six storeys and 16 cupolas and measures 32 cubits.

तथा च काश्यपः

गवाक्षजालसंयुक्तो विमानश्चैकविंशतिः ।
षडश्रिरष्टभौमश्च प्रासादः स्याच्चतुर्थकः ॥
नन्दनस्तु षडश्रिः स्याद्द्वात्रिंशद्धस्तविस्तृतः ।
षड्भौमः षोडशाण्डस्तु प्रासादः पञ्चमो मतः ॥

वृत्तः समुद्गनामा पद्मः पद्माकृतिः शय अष्टौ ।
शृङ्गेणैकेन भवेदेकैव च भूमिका तस्य ॥२३॥

Sloka 23.—The Samudga is circular in shape, and Padma is like a lotus in appearance; both these measure 8 cubits, have only one storey and one dome. [The round one is shaped like a green gram and the other has eight petals].

तथा च काश्यपः ।

वर्त्तुलस्तु समुद्रः स्यात्पद्मः पद्माकृतिस्तथा ।
हस्ताष्टकं तु विस्तीर्णो भूमिका शृङ्गभूषिता ॥

गरुडाकृतिश्च गरुडो नन्दीति च षट्चतुष्कविस्तीर्णः ।
कार्यस्तु सप्तभौमो विभूषितोऽण्डैस्तु विंशत्या ॥२४॥

Sloka 24.—The Garuda is shaped like an eagle with wings and tail. The Nandin is like the former but without the wings and tail. Both these are 24 cubits in width. They have seven storeys and are adorned with 20 cupolas.

तथा च काश्यपः ।

गरुडो गरुडाकारः पक्षपुच्छविभूषितः ।
नन्दी तथाकृतिर्ज्ञेयः पक्षादिरहितः पुनः ॥
कराणां षट्चतुष्कास्तु विस्तीर्णौ सप्तभूमिकौ ।
दशभिर्द्विगुणैरण्डैर्भूषितौ कारयेत्तु तौ ॥

कुञ्जर इति गजपृष्ठः षोडशहस्तः समन्ततो मूलात् ।
गुहराजः षोडशकस्त्रिचन्द्रशाला भवेद्वलभी ॥२५॥

Sloka 25.—The Kunjara is shaped like the back of an elephant (like a standing etc.) and measures 16 cubits all round from the bottom. It has only one storey. The Guharaja measures 16 cubits and is single-storeyed. Both have a roof with three dormer-windows.

तथा च काश्यपः ।

कुञ्जरो गजपृष्ठाभो हस्ताः षोडश विस्तृतः
गुहराजो गुहाकारो विष्कम्भात् षोडश स्मृतः ॥
त्रिचन्द्रशाला वलभी तयोः कार्या सुलक्षणा ।
दशैकादशावेतौ प्रासादौ द्वौ प्रकीर्त्तितौ ॥

वृष एकभूमिशृङ्गो द्वादशहस्तः समन्ततो वृत्तः ।
हंसो हंसाकारो घटोऽष्टहस्तः कलशरूपः ॥२६॥

Sloka 26.—The Vrisha has only one storey and dome, measures 12 cubits and is circular all round. The Hamsa is shaped like a swan (with beak, wings and tail) and measures 12 cubits. The Ghata is shaped like a pot and measures 8 cubits.

तथा च काश्यपः ।
वृषो द्वादशहस्तस्तु समवृत्तैकभूमिकः ।
शृङ्गेणैकेन संयुक्तः प्रासादः परिकीर्तितः ॥
हंसो हंसाकृतिर्ज्ञेयो हस्ता द्वादशविस्तृतः ।
एकभूमिकयायुक्तः पक्षपुच्छाद्यलङ्कृतः ॥
घटः कलशरूपस्तु विस्तीर्णोऽष्टकरः स्मृतः ।

द्वारैर्युतश्चतुर्भिर्बहुशिखरो भवति सर्वतोभद्रः ।
बहुरुचिरचन्द्रशालः षड्विंशः पञ्चभौमश्च ॥२७॥

Sloka 27.—The Sarvtobhadra has four doors, many domes, many beautiful dormer-windows and five storeys, its breadth being 26 cubits.

तथा च काश्यपः ।
शिखरैर्बहुभिर्युक्तश्चतुर्द्वारविभूषितः ।
रुचिरैश्चन्द्रशालैश्च बहुभिः परिवारितः ॥
चतुरस्रः पञ्चभौमः षाड्विंशद्धस्तविस्तृतः ।
सर्वतोभद्र इत्युक्तः प्रासादो दशपञ्चमः ॥

सिंहः सिंहाक्रान्तो द्वादशकोणोऽष्टहस्तविस्तीर्णः ।
चत्वारोऽञ्जनरूपाः पञ्चाण्डयुतस्तु चतुरस्रः ॥२८॥

Sloka 28.—The Simha has 12 angles, is adorned with images of lions. Its width is 8 cubits. The remaining four, *viz*., Vritta-round, Chatushkona-quadrangular, Shodasasri-one with 16 angles, and Ashtasri-with 8 angles have significant names and are dark inside. All these have only one storey and one cupola, except the Chaturasra which has five domes.

These dark ones do not have external light entering the interior. There should be walls close by all round the temple and the entrance is to be on the western side. The walls are so constructed that they look part and parcel of the temple structure and not apart from it. The outer gate being on the north, the door of the temple should be made in the east (front) The idol in the temple should be made of gems, by whose lustre, there will be ample light inside.

तथा च काश्यपः

सिंह सिंहसमाक्रान्तः कोणैर्द्वादशभिर्युतः ।
विष्कम्भादष्टहस्तः स्यादेका तस्य च भूमिका ॥
वृत्तो वृत्ताकृतिः कार्याः कुञ्जातुल्यास्तथापरे ।
सान्धकारास्तु सर्वे ते भूमिकैकाः समावृताः ।
एकाण्डरूपिताः सर्वे पञ्चभिश्चतुरस्रकः ।

भूमिकाङ्गुलमानेन मयस्याष्टोत्तरं शतम् ।
सार्द्धं हस्तत्रयं चैव कथितं विश्वकर्मणा ॥२९॥

Sloka 29.—According to Maya, the height of a storey should be 108 digits, while according to Viswakarman it is 3½ cubits or 84 digits.

तथा च मयः ।

प्रासादभूमिकामानं शतमष्टोत्तरं स्मृतम् ।
तथा च विश्वकर्मा ।
चतुर्भिरधिकाशीतिरङ्गुलानां तु भूमिका ।

प्राहुः स्थपतयश्चात्र मतमेकं विपश्चितः ।
कपोतपालिसंयुक्ता न्यूना गच्छन्ति तुल्यताम् ॥३०॥

Sloka 30.— Learned sculptors (carpenters) reconcile the above two opinions on the subject. If you add the height of the crown-work (dove ridge or cornice), the smaller number will equal the greater.

By Kapotapali is meant lion-faces made of wood jutting out.

तथाचोक्तम् ।

कपोतपालिं ब्रुवते विटङ्कं च बहुश्रुताः ।
तथा च तन्त्रान्तरे पठ्यते ।
कपोतपालिरहितं मानं चतुरशीतिकम् ।
भूमिकानां सह तया शतमष्टोत्तरं स्मृतम् ॥
अङ्गुलानामतःसाम्यं भूमिकासु प्रकीर्तितम् ।

प्रासादलक्षणमिदं कथितं समासा-
द्गर्गेण यद्विरचितं तदिहास्ति सर्वम् ।
मन्वादिभिर्विरचितानि पृथूनि यानि
तत्संस्पृशन् प्रति मयात्र कृतोऽधिकारः ॥३१॥

Sloka 31.—Thus have I succinctly treated of the characteristics of temples. All that has been expounded by sage Garga is found in this Chapter. I have derived authority for my statements by following closely the texts of great length composed by Sages Manu and others.

Thus ends the 56th Adhyaya on the "Description of Temples".

वज्रलेपलक्षणाध्यायः ॥५७॥ On the Adamantine Glue.

आमं तिन्दुकमामं कपित्थकं पुष्पमपि च शाल्मल्याः ।
बीजानि शल्लकीनां धन्वनवल्को वचा चेति ॥१॥
एतैः सलिलद्रोणः क्वाथयितव्योऽष्टभागशेषश्च ।
अवतार्योऽस्य च कल्को द्रव्यैरेतैः समनुयोज्यः ॥२॥
श्रीवासकरसगुग्गुलुभल्लातककुन्दुरूकसर्जरसैः ।
अतसीबिल्वैश्च युतः कल्कोऽयं वज्रलेपाख्यः ॥३॥

Slokas 1-3.—Take unripe Tinduka fruits, unripe wood-apples, flowers of silk cotton, seeds of Sallaki, the bark of Dhanvana and Vacha; boil them all in a Drona of water and reduce it to an eighth of its original volume. Combine the sediments with the following substances, *viz.*, Srivasaka (a secretion of a tree used as incense), Raktabola, Guggulu, Bhallataka, Kunduruka (the exudation of Deodar), the exudation of Sarjarasa tree, Atasi and Bilwa fruit. This paste is termed Adamantine glue.

प्रासादहर्म्यवलभीलिङ्गप्रतिमासु कुड्यकूपेषु ।
सन्तप्तो दातव्यो वर्षसहस्रायुतस्थायी ॥४॥

Sloka 4.—When this glue, being heated, is applied to temples, mansions, windows, Siva's emblems, idols, walls and wells, it will last for a crore of years.

लाक्षाकुन्दुरुगुग्गुलुगृहधूमकपित्थबिल्वमध्यानि ।
नागफलनिम्बतिन्दुकमदनफलमधूकमाञ्जिष्ठाः ॥५॥
सर्जरसरसामलकानि चेति कल्कः कृतो द्वितीयोऽयम् ।
वज्राख्यः प्रथमगुणैरयमपि तेष्वेवकार्येषु ॥६॥

Slokas 5-6.—There is a second glue of excellent qualities made of the sediments, as explained before, of lac, Kunduru, Guggulu, house smoke, wood-apple, Bilwa kernel, fruits of Naga, Neem, Tinduka and Madana, madder, Sarjarasa, Raktabola and Amalaka. This too is made use of for the purposes mentioned above.

गोमहिषाजविषाणैः खररोम्णा महिषचर्मगव्यैश्च ।
निम्बकपित्थरसैः सह वज्रतलो नाम कल्कोऽन्यः ॥७॥

Sloka 7.—There is a third glue known as Vajratala which is composed of the horns of cows, buffaloes and goats, hair of donkeys, buffalo-hide, cow-hide, Neem fruits, wood apples and Raktabola.

अष्टौ सीसकभागाः कांसस्य द्वौ तु रीतिकाभागः ।
मयकथितो योगोऽयं विज्ञेयो वज्रसंघातः ॥८॥

Sloka 8.—A mixture consisting of eight parts of lead, two of bell-metal, and one of iron rust, has been mentioned by Maya and is to be known as Vajra sanghata (Diamond compound).

तथा च मयः ।

सङ्गृह्याष्टौ सीसभागान् कांसस्य द्वौ तथांशकम् ।
रीतिकायास्तु सन्क्रमो वज्राख्यः परिकीर्त्तितः ॥

Thus ends the 57th Adhyaya on "the Adamantine glue."

प्रतिमालक्षणाध्यायः ॥५८॥ Description of Idols.

जालान्तरगे भानौ यदणुतरं दर्शनं रजो याति ।
तद्विन्द्यात् परमाणुं प्रथमं तद्धि प्रमाणानाम् ॥१॥

Sloka 1.—The smallest particle of dust that comes to sight, when the Sun passes through the interstice of a window, is to be known as an Atom; and this is the smallest unit of all measures.

परमाणुरजो वालाग्रलिक्षयूकं यवोङ्गुलं चेति ।
अष्टगुणानि यथोत्तरमङ्गुलमेकं भवति संख्या ॥२॥

Sloka 2.—An atom, a dust-particle, hair's tip, a nit, a louse, a barley-corn and a digit are in order eight times bigger than the preceding measure. One digit becomes an integer.

देवागारद्वारस्याष्टांशोनस्य यस्तृतीयोंऽशः ।
तत्पिण्डिकाप्रमाणं प्रतिमा तद्द्विगुणपरिमाणा ॥३॥

Sloka 3.—The height of the pedestal (of an idol) is a third of the height of the door of a temple diminished by an eighth part. The idol is twice as high as the pedestal.

स्वैरङ्गुलप्रमाणैर्द्वादश विस्तीर्णमायतं च मुखम् ।
नग्नजिता तु चतुर्दश दैर्घ्येण द्राविडं कथितम् ॥४॥

Sloka 4.—The face of an idol is 12 of its own digits long and broad. Nagnajit, however, states that its length must be 14 digits which is a measure prevalent in the Dravida country.

Here a digit means $\frac{1}{108}$ of the height of the idol.

तथा च नग्नजित् ।

विस्तीर्णं द्वादश मुखं दैर्घ्येण च चतुर्दश ।
अङ्गुलानि तथा कार्यं तन्मानं द्राविडं स्मृतम् ॥

नासाललाटचिबुकग्रीवाश्चतुरङ्गुलास्तथा कर्णौ ।
द्वे अङ्गुले च हनुनी चिबुकं च द्व्यङ्गुलं विततम् ॥५॥

Sloka 5.—The nose, forehead, chin and neck are four digits long; so too are the ears; the jaws and the chin are two digits broad.

अष्टाङ्गुलं ललाटं विस्ताराद्द्व्यङ्गुलात् परे शंखौ ।
चतुरङ्गुलौ तु शंखौ कर्णौ तु द्व्यङ्गुलौ पृथुलौ ॥६॥

Sloka 6.—The forehead is 8 digits in breadth. Two digits further off are the temples, being of four digits. The ears are two digits in extent.

कर्णोपान्तः कार्योऽर्धपश्चमे भ्रूसमेन सूत्रेण ।
कर्णस्रोतः सुकुमारकं च नेत्रप्रबन्धसमम् ॥७॥

Sloka 7.—The tip of the ear is $4\frac{1}{2}$ digits off the corner of the eye on a level with the brows. The ear-hole and the raised margin near it lie at the same level as the centre of the eye and measure one digit.

चतुरङ्गुलं वसिष्ठः कथयति नेत्रान्तकर्णयोर्विवरम् ।
अधरोऽङ्गुलप्रमाणस्तस्यार्धेनोत्तरोष्ठश्च ॥८॥

Sloka 8.—Sage Vasishta observes that the distance between the eye-corner and the ear is four digits. The lower and the upper lip measure respectively one digit and half a digit in breadth.

अर्धाङ्गुला तु गोच्छा वक्त्रं चतुरङ्गुलायतं कार्यम् ।
विपुलं तु सार्धमङ्गुलमव्यात्तं त्र्यङ्गुलं व्यात्तम् ॥९॥

Sloka 9.—The dimple above the lip is half a digit. The mouth must be made four digits in length and $1\frac{1}{2}$ digits in thickness. An opened mouth is of three digits in the middle.

द्व्यङ्गुलतुल्यौ नासापुटौ च नासा पुटाग्रतो ज्ञेया ।
स्याद्द्व्यङ्गुलमुच्छ्रायश्चतुरङ्गुलमन्तरं चाक्ष्णोः ॥१०॥

Sloka 10.—The sides of the nose measure two digits; the tip of the nose is two digits in height and breadth. The space between the eyes is four digits.

द्व्यङ्गुलमितोऽक्षिकोशो द्वे नेत्रे तत्त्रिभागिका तारा ।
दृक्तारा पञ्चांशो नेत्रविकाशोऽङ्गुलं भवति ॥११॥

Sloka 11.—The socket of the eye and the eye itself measure two digits. The pupil measures one-third of the above, *i. e.* $\frac{2}{3}$ digit; and the innermost circle of the pupil is $\frac{2}{5}$ digit. The width of the eye is one digit.

पर्यन्तात् पर्यन्तं दश भ्रुवोऽर्द्धाङ्गुलं भ्रुवोर्लेखा ।
भ्रूमध्यं द्व्यङ्गुलकं भ्रूर्दैर्घ्येणाङ्गुलचतुष्कम् ॥१२॥

Sloka 12.—The brows measure ten digits from end to end; the line of the brows is ½ digit in width; the interval between the brows is 2 digits and the length of each brow is 4 digits.

कार्या तु केशरेखा भ्रूबन्धसमाङ्गुलार्धविस्तीर्णा ।
नेत्रान्ते करवीरकमुपन्यसेदङ्गुलप्रमितम् ॥१३॥

Sloka 13—The line of hair should be made equal (ten digits) to the brows conjoined, and half a digit thick. At the end of the eyes must be made the inner corner, one digit in extent.

द्वात्रिंशत्परिणाहाच्चतुर्दशायामतोऽङ्गुलानि शिरः ।
द्वादश तु चित्रकर्माणि दृश्यन्ते विंशतिरदृश्याः ॥१४॥

Sloka 14.—The head is 32 digits in circumference, and 14 digits in width. But in a picture, only 12 digits are visible and the remaining 20 are not visible.

आस्यं सकेशनिचयं षोडश दैर्घ्येण नाग्निजित्प्रोक्तम् ।
ग्रीवा दश विस्तीर्णा परिणाहाद्विंशतिः सैका ॥१५॥

Sloka 15.—The face and the hair put together, are 16 digits in length according to Nagnajit (*i. e.* the face, 14 digits and hair-line, 2 digits). The neck has a width of 10 digits and its circumference is 21 digits.

कण्ठाद्द्वादश हृदयं हृदयान्नाभी च तत्प्रमाणेन ।
नाभीमध्यान्मेढ्रान्तरं च तत्तुल्यमेवोक्तम् ॥१६॥

Slokas 16.—The distance between the lower part of the neck and the heart is 12 digits; so also is that between the heart and the navel. The distance between the centre of the navel and the penis is the same as above.

ऊरू चाङ्गुलमानैश्चतुर्युता विंशतिस्तथा जङ्घे ।
जानुकपिच्छे चतुरङ्गुले च पादौ च तत्तुल्यौ ॥१७॥

Sloka 17.—The thighs measure 24 digits in length; so do the shanks. The knee caps are 4 digits and the feet are also 4 digits in height.

द्वादशदीर्घौ षट् पृथुतया च पादौ त्रिकायताङ्गुष्ठौ ।
पञ्चाङ्गुलपरिणाहौ प्रदेशिनी त्र्यङ्गुलं दीर्घा ॥१८॥

Sloka 18.—The feet are 12 digits long and 6 broad; the great toes are *3* digits in length, and 5 digits in circumference; the second toe is 3 digits long.

अष्टांशाष्टांशोनाः शेषाङ्गुल्यः क्रमेण कर्तव्याः ।
सचतुर्थभागमङ्गुलमुत्सेधोऽङ्गुष्ठकस्योक्तः ॥१९॥

Sloka 19.—The remaining toes should be less by an eighth than the preceding one in order. The elevation of the big toe is $1\frac{1}{4}$ digits; and that of the others less by an eighth than the preceding one in succession.

अङ्गुष्ठनखः कथितश्चतुर्थभागोनमङ्गुलं तज्ज्ञैः ।
शेषनखानामर्धाङ्गुलं क्रमात् किञ्चिदूनं वा ॥२०॥

Sloka 20.—The experts have laid down that the nail of the big toe should be $\frac{3}{4}$ digit; that of the other toes at $\frac{1}{2}$ digit or a little lessened for each succeeding toe.

जङ्घाग्रे परिणाहश्चतुर्दशोक्तस्तु विस्तरात् पञ्च ।
मध्ये तु सप्त विपुला परिणाहात् त्रिगुणिताः सप्त ॥२१॥

Sloka 21.—The circumference of the end of shank is 14 digits and its breadth 5 digits; but in the middle it is 7 digits in width and 21 in circumference.

अष्टौ तु जानुमध्ये वैपुल्यं त्र्यष्टकं तु परिणाहः ।
विपुलौ चतुर्दशोरू मध्ये द्विगुणश्च तत्परिधिः ॥२२॥

Sloka 22.—The width of the knee in the middle is 8 digits; its circumference, 24 digits. The thighs are 14 digits broad in the middle and its circumference is 28 digits.

कटिरष्टादश विपुला चत्वारिंशच्चतुर्युता परिधौ ।
अङ्गुलमेकं नाभी वेधेन तथा प्रमाणेन ॥२३॥

Sloka 23.—The loins are 18 digits in breadth, and 44 digits in circumference. The navel is one digit deep and broad.

चत्वारिंशद्द्वियुता नाभीमध्येन मध्यपरिणाहः ।
स्तनयोः षोडश चान्तरमूर्ध्वं कक्ष्ये षडङ्गुलिके ॥२४॥

Sloka 24.—The circumference of the waist at the centre of the navel is 42 digits. The interval between the two paps is 16 digits. The armpits are at a height of 6 digits (in an oblique direction) from the paps.

अष्टावंसौ द्वादश बाहू कार्यौ तथा प्रबाहू च ।
बाहू षड्विस्तीर्णौ प्रतिबाहू त्वङ्गुलचतुष्कम् ॥२५॥

Sloka 25.—The extent of the shoulders is 8 digits. The arms as well as the fore-arms measure 12 digits in length, the arms being 6 digits broad and the fore-arms, 4 digits.

षोडश बाहू मूले परिणाहाद्द्वादशाग्रहस्ते च ।
विस्तारेण करतलं षडङ्गुलं सप्त दैर्घ्येण ॥२६॥

Sloka 26.—The circumference of the arms at the arm-pit is 16 digits and at the wrist, 12 digits. The palm should measure 6 and 7 digits in breadth and length respectively.

पञ्चाङ्गुलानि मध्या प्रदेशिनी मध्यपर्वदलहीना ।
अनया तुल्या चानामिका कनिष्ठा तु पर्वोना ॥२७॥

Sloka 27.—The middle finger is 5 digits ; the fore-finger is half a joint smaller ; the ring-finger is equal to the fore-finger, and the little finger less by one joint.

पर्वद्वयमङ्गुष्ठः शेषाङ्गुल्यस्त्रिभिस्त्रिभिः कार्याः ।
नखपरिमाणं कार्यं सर्वासां पर्वणोऽर्धेन ॥२८॥

Sloka 28.—The thumb should have two joints, while the remaining fingers must have three each. The nail of each finger should measure a half of its joint.

देशानुरूपभूषणवेषालङ्कारमूर्त्तिभिः कार्या ।
प्रतिमा लक्षणयुक्ता सन्निहिता वृद्धिदा भवति ॥२९॥

Sloka. 29.—An image should be made in such a way that its ornaments, dress, decorations and form conform to the practices prevailing in the country. If it is possessed of the required good features, it will bestow prosperity by its presence.

Saga Kasyapa is quoted here, but the idea is the same.

तथा च काश्यपः ।

द्वादशाङ्गुलकं वक्त्र ललाटं चतुरङ्गुलम् ।
नासा ग्रीवा तु कर्तव्या तुल्याचैतत्प्रमाणतः ॥
शङ्खान्तरं ललाटस्य ज्ञेयमष्टाङ्गुलं पृथु ।
हनुद्वयं तु चिबुकमङ्गुलद्वितयं स्मृतम् ॥
चतुरङ्गुलिकौ कर्णौ भ्रुवावेव तथा स्मृते ।

द्व्यङ्गुलौ पृथुलौ कर्णौ भ्रूमध्यं तत्प्रमाणतः ॥
कर्णनेत्रान्तरं कुर्यात्तत्सार्धं चतुरङ्गुलम् ।
अधरोऽङ्गुलमानं तु तदर्धेनोत्तरं स्मृतम् ॥
चतुरङ्गुलकं वक्त्रं नासाग्रं द्व्यङ्गुलं स्मृतम् ।
नेत्रे द्व्यङ्गुलके दीर्घे तत्त्रिभागेन तारकः ॥
दृक्तारापञ्चमांशेन दृषिकाङ्गुलसम्मिता ।
द्व्यङ्गुलं चाक्षिपुटकं तथा नासापुटौ स्मृतौ ॥
कर्णस्रोतोऽङ्गुलमितं सुकुमारं तथैव च ।
गोच्छा चाङ्गुलिका कार्या तत्समा केशरेखिका ॥
द्व्यङ्गुलौ तु स्मृतौ शङ्खावायतौ चतुरङ्गुलौ ।
चतुर्दशाङ्गुलः शीर्षो द्वात्रिंशत् परिणाहतः ॥
एकविंशत् स्मृता ग्रीवा विस्तारात् स्याद्दशाङ्गुला ।
कण्ठाच्चाहृदयं नाभीं मेढ्रं तद्द्वादशाङ्गुलम् ॥
ऊरू जङ्घे चतुर्विंशा जानुनी चतुरङ्गुले ।
द्वादशाङ्गुलिकौ पादौ विस्तारात्तु षडङ्गुलौ ॥
गुल्फादधोभागगतं चतुरङ्गुलमुन्नतम् ।
अङ्गुष्ठं द्व्यङ्गुलं दीर्घं पञ्चैव परिणाहतः ॥
शेषाः पादानुसारेण परिमाणं प्रकल्पयेत् ।
जङ्घाग्रे परिधिर्ज्ञेयो ह्यङ्गुलानि चतुर्दश ॥
ऊरू तद्द्विगुणौ प्रोक्ता कटिस्तत्त्रिगुणा स्मृता ।
अङ्गुलं तु भवेन्नाभी वेधगाम्भीर्ययोरपि ॥
नाभीमध्ये परिणाहश्चत्वारिंशद्द्विसंयुतः ।
षोडश स्तनयोर्मध्यं कक्ष्ये ऊर्ध्वे षडङ्गुले ॥
अष्टाङ्गुलौ स्मृतौ स्कन्धौ बाहू विंशच्चतुर्युतौ ।
बाहू मूले षोडश स्याद्धस्ताग्रे द्वादश स्मृताः ॥
षडङ्गुलं हस्ततलं सप्त दैर्घ्येण च स्मृतम् ।
पञ्चाङ्गुला भवेन्मध्या तर्जन्यर्धाङ्गुलोनिता ॥
अनामिका च तत्तुल्या कनिष्ठा चाङ्गुलोनिता ।
सुरूपास्ताश्च कर्तव्या द्विपर्वाङ्गुष्ठिकास्मृता ॥
त्रिपर्वाङ्गुलयः शेषा नखाः पर्वार्धविस्तृताः ।
देशवेषयुतान् हस्तान् सौम्यरूपांश्च कारयेत् ॥
स्वरूपा लक्षणोपेता प्रतिमा वृद्धिदा भवेत् ।

दशरथतनयो रामो बलिश्च वैरोचनिः शतं विंशम् ।
द्वादशहान्या शेषाः प्रवरसमन्यूनपरिमाणाः ॥३०॥

Sloka 30.—Sri Rama, son of Dasaratha, and Bali, son of Virochana should be made 120 digits in height. The heights of the other images, superior, moderate and inferior are less by 12 digits, *i. e.*, 108, 96, and 84 digits.

The measures given so far refer to images whose height is 108 digits. So, they have to be proportionately reduced or increased for the other varieties.

कार्योऽष्टभुजो भगवांश्चतुर्भुजो द्विभुज एव वा विष्णुः ।
श्रीवत्साङ्कितवक्षाः कौस्तुभमणिभूषितोरस्कः ॥३१॥
अतसीकुसुमश्यामः पीताम्बरनिवसनः प्रसन्नमुखः ।
कुण्डलकिरीटधारी पीनगलोरःस्थलांसभुजः ॥३२॥
खड्गगदाशरपाणिर्दक्षिणतः शान्तिदश्चतुर्थकरः ।
वामकरेषु च कार्मुकखेटकचक्राणि शंखश्च ॥३३॥
अथ च चतुर्भुजमिच्छति शान्तिद एको गदाधरश्चान्यः ।
दक्षिणपार्श्वे त्वेवं वामे शंखश्च चक्रं च ॥३४॥
द्विभुजस्य तु शान्तिकरो दक्षिणहस्तोऽपरश्च शंखधरः ।
एवं विष्णोः प्रतिमा कर्तव्या भूतिमिच्छद्भिः ॥३५॥

Slokas 31-35.—Those who wish for prosperity should have the image of Lord Vishnu made in the following manner. The Lord should have either four or only two arms; his breast should bear the Srivatsa mark; it should be adorned with the Kaustubha gem; He should be made as dark as the Atasi flower; He is clothed in yellow garment, shows a serene face, wears a diadem and ear rings, has plump neck, breast, shoulders and arms. Of the eight arms, the right four have a sword, mace, arrow and emblem of peace (the fringes raised upward); the left ones, a bow, a buckler, a discus, and a couch. If only four arms are desired, one is the giver of peace or blessings, and the other wears the mace on the right and couch and discus on the left. If He is made with only two hands, then the right hand bestows peace and the other wears the conch.

बलदेवो हलपाणिर्मदविभ्रमलोचनंश्च कर्तव्यः ।
बिभ्रत्कुण्डलमेकं शंखेन्दुमृणालगौरतनुः ॥३६॥

Sloka 36.—Baladeva should be made having a plough in his hand, with eyes rolling owing to intoxication, and wearing an ear-ring and having his complexion as white as conch, the Moon and the lotus-stalk.

एकानंशा कार्या देवी बलदेवकृष्णयोर्मध्ये ।
कटिसंस्थितवामकरा सरोजमितरेण चोद्वहती ॥३७॥
कार्या चतुर्भुजा या वामकराभ्यां सपुस्तकं कमलम् ।
द्वाभ्यां दक्षिणपार्श्वे वरमार्थिंष्वक्षसूत्रं च ॥३८॥
वामेऽथाष्टभुजायाः कमण्डलुश्चापमम्बुजं शास्त्रम् ।
बरशरदर्पणयुक्ताः सव्यभुजाः साक्षसूत्राश्च ॥३९॥

Slokas 37-39.—Goddess Ekanamsa should be situated between Baladeva and Sri Krishna, with her left hand placed on the hip and the other hand holding a lotus. If she is to be four-armed, in the left hands she has a book and a lotus, and in the right ones, boon to the suppliants and a rosary. If she is to be eight-armed, in the left hands, she has a water-pot, a bow, a lotus and a book, and in the right ones, boon, an arrow, a mirror, and a rosary.

Boon-giving hand is one with the open palm, fingers pointing downwards.

शाम्बश्च गदाहस्तः प्रद्युम्नश्चापभृत् सुरूपश्च ।
अनयोः स्त्रियौ च कार्ये खेटकनिस्त्रिंशधारिण्यौ ॥४०॥

Sloka 40.—Samba should be made with a mace in his hand; Pradyumna, endowed with a charming body, with a bow in his hand. Their wives also should be made holding swords and shields in their hands.

ब्रह्मा कमण्डलुकरश्चतुर्मुखः पङ्कजासनस्थश्च ।
स्कन्दः कुमाररूपः शक्तिधरो बर्हिकेतुश्च ॥४१॥

Sloka 41.—Brahman should have four faces, a water-pot in his hand and is seated on a lotus. Subrahmanya should be a boy in appearance, hold a javelin in his hand and have a peacock for his ensign.

शुक्लश्चतुर्विषाणो द्विपो महेन्द्रस्य वज्रपाणित्वम् ।
तिर्यग्ललाटसंस्थं तृतीयमपि लोचनं चिह्नम् ॥४२॥

Sloka 42.—Indra has a white four-tusked elephant, the thunderbolt in his hand and another characteristic, *viz*, a third eye placed horizontally on his forehead.

शम्भोः शिरसीन्दुकला वृषध्वजोऽक्षि च तृतीयमपि चोर्ध्वम् ।
शूलं धनुः पिनाकं वामार्धे वा गिरिसुतार्धम् ॥४३॥

Sloka 43.—On the head of Lord Siva, a digit of the Moon should be placed; his ensign, is a bull; he has a third eye, high on his fore-head; he has a trident in one hand and a bow called Pinaka in the other. Or, he may be represented as having Parvati for his left half.

पद्माङ्कितकरचरणः प्रसन्नमूर्तिः सुनीचकेशश्च ।
पद्मासनोपविष्टः पितेव जगतो भवति बुद्धः ॥४४॥

Sloka 44.—The Buddha should be represented seated on a lotus and looking as if he were the father of mankind, very forgiving, with hands and feet marked with lotuses, with a serene body and sparce hair.

There are two other readings सुनीतकेशश्च and सुनीलकेशश्च. The first means "very dark" and the other ' well-trimmed."

आजानुलम्बबाहुः श्रीवत्साङ्कः प्रशान्तमूर्तिश्च ।
दिग्वासास्तरुणो रूपवांश्च कार्योऽर्हतां देवः ॥४५॥

Sloka 45.—The God of the Jains, *viz*., Jina, should be represented naked, young, handsome and serene in appearance, with his arms reaching the knees and his breast marked with the Sri Vatsa figure.

नासाललाटजङ्घोरुगण्डवक्षांसि चोन्नतानि रवेः ।
कुर्यादुदीच्यवेषं गूढं पादादुरो यावत् ॥४६॥
बिभ्राणः स्वकररुहे बाहुभ्यां पङ्कजे मुकुटधारी ।
कुण्डलभूषितवदनः प्रलम्बहारो वियद्गवृतः ॥४७॥
कमलोदरद्युतिमुखः कंचुकगुप्तः स्मितप्रसन्नमुखः ।
रत्नोज्वलप्रभामण्डलश्च कर्तुः शुभकरोऽर्कः ॥४८॥

Slokas 46-48.—The Sun-God's nose, forehead, shanks, thighs, cheeks and breast should be elevated; he should be dressed in the northern style, covering the body from breast to foot. He holds two lotuses born of his hands, in his arms; wears a diadem; his face is adorned with ear-rings; he has a long pearl-necklace and a girdle round his waist. His face has the lustre of the interior of the lotus; his body is covered with an armour; face, pleasant with a smile and has a halo bright with gems (or circle of bright lustre of gems). Such a Sun is auspicious for the architect.

सौम्या तु हस्तमात्रा वसुदा हस्तद्वयोच्छ्रिता प्रतिमा ।
क्षेमसुभिक्षाय भवेत् त्रिचतुर्हस्तप्रमाणा या ॥४९॥

नृपभयमत्यङ्गायां हीनाङ्गायामकल्यता कर्तुः ।
शातोदर्यां क्षुद्भयमर्थविनाशः कृशाङ्गायाम् ॥५०॥
मरणं तु सक्षतायां शस्त्रनिपातेन निर्दिशेत् कर्तुः ।
वामावनता पत्नीं दक्षिणाविनता हिनस्त्यायुः ॥५१॥
अन्धत्वमूर्ध्वदृष्ट्या करोति चिन्तामधोमुखी दृष्टिः ।
सर्वप्रतिमास्वेवं शुभाशुभं भास्करोक्तसमम् ॥५२॥

Slokas 49-52.—An idol of the Sun, one cubit high is beneficial; one that measures two cubits in height bestows wealth; those of 3 and 4 cubits lead to happiness and plenty respectively. When it is of larger limbs, there will be trouble from the king; when of shorter limbs, the sculptor will be afflicted with disease; when of slender belly, impending famine; when of thin limbs, loss of wealth; when it has injuries, the maker will die through the fall of a weapon; when it is bent on the left side, it kills his wife; on the right, it robs him of his life; when its eyes are turned upwards, he will become blind; when bent downwards, he will have worries. Thus, the good and bad effects of all images will have to be assessed as in the case of the Sun-God.

लिङ्गस्य वृत्तपरिधिं दैर्घ्येणासूत्र्य तत्त्रिधा विभजेत् ।
मूले तच्चतुरस्रं मध्ये त्वष्टाश्रि वृत्तमतः ॥५३॥
चतुरस्रमवनिखाते मध्यं कार्यं तु पिण्डिकाश्वभ्रे ।
दृश्योच्छ्रायेण समा समन्ततः पिण्डिका श्वभ्रात् ॥५४॥

Slokas 53-54.—Treat the circumference of (the round part of) the emblem of Siva (made of wood, stone or gem) as the height and divide it into three parts. The part at the bottom should be quadrilateral; that in the middle, octagonal; and the last one, cylindrical. The quadrilateral part must be kept in a pit in the earth, the middle one, in that of the pedestal ; and the pedestal around the pit must be equal in extent to the visible height.

कृशदीर्घं देशघ्नं पार्श्वविहीनं पुरस्य नाशाय ।
यस्य क्षतं भवेन्मस्तके विनाशाय तल्लिङ्गम् ॥५५॥

Sloka 55.—An emblem being too thin and long destroys the country ; being devoid of a side, ruins the town ; and one with a wound on the head, tends to the ruin of the owner himself.

मातृगणः कर्तव्यः स्वनामदेवानुरूपकृतचिह्नः ।
रेवन्तोऽश्वारूढो मृगयाक्रीडादिपरिवारः ॥५६॥

Sloka 56.—The group of mothers should be represented with the characteristics peculiar to the Gods whose name they bear. Revanta (Sun's son) should be seated on horse-back, with the companious of hunting, sport, etc.

The mothers must have charming breasts, slender waist, large buttocks, so as to make them appear attractive.

दण्डी यमो महिषगो हंसारूढश्च पाशभृद्वरुणः ।
नरवाहनः कुबेरो वामकिरीटी बृहत्कुक्षिः ॥५७॥

Sloka 57.—The God of death should be mounted on a buffalo with a club in his hand ; Varuna, on a swan with a noose in his hand ; and Kubera, on a human being, with a pot-belly and a crown placed on the left side of the head.

तथा च काश्यपः ।
एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
लम्बोदरः स्थूलदेहो नेत्रत्रयविभूषितः ॥
नवकुवलयकान्तिमक्षमाला कमलकमण्डलुदर्पणाक्षहस्ताम् ।
प्रणमतवरपीनपीठपद्मासनसुखितां परमेश्वरीं वितस्ताम् ॥

ब्रह्मा चतुर्मुखो दण्डी कृष्णाजिनकमण्डली ।
विष्णुश्चतुर्भुजः शार्ङ्गीशङ्खचक्रगदाधरः ।
श्रीवत्साङ्कः पीतवासा वनमालाविभूषितः ॥
नरसिंहः स्थूलदेहो रोमावर्तविभूषितः ।
उद्घाटितमुखः स्रग्वी वह्निकान्तिर्बृहद्भुजः ॥
वराहः सूकरमुखश्चतुर्बाहुविभूषितः ।
नीलाञ्जनचयप्रख्यो ध्यानशक्तः सुलोचनः ॥
ईश्वरो जटिलस्त्र्यक्षो वृषचद्राङ्कभूषितः ।
उरगेन्द्रोपवीती च कृत्तिवासाः पिनाकदृक् ॥
चण्डिकाष्टादशभुजा सर्वप्रहरणान्विता ।
त्र्यक्षा सिंहरता धन्या महिषासुरसूदिनी ॥
मयूरवाहनः स्कन्दः शक्तिकुक्कुटधारकः ।
सुरूपदेहो विक्रान्तो देवः सेनापतिः शिशुः ॥
आदित्यस्तरुणः स्रग्वी कवचो खड्गधृत्तथा ।
तेजस्वी पङ्कजकरः षड्वर्गश्च किरीटवान् ॥
ऐरावतश्चतुर्दन्तः श्वेतगात्रो महागजः ।
तदारूढो महेन्द्रस्तु वज्रहस्तो महाबलः ॥
तिर्यग्ललाटगं नेत्रं तृतीयं तस्य कारयेत् ।
नीललोहितवर्णा च शची तस्य समीपगा ॥
एवं देवगणाः सर्वे स्वायुधाभरणोज्ज्वलाः ।
कर्तव्याः स्वस्वरूपाश्च सम्पूर्णाः शुभलक्षणाः ॥
हस्तमात्रा भवेत्सौम्या द्विहस्तान्नधनप्रदा ।
सुभिक्षक्षेमदा पुण्या त्रिहस्ता तु चतुष्करा ॥
वैकल्पं कुरुते हीना कृशाङ्गी देहनाशिनी ।
मरणं सक्षतायां तु सुदीर्घा वित्तनाशिनी ॥
वामे नता हन्ति पत्नीं कर्तुर्दक्षिणभागगा ।
ऊर्ध्वदृष्टिर्नेत्ररोगं गोकर्णा स्यादधोमुखी ॥
सुरूपा सुप्रभागैव सर्वाभरणभूषिता ।
स्वायुधैश्च समायुक्ता कर्तव्या प्रतिमा शुभा ॥

प्रमथाधिपो गजमुखः प्रलम्बजठरः कुठारधारी स्यात् ।
एकविषाणो बिभ्रन्मूलककन्दं सुनीलदलकन्दम् ॥५८॥

Sloka 58.—The Lord of Siva's hosts has an elephantine face with a single tusk, a bulging belly, a hatchet in his hand and a turnip of very dark foliage and root.

Thus ends the 58th *Adhyaya* on "Description of Idols."

वनसम्प्रवेशाध्यायः ॥५९॥ Ingress into the Forest.

कर्तुरनुकूलदिवसे दैवज्ञविशोधिते शुभनिमित्ते ।
मङ्गलशकुनैः प्रास्थानिकैश्च वनसम्प्रवेशः स्यात् ॥१॥

Sloka 1.—The maker of images should enter the forest on a favourable day, *i. e.*, a day presided over by a planet bestowing prosperity, and having an unhurt asterism—when good foretokens are discovered by the astrologer and when there are auspicious omens prescribed for a journey.

पितृवनमार्गसुरालयवल्मीकोद्यानतापसाश्रमजाः ।
चैत्यसरित्सङ्गमसम्भवाश्च घटतोयसिक्ताश्च ॥२॥
कुब्जानुजातवल्लीनिपीडिता वज्रमारुतोपहताः ।
स्वपतितहास्तिनिपीडितशुष्काग्निप्लुष्टमधुनिलयाः ॥३॥

तरवो वर्जयितव्याः शुभदाः स्युः स्निग्धपत्रकुसुमफलाः ।
अभिमतवृक्षं गत्वा कुर्यात्पूजां सबलिपुष्पाम् ॥४॥

Slokas 2-4.—Those trees that grow in cemeteries, roads, temples, ant-hills, gardens, hermitages (penance-groves), sacred spots, near the confluences of rivers, those that are reared being watered, those that are stunted, those that have grown beside others, those that are infested with creepers, that are broken by thunderbolt and storm, one that has fallen by itself, that is broken by elephants, that has withered, is burnt by fire, that contains bee-hive—all these trees are to be avoided. Those that have soft leaves, flowers and fruits will be auspicious. Going to the desired (chosen) tree, he should worship it with food and flowers.

सुरदारुचन्दनशमीमधूकतरवः शुभा द्विजातीनाम् ।
क्षत्रस्यारिष्टाश्वत्थखदिरबिल्वा विवृद्धिकराः ॥५॥
वैश्यानां जीवकखदिरसिन्धुकस्यन्दनाश्च शुभफलदाः ।
तिन्दुककेसरसर्जार्जुनाम्रशालाश्च शूद्राणाम् ॥६॥

Slokas 5-6.—Deodar, sandalwood, Sami and Madhuka are good for the images installed by Brahmins; Arishta, Aswattha, Khadira and Bilwa bestow prosperity on the Kshatriyas; Jivaka, Khadira, Sindhuka and Syandana on the Vaisyas; and Tinduka, Kesara, Sarja, Arjuna, Mango and Sala, on the Sudras.

तथा च काश्यपः ।

सुरदारुः शमीवृक्षो मधूकश्चन्दनस्तथा ।
प्रतिष्ठार्थं ब्राह्मणानामेते प्रोक्ताः शुभावहाः ॥
अरिष्टाश्वत्थखदिरबिल्वाः क्षत्रियजातिषु ।
जीवकः खदिरश्चैव सिन्धुकः स्यन्दनस्तथा ॥
वैश्यानां शुभदाः प्रोक्तास्तिन्दुकः केसरस्तथा ।
सर्जार्जुनाम्रशालाश्च शूद्राणां शुभदाः स्मृताः ॥

लिङ्गं वा प्रतिमा वा द्रुमवत् स्थाप्या यथादिशं यस्मात् ।
तस्माच्चिह्नयितव्या दिशो द्रुमस्योर्ध्वमथवाधः ॥७॥

Sloka 7.—Since an emblem of Siva or an image should be installed according to the directions of the tree, the different directions as well as the upside and downside should be marked on the tree.

तथा च काश्यपः ।

वृक्षवत्प्रतिमा कार्या प्राग्भागाद्युपलक्षिता ।
पादाः पादेषु कर्तव्याः शीर्षमूर्ध्वे तु कारयेत् ॥

परमान्नमोदकौदनदधिपललोल्लोपिकादिभिर्भक्ष्यैः ।
मद्यैः कुसुमैर्धूपैर्गन्धैश्च तरुं समभ्यर्च्य ॥८॥
सुरपितृपिशाचराक्षसभुजगासुरगणविनायकाद्यानाम् ।
कृत्वा रात्रौ पूजां वृक्षं संस्पृश्य च ब्रूयात् ॥९॥

Slokas 8-9.—After worshipping the tree with Payasa, sweets, rice, curds, sesamum seeds, edibles, etc., wine, flowers, incenses and perfumes, Gods, manes, Goblins, demons, serpents, Asuras, hosts of Siva, Ganesa, etc. should be worshipped at night. Thereafter, touching the tree, one should recite the following:

अर्चार्थममुकस्य त्वं देवस्य परिकल्पितः ।
नमस्ते वृक्ष पूजेयं विधिवत् सम्प्रगृह्यताम् ॥१०॥
यानीह भूतानि वसन्ति तानि बलिं गृहीत्वा विधिवत्प्रयुक्तम् ।
अन्यत्र वासं परिकल्पयन्तु क्षमन्तु तान्यद्य नमोऽस्तु तेभ्यः ।११।

Slokas 10-11.—" Oh Tree, you have been selected for the worship of the particular deity. Salutation to you! I worship you in accordance with the rules; kindly accept it. May all those beings that dwell in this tree fix their residence elsewhere after receiving the offerings made according to rules. May they forgive us now; We bow to them."

वृक्षं प्रभाते सलिलेन सिक्त्वा पूर्वोत्तरस्यां दिशि सन्निकृत्य ।
मध्वाज्यदिग्धेन कुठारकेण प्रदक्षिणं शेषमतो निहन्यात् ॥१२॥

Sloka 12.—In the morning, one should sprinkle the tree with water and cut it on the north-eastern side with an axe smeared with honey and ghee. The remaining parts are to be cut in a clock-wise manner.

पूर्वेण पूर्वोत्तरतोऽथवोदक्पतेद्यदा वृद्धिकरस्तदा स्यात् ।
आग्नेयकोणात्क्रमशोऽग्निदाहरुग्रोगरोगास्तुरगक्षयश्च ॥१३॥

Sloka 13.—If the tree falls down on the east, north-east, or north, it augurs prosperity; if it falls on the south-east, south, south-west, west and north-west, there will be in order, outbreak of fires, disease, disease, disease and destruction of horses.

यन्नोक्तमस्मिन् वनसम्प्रवेशे निपातविच्छेदनवृक्षगर्भाः ।
इन्द्रध्वजे वास्तुनि च प्रदिष्टाः पूर्वं मया तेऽत्र तथैव योज्याः ॥१४॥

Sloka 14.—What has not been mentioned here in connection with the topic of 'entering a forest' [*viz.*, the fall of trees (Adh. XLIII-20), the cutting and the interior of trees was already (Adh. XLIII-19) explained by me in connection with Indra's banner and construction of houses. (Adh. LIII-122) Those ideas have to be applied here too.

Thus ends the 59th Adhyaya on "Entering a Forest."

प्रतिमाप्रतिष्ठापनाध्यायः ॥६०॥ Installation of Idols.

दिशि याम्यायां कुर्यादधिवासनमण्डपं बुधः प्राग्वा ।
तोरणचतुष्टययुतं शस्तद्रुमपल्लवच्छन्नम् ॥१॥
पूर्वे भागे चित्राः स्रजः पताकाश्च मण्डपस्योक्ताः ।
आग्नेय्यां दिशि रक्ताः कृष्णाः स्युर्याम्यनैर्ऋत्योः ॥२॥
श्वेता दिश्यपरस्यां वायव्यायां तु पाण्डुरा एव ।
चित्राश्चोत्तरपार्श्वे पीताः पूर्वोत्तरे कार्याः ॥३॥

Slokas 1-3.—A wise man ought to construct in the north or east a platform for the installation ceremony with four archways and covered with the sprouts of auspicious trees. For the eastern side of the platform are laid down variegated garlands and flags; for the south-eastern one, red ones; for the southern and south-western sites, black ones. They must be white in the west, pale-white in the north-west, variegated in the north and yellow in the north-east.

आयुः श्रीबलजयदा दारुमयी मृन्मयी तथा प्रतिमा ।
लोकहिताय मणिमयी सौवर्णी पुष्टिदा भवति ॥४॥
रजतमयी कीर्तिकरी प्रजाविवृद्धिं करोति ताम्रमयी ।
भूलाभं तु महान्तं शैली प्रतिमाथवा लिङ्गम् ॥५॥

Slokas 4-5.—An idol, made of wood or clay bestows long life, prosperity, strength and victory; one made of precious stone tends to the weal of the world; one of gold bestows health; one of silver, fame; one of copper, increase of children; and an idol or emblem of Siva made of stone, acquisition of immense landed property.

तथा च काश्यपः ।

यार्चा मृद्दारुसम्भूता सायुः श्रीबलदा मता ।
सौवर्णी पुष्टिदा ज्ञेया रत्नजा हितकारिणी ॥
राजती कीर्तिदा ज्ञेया ताम्रजा जनवर्धिनी ।
महत्करोति भूलाभं यार्चा पाषाणनिर्मिता ॥

शङ्कूपहता प्रतिमा प्रधानपुरुषं कुलं च घातयति ।
श्वभ्रोपहता रोगानुपद्रवांश्च क्षयं कुरुते ॥६॥

Slokas 6.—An image being hurt by a wedge destroys the headman and the family; one being damaged by a hole causes diseases, troubles and ruin.

तथा च काश्यपः ।
यार्चा शङ्कूपहता सा तु प्रधानकुलनाशिनी ।
छिद्रेणोपहतो या तु वहुदोषकरी मता ॥

मण्डपमध्ये स्थाण्डिलमुपलिप्यास्तीर्य सिकतयाथ कुशैः ।
भद्रासनकृतशीर्षोपधानपादां न्यसेत्प्रतिमाम् ॥७॥

Sloka 7.—After smearing with cowdung the floor in the centre of the platform, covering it with sand and then with holy grass, the image should be placed with its head resting on a throne and feet on a pillow.

प्लक्षाश्वत्थोदुम्बरशिरीषवटसम्भवैः कषायजलैः ।
मङ्गल्यसञ्ज्ञिताभिः सर्वौषधिभिः कुशाद्याभिः ॥८॥
द्विपवृषभोद्धृतपर्वतवल्मीकसरित्समागमतटेषु ।
पद्मसरःसु च मृद्भिः सपञ्चगव्यैश्च तीर्थजलैः ॥९॥
पूर्वशिरस्कां स्नातां सुवर्णरत्नाम्बुभिश्च ससुगन्धैः ।
नानातूर्यनिनादैः पुण्याहैर्वेदनिर्घोषैः ॥१०॥

Slokas 8-10.—The image with its head pointing to the east should be bathed with a decoction of Plaksha, Aswattha, Indian fig, Sirisha and banyan mixed with all kinds of herbs bearing auspicious names (such as Jaya, Jayanti, Jeevanti, Jeevaputri, Punarnava and Vishnukranta, etc.), with sacred grass and the like, with clay dug up by elephants and bulls from mountains, ant-hills, river-banks at the confluences, and that of lotus-lakes, mixed with water from holy rivers along with the five products of cows and with scented water containing gold and gems, to the accompaniment of the sounds of various musical instruments and of the chantings of Punyaha and other Vedic hymns.

ऐन्द्र्यां दिशीन्द्रलिङ्गा मन्त्राः प्राग्दक्षिणेऽग्निलिङ्गाश्च ।
वक्तव्या द्विजमुख्यैः पूज्यास्ते दक्षिणाभिश्च ॥११॥

Sloka 11.—The High-Priests should recite in the east hymns relating to Indra; and in the south-east, to Fire; and they should be honoured with monetary gifts.

यो देवः संस्थाप्यस्तन्मन्त्रैश्चानलं द्विजो जुहुयात् ।
अग्निनिमित्तानि मया प्रोक्तानीन्द्रध्वजोत्थाने ॥१२॥
धूमाकुलोऽपसव्यो मुहुर्मुहुर्विस्फुलिङ्गकृन्न शुभः ।
होतुः स्मृतिलोपो वा प्रसर्पणं चाशुभं प्रोक्तम् ॥१३॥

Slokas 12-13.—The Priest should worship the Fire with the hymns sacred to that God who is to be installed. The symptoms of Fire have been already explained by me on the occasion of dealing with the raising of "Indra's Banner" (Adh. XLIII-32). A fire filled with smoke, turned to the left and sending sparks continuously is not auspicious. The priest's failing in memory and moving forward are also inauspicious.

स्नातामभुक्तवस्त्रां स्वलङ्कृतां पूजितां कुसुमगन्धैः ।
प्रतिमां स्वास्तीर्णायां शय्यायां स्थापकः कुर्यात् ॥१४॥

Sloka 14.—When the image has been bathed, clad in a new garment, beautifully adorned with ornaments and worshipped with flowers and perfumes, the priest who instals it should lay it on a well-spread bed.

सुप्तां सगीतनृत्यैर्जागरणैः सम्यगेवमधिवास्य ।
दैवज्ञसम्प्रदिष्टे काले संस्थापनं कुर्यात् ॥१५॥

Sloka 15.—After the sleeping idol has been properly consecrated with the materials for waking up, accompanied by dance and songs, the installation should be done at a time prescribed by the astrologer, *i. e.*, in the bright half of the northern solstice.

अभ्यर्च्य कुसुमवस्त्रानुलेपनैः शंखतूर्यनिर्घोषैः ।
प्रादक्षिण्येन नयेदायतनस्य प्रयत्नेन ॥१६॥
कृत्वा बलिं प्रभूतं सम्पूज्य ब्राह्मणांश्च सभ्यांश्च ।
दत्वा हिरण्यशकलं विनिक्षिपेत्पिण्डिकाश्वभ्रे ॥१७॥
स्थापकदैवज्ञाद्विजसभ्यस्थपतीन् विशेषतोऽभ्यर्च्य ।
कल्याणानां भागी भवतीह परत्र च स्वर्गी ॥१८॥

Slokas 16-18.—After worshipping the idol with flowers, cloths and unguents, along with the sounds of conchs and musical instruments, it should be taken into the *sanctum sanctorum* with all precaution round the temple, *i. e.*, from left to right. Then giving copious oblations and worshipping Brahmins and those of the religious assembly, the idol should be placed in the pit of the pedestal in which a gold-piece has been deposited. By honouring especially the installer, astrologer, Brahmins, the men of the assembly and the carpenter, one will get all blessed things in this world and heaven in the next.

विष्णोर्भागवतान् मगांश्च सवितुः शम्भोः सभस्मद्विजान्
मातृणामपि मण्डलक्रमविदो विप्रान् विदुर्ब्रह्मणः ।
शाक्यान् सर्वहितस्य शान्तमनसो नग्नान् जिनानां विदु-
र्ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया ॥१९॥

Sloka 19.—The installing priests of Vishnu are known as Bhagavatas; of the Sun as Magas; of Siva, as Pasupathas (ash-smeared ones); of the divine Mothers as those adepts in the rites of the Mothers' circle; of Brahman, Brahmins; of the Buddha, (all benevolent) of serene mind, as Sakyas; of the Jains, as naked monks. These different priests have to perform, according to the rules peculiar to each sect, the ceremony for the God, whose devotees they are.

उदगयने सितपक्षे शिशिरगभस्तौ च जीववर्गस्थे ।
लग्ने स्थिरे स्थिरांशे सौम्यैर्धीधर्मकेन्द्रगतैः ॥२०॥
पापैरुपचयसंस्थैर्ध्रुवमृदुहरितिष्यवायुदेवेषु ।
विकुजे दिनेऽनुकूले देवानां स्थापनं शस्तम् ॥२१॥

Slokas 20-21.—The installation of deities is favourable in the northern solstice, bright half of the month, when the Moon is posited in a Varga belonging to Jupiter, when the Ascendant is a fixed sign and a fixed Navamsa is rising, benefics occupy the 5th, 9th, and the Kendra houses; and malefics are in the Upachaya houses (3rd, 6th, 10th and 11th) and when the Moon is in any of the asterisms, *viz.*, the 3 Uttaras, Rohini, Mrigasira, Anuradha, Revati, Sravana, Tishya and Swati and on any convenient day except Tuesday.

सामान्यमिदं समासतो लोकानां हितदं मया कृतम् ।
अधिवासनसन्निवेशने सावित्रे पृथगेव विस्तरात् ॥२२॥

Sloka 22.—Thus have I expounded succinctly this subject conferring benefits on humanity; but in the work of Savitra, the consecration and setting up are treated at length separately—or the consecration and setting up of the Sun are separately expounded in detail in that Sastra.

Thus ends the 60th Adhyaya on "Installation of Idols".

गोलक्षणम् ॥६१॥ Signs of Cows.

पराशरः प्राह बृहद्रथाय गोलक्षणं यत क्रियते ततोयम् ।
मया समासः शुभलक्षणास्ताः सर्वास्तथाप्यागमतोऽभिधास्ये ।१।

Sloka 1.—Here I am abridging the signs of cows that were taught by Parasara to his disciple Brihadratha. All varieties of them are auspicious; still I shall delineate them on the authority of the Sastras.

साস্রাविलरूक्षाक्ष्यो मूषकनयनाश्च न शुभदा गावः ।
प्रचलच्चिपिटविषाणाः करटाः खरसदृशवर्णाश्च ॥२॥
दशसप्तचतुर्दन्त्यः प्रलम्बमुण्डानना विनतपृष्ठ्यः ।
ह्रस्वस्थूलग्रीवा यवमध्या दारितखुराश्च ॥३॥
श्यावातिदीर्घजिह्वा गुल्फैरतितनुभिरतिबृहद्भिर्वा ।
अतिककुदाः कृशदेहा नेष्टा हीनाधिकाङ्ग्यश्च ॥४॥

Slokas 2-4.—Cows with dirty and rough eyes, shedding tears and resembling those of rats are not auspicious; nor are those that have flat shaking horns, that are black and red in colour or have the colour of donkeys. So also are those that have ten, seven or four teeth, drooping face, without horns, depressed face, of short and thick neck, middle resembling barley corn, broken hoofs, very long blackish tongue, very small or very big ankle-joints, big hump, weak body and fewer or more limbs.

तथा च पराशरः ।

साश्रुणी लोचने यासां रूक्षाल्पे च न ताः शुभाः ।
चलच्चिपिटशृङ्गाश्च करटाः खरसन्निभाः ॥
दशसप्तचतुर्दन्त्योऽलम्बवक्त्रा न ताः शुभाः ।
विषाणवर्जिता ह्रस्वाः पृष्ठमध्यातिसन्नताः ॥
ह्रस्वस्थूलगला याश्च यवमध्याः शुभा न ताः ।
भिन्नपादा बृहद्गुल्फा याश्च स्युस्तनुगुल्फकाः ॥
श्यावातिदीर्घजिह्वाश्च महत्ककुदसंयुताः ।
याश्चातिकृशदेहाश्च हीना अवयवैश्च याः ॥
न ताः शुभप्रदा गावो भर्तुर्यूथस्य नाशनाः ।

वृषभोऽप्येवं स्थूलातिलम्बवृषणः शिराततक्रोडः ।
स्थूलशिराचितगण्डास्त्रिस्थानं मेहते यश्च ॥५॥
मार्जाराक्षः कपिलः करटो वा न शुभदो द्विजस्यैव ।
कृष्णोष्ठतालुजिह्वः श्वसनो यूथस्य घातकरः ॥६॥

Slokas 5-6.—A bull too with the above characteristics, large and hanging testicles, breast full of veins and cheeks covered with thick veins, and one which urinates in three different jets bring no luck. One tawny or dark-red, having cat's eyes is not good even for Brahmins. One with dark lips, palate and tongue and continually blowing, is pernicious to the flock.

स्थूलशकृन्मणिशृङ्गः सितोदरः कृष्णसारवर्णश्च ।
गृहजातोऽपि त्याज्यो यूथविनाशावहो वृषभः ॥७॥

Sloka 7.—A bull that makes too much dung, has gem-like horns (or has too big penis and horns), white belly and colour of a spotted deer should be abandoned though born at home. For, it would otherwise bring ruin upon the flock.

श्यामकपुष्पचिताङ्गो भस्मारुणसन्निभो विडालाक्षः ।
विप्राणामपि न शुभं करोति वृषभः परिगृहीतः ॥८॥

Sloka 8.—A bull whose body is filled with dark spots resembling flowers, has greyish red colour, and cat's eyes, brings no luck even to a Brahmin who accepts it.

ये चोद्धरन्ति पादात् पङ्कादिव योजिताः कृशग्रीवाः ।
कातरनयना हीनाश्च पृष्ठतस्ते न भारसहाः ॥९॥

Sloka 9.—Those bulls that have weak necks, tremulous eyes, stunted growth, and raise their hoofs as if from mire, while being yoked or engaged in bearing loads cannot carry burdens.

तथा च पराशरः ।
आपादक्षारकपिलाः कृष्णपुष्पाचिताश्च ये ।
मार्जारकपिलाक्षाश्च दुर्बला यूथघातिनः ॥
पङ्कादिवार्त्ताः पादानुद्धरन्तो व्रजन्ति ये ।
अधूर्वहा भवन्त्येते भाराऽध्वनि विगर्हिता ॥

मृदुसंहतताम्रोष्ठास्तनुस्फिजस्ताम्रतालुजिह्वाश्च ।
ह्रस्वतनूच्चश्रवणाः सुकुक्षयः स्पृष्टजंघाश्च ॥१०॥
आताम्रसंहतखुरा व्यूढोरस्का बृहत्ककुद्युक्ताः ।
स्निग्धश्लक्ष्णतनुत्वग्रोमाणस्ताम्रतनुशृङ्गाः ॥११॥
तनुभूस्पृग्वालधयो रक्तान्ताविलोचना महोच्छ्वासाः ।
सिंहस्कन्धास्तन्वल्पकम्बलाः पूजिताः सुगमाः ॥१२॥

Slokas 10-12.—Bulls that have soft, touching and red lips, small buttocks, red palate and tongue, small, short and erect ears, well-shaped belly, touching shanks, red and compact hoofs, strong breast, plump hump, soft, smooth and slender hair, red and slender horns, thin tail reaching the ground, red eye-corners, long breath, a leonine shoulder and a thin and small dewlap are honoured as being good runners.

वामावर्त्तैर्वामे दक्षिणपार्श्वे च दक्षिणावर्त्तैः ।
शुभदा भवन्त्यनडुहो जङ्घाभिश्चैणकनिभाभिः ॥१३॥

Sloka 13.—Bulls with hairy circles turning left on the left side and with those turning right on the right-side are favourable; so also are those whose shanks resemble those of antelopes.

वैदूर्यमल्लिकाबुद्बुदेक्षणाः स्थूलनेत्रपक्ष्माणः ।
पार्ष्णिभिरस्फुटिताभिः शस्ताः सर्वे च भारसहाः ॥१४॥

Sloka 14.—Bulls with eyes hued like the beryl-stone, or surrounded by white rings, or formed like a waterbubble, and exhibit thick eye-lashes, and unbroken hinder parts of hoofs, are good and fit for carrying loads.

तथा व शालिहोत्रः ।
शुक्लराजिपरिक्षिप्ते यस्यान्तर्लोचने शुभे ।
मल्लिकाक्षो महाधन्यः स महाकृष्णतारकः ॥

घ्राणोद्देशे सबलिर्मार्जारमुखः सितश्च दक्षिणतः ।
कमलोत्पललाक्षाभः सुबालधिर्वाजितुल्यजवः ॥१५॥
लम्बैर्वृषणैर्मेषोदरश्च संक्षिप्तवङ्क्षणक्रोडः ।
ज्ञेयो भाराध्वसहो जवेऽश्वतुल्यश्च शस्तफलः ॥१६॥

Slokas 15-16—A bull that has wrinkles on its snout, a cat's face, is white on the right side, or has the colour of lotus, lily or lac, has a good tail, speed similar to that of a horse, hanging testicles, stomach like that of sheep, or narrow groins and breast, is certainly fit for burden and travel, equal to a horse in speed and conducive of good results.

सितवर्णः पिङ्गाक्षस्ताम्रविषाणेक्षणो महावक्त्रः ।
हंसो नाम शुभफलो यूथस्य विवर्धनः प्रोक्तः ॥१७॥

Sloka 17.— A white bull that is tawny in eyes, copper-coloured in horns and eyes (sight), that has a large mouth (or face), is termed Hamsa (swan) and is declared to bring good luck and prosperity to the flock.

भूस्पृग्वालधिराताम्रविषाणो रक्तदृक्ककुद्मांश्च ।
कल्माषश्च स्वामिनमचिरात् कुरुते पतिं लक्ष्म्याः ॥१८॥

Sloka 18.—One whose tail touches the ground, horns and eyes red, hump prominent, colour a mixture of white, red and yellow, makes its owner a lord of wealth ere-long.

यो वा सितैकचरणैर्यथेष्टवर्णश्च सोऽपि शुभफलकृत् ।
मिश्रफलोऽपि ग्राह्यो यदि नैकान्तप्रशस्तोऽस्ति ॥१९॥

Sloka. 19.—One that has one white foot also brings good luck even if it be of any colour. Where one with all auspicious signs is not available, another of partially good promise is acceptable.

तथा च पराशरः ।
मृदुसंहतताम्रोष्ठास्तनुजिह्वास्तनुस्फिजः ।
वैदूर्यमधुवर्णैश्च जलबुद्बुदसन्निभैः ॥
रक्तस्निग्धैश्च नयनैस्तथा रक्तकनीनिकैः ।
सिंहस्कन्धा महोरस्का दृढपुष्टाः ककुद्मिनः ॥
भूमौ कर्षति लाङ्गूलं प्रलम्बस्थूलवालधिः ।
पुरस्तादुन्नता नीचाः पृष्ठतः सुसमाहिताः ॥
वृत्ताङ्गाः स्थूलगात्राश्च विस्तीर्णजघनाश्च ये ।
स्पष्टताम्रतनुश्लक्ष्णैः शफैरविरलैर्दृढैः ॥
समुद्गवरसंस्थानैः समास्फुटितपार्ष्णिभिः ।
वृत्तस्थूलोद्धतग्रीवाः ककुदैश्च समुच्छ्रितैः ॥
एते भारसहा ज्ञेया धुरि याने च पूजिताः ।
आवर्तैर्दक्षिणावर्तैर्युक्ता दक्षिणतश्च ये ॥
वामावर्तैर्वामतश्च संयुक्तास्तेऽपि पूजिताः ।
प्रलम्बवृषणोत्यर्थं संक्षिप्तोदरवङ्क्षणः ॥
विस्तीर्णवक्षो जघनो भारे याने च पूजितः ।
स्निग्धपिङ्गेक्षणश्वेतस्ताम्रशृङ्गो महानसः ॥
स तु गौः पद्मको नाम गोसहस्रप्रवर्धनः ।

Thus ends the 61st Adhyaya on " the Signs of Cows.".

श्वलक्षणम् ॥६२॥ Signs of Dogs.

पादाः पञ्चनखास्त्रयोऽग्रचरणः षड्भिर्नखैर्दक्षिण-
स्ताम्रोष्ठाग्रनसो मृगेश्वरगतिर्जिघ्रन् भुवं याति च ।
लाङ्गूलं ससटं दृगृक्षसदृशी कर्णौ च लम्बौ मृदू
यस्य स्यात् स करोति पोष्टुरचिरात्पुष्टां श्रियं श्वा गृहे ॥१॥

Sloka 1.—A dog three of whose legs have five nails and the right fore-foot six, whose lips and muzzle are red, which has the gait of a lion, smells the ground while running, has a shaggy tail, eyes like those of a bear, ears hanging and soft, such a dog being kept in a house promises ere-long great prosperity to the owner.

तथा च गर्गः ।

त्रयः पादाः पञ्च नखा त्रयगो दाक्षिणस्तथा ।
षण्नखस्ताम्रनासो यस्ताम्रोष्ठः सिंहविक्रमः ॥
महीं जिघ्रन् मुदा याति लाङ्गूलं जटिलं तथा ।
ऋक्षाभे चक्षुषी कर्णौ मृदू चातिप्रलम्बितौ ॥
स श्वा नृपस्य महतीं श्रियं यच्छति पोषितुः ।

पादे पादे पञ्च पञ्चाग्रपादे वामे यस्याः षण्नखा मल्लिकाक्ष्याः ।
वक्रं पुच्छं पिङ्गलालम्बकर्णा या सा राष्ट्रं कुक्कुरी पाति पुष्टा ॥२॥

Sloka 2.—A bitch with five nails on each foot, six on the left fore-foot, with eyes surrounded by white rings, with a crooked tail, and having a brown colour and hanging ears, protects the country if she is properly nurtured.

Thus ends the 62nd Adhyaya on "the Signs of Dogs"

कुक्कुटलक्षणम् ॥६३॥ Signs of Cocks.

कुक्कुटस्त्वृजुतनूरुहाङ्गुलिस्ताम्रवक्त्रनखचूलिकः सितः ।
रौति सुस्वरमुषात्यये च यो वृद्धिदः स नृपराष्ट्रवाजिनाम् ॥१॥

Sloka 1.—A white cock with straight feathers and talons, with red face, nails and crest, and which crows pleasantly at dawn, bestows prosperity on the King, country and horses.

तथा च गर्गः ।
श्वेतस्ताम्रनखः शुक्लस्ताम्राक्षस्त्वृजुवालधिः ।
अनावृताङ्गुलिः स्वङ्गस्ताम्रचूडः प्रशस्यते ॥
अत्यालापी यवग्रीवो दधिवर्णः शुभाननः ।
प्रशस्तास्यः स्थूलशिरा हारिद्रचरणो द्विजः ॥
अखञ्जास्ताम्रवक्त्राश्च स्निग्धवर्णाश्च पूजिताः ।
दीनाश्चैव विवर्णाश्च विस्वराश्च विगर्हिताः ॥

यवग्रीवो यो वा बदरसदृशो वापि विहगो
बृहन्मूर्धा वर्णैर्भवति बहुभिर्यश्च रुचिरः ।
स शस्तः सङ्ग्रामे मधुमधुपवर्णश्च जयकृ-
न्न शस्तो योऽतोऽन्यः कृशतनुरवः खञ्जचरणः ॥२॥

Sloka 2.—A cock which has a neck of the shape of barley corn, which has the colour of Jujube fruit, a big head, or looks beautiful with various culours is commendable in fight. So also one which has the colour of honey or bee brings victory. One that possesses contrary characteristics is not auspicious. One that has an emaciated body, a feeble voice and lame legs is also not good.

कुक्कुटी च मृदुचारुभाषिणी स्निग्धमूर्तिरुचिराननेक्षणा ।
सा ददाति सुचिरं महीक्षितां श्रीयशोविजयवीर्यसम्पदः ॥३॥

Sloka 3.—A hen with a gentle and sweet voice, glossy body and beatiful face and eyes, brings for a long time abundance of wealth, fame, victory and valour to kings.

Thus ends the 63rd Adhyaya on "the Signs of Cocks."

कूर्मलक्षणम् ॥६४॥ Signs of Tortoises·

स्फटिकरजतवर्णो नीलराजीविचित्रः
कलशसदृशमूर्त्तिश्चारुवंशश्च कूर्मः ।

अरुणसमवपुर्वा सर्षपाकाराचित्रः
सकलनृपमहत्त्वं मन्दिरस्थः करोति ॥१॥

Sloka 1.—A tortoise that has the colour of crystal or silver, that is marked with blue lines, that has a pot-like body, a beautiful back-bone, or has a red body, and is ornamented with spots in the form of white mustard seeds, gives one the over-lordship of all kings when being kept at home.

अञ्जनभृङ्गश्यामतनुर्वा विन्दुविचित्रोऽव्यङ्गशरीरः ।
सर्पशिरा वा स्थूलगलो यः सोऽपि नृपाणां राष्ट्रविवृद्ध्यै ॥२॥

Sloka 2.—A tortoise that has a body dark in colour similar to collyrium or bee, that is beautified by spots, that has a full-grown body, a serpentine head or a broad neck, also conduces to the prosperity of the realms of kings.

वैदूर्यत्विट् स्थूलकण्ठस्त्रिकोणो गूढच्छिद्रश्चोरुवंशश्च शस्तः ।
क्रीडावाप्यां तोयपूर्णे मणौ वा कार्यः कूर्मो मङ्गलार्थं नरेन्द्रैः ॥३॥

Sloka 3.—A tortoise that has the lustre of beryl, a thick neck, a triangular shape, hidden cavities and a fine back-bone is auspicious. Such a tortoise should be kept in a pleasure-lake or in a basin full of water by kings for the sake of auspiciousness.

तथा च गर्गः ।

शङ्खदर्भप्रतीकाशश्छत्राभो रजतप्रभः ।
तथा वैदूर्यवर्णाभो यो भवेदष्टसर्षपः ॥
यश्च वा कोकिलाभासो राजीवाभश्च यो भवेत् ।
पीतकाञ्चनवर्णस्तु पुण्डरीकसमप्रभः ॥
गोधामुखं त्रिकोणं च तथा मण्डलवर्धनम् ।
स्त्रीपुत्रमतिदं विन्द्यात् कूर्मं राष्ट्रविवर्धनम् ॥

Thus ends the 64th Adhyaya on "the Signs of Tortoises."

छागलक्षणम् ॥६५॥ Signs of Goats.

छागशुभाशुभलक्षणमभिधास्ये नवदशाष्टदन्तास्ते ।
धन्याः स्थाप्या वेश्मनि सन्त्याज्याः सप्तदन्ता ये ॥१॥

Sloka 1.—I shall now expound the auspicious and inauspicious signs of goats. Those that have nine, ten or eight teeth bring good luck and should be kept at home. Those that have seven teeth must be abandoned.

दक्षिणपार्श्वे मण्डलमासितं शुक्लस्य शुभफलं भवति ।
ऋष्यनिभकृष्णलोहितवर्णानां श्वेतमतिशुभदम् ॥२॥

Sloka 2.—A white goat that has a dark circle on the right side conduces to good results. Similarly, one that is dark, red or blue like an elk, with a white circle on the right side is very auspicious.

स्तनवदवलम्बते यः कण्ठेऽजानां मणिः स विज्ञेयः ।
एकमणिः शुभफलकृद्धन्यतमा द्वित्रमणयो ये ॥३॥

Sloka 3.—The thing that hangs like a breast from the neck of goats is to be known as 'Mani'. One with a single Mani is of good augury; and those that have two or three are exceedingly auspicious.

मुण्डाः सर्वे शुभदाः सर्वसिताः सर्वकृष्णदेहाश्च ।
अर्धासिताः सितार्धा धन्याः कपिलार्धकृष्णाश्च ॥४॥

Sloka 4.—All goats that have no horns, that are completely white or completely black or are half-white or half-dark, or half-brown and half-black are auspicious and bring good luck.

विचरति यूथस्याग्रे प्रथमं चाम्भोऽवगाहते योऽजः ।
स शुभः सितमूर्धा वा मूर्धनि वा कृत्तिका यस्य ॥५॥

Sloka 5.—A goat that marches in front of the flock, plunges first into the water, that has a white head, or six dark specks on the head is of good augury. (Such a goat is called Kuttaka.)

तथा च गर्गः ।
यूथाग्रे यश्च चरति यश्चादौ स्पर्शयेज्जलम् ।
मूर्ध्नि षट् तिलका यस्य सोऽजो यूथविवर्धनः ॥

सपृषतकण्ठशिरा वा तिलपिष्टनिभश्च ताम्रदृक् शस्तः ।
कृष्णचरणः सितो वा कृष्णो वा श्वेतचरणो यः ॥६॥

Sloka 6.—A goat with spotted neck or head, with the colour of pounded sesamum (a mixture of white and yellow), red eyes, dark or white feet, is commendable. So also is one that is white or dark (कुटिल).

तथा च गर्गः ।
श्वेतो यः कृष्णचरणः कृष्णः श्वेतशफोऽपि वा ।
पीतस्ताम्रेक्षणो मूर्ध्नि गले वा पृषतान्वितः ॥

यः कृष्णाण्डः श्वेतो मध्ये कृष्णेन भवति पट्टेन ।
यो वा चरति सशब्दं मन्दं च स शोभनश्छागः ॥७॥

Sloka 7.—A white goat with dark testicles and a dark band in the middle is auspicious. So also is one that walks slowly with a jingling sound. (जटिल).

तथा च गर्गः ।
मन्दं सशब्दं चरति श्वेतः कृष्णाण्डसंयुतः ।
मध्ये कृष्णेन पट्टेन युक्तो यः सोपि वृद्धिदः ॥

ऋष्यशिरोरुहपादो यो वा प्राक् पाण्डुरोऽपरे नीलः ।
स भवति शुभकृच्छागः श्लोकश्चाप्यत्र गर्गोक्तः ॥८॥

Sloka 8.—A goat with blue hair on the head, and blue feet, or one with white fore-part and blue hind part brings good luck and the following is the verse composed by Garga.

ಒಪ್ಪುವಿಕೆ ಸಂಖ್ಯೆ H. 1227